



*My friend & father  
to Clinton 27/6*



Alexander Dixon.





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THE

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AND

**Ecclesiastical Record.**

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OR

NOTICED IN THE ECCLESIASTICAL RECORD.

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THE  
BRITISH CRITIC,  
Quarterly Theological Review,  
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ECCLESIASTICAL RECORD.

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JULY, 1835.

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ART. I.—*India, its State and Prospects.* By Edward Thornton, Esq. London: Parbury, Allen, & Co., Leadenhall-Street, 1835.

PERHAPS the whole history of the world can scarcely present to us a phenomenon more stupendous than our vast Asiatic dependency. Its distance, its magnitude, the strange anomalies of its government, all conspire to throw about it a sort of bewildering interest. It looks like a deviation from the ordinary course of Nature. It is, almost, as if a huge satellite should revolve about a central body, comparatively insignificant in mass and dimensions. Without previous knowledge or experience of such a state of things, any philosophic mind might be tempted to pronounce it a moral, nay, a physical, impossibility. And yet, in spite of all this, nothing can well be more astonishing than the habitual, and nearly universal apathy, with which this enormous department of our grand imperial system is, even at this day, regarded by the inhabitants of the British isles! For the most part, they know or care as little about it, as they know or care about what is passing in the regions of the Moon. They think of it, chiefly, as a place from which people always come back with sallow or mahogany countenances, and enlarged or schirrous livers. They consider the life of an Anglo-Indian as a long and very sultry vista, with Baker-Street, or Cheltenham Spa, at the termination of it. And there, generally speaking, is the beginning, the middle, and the end of their speculations about the matter. It may sometimes happen, indeed, in the cycle of political events, that the great Asiatic *interests* may approach so near to the orbit of our own domestic system, as to perplex monarchs, and statesmen, and people, with fear of ruinous disturbance in its movements. As an instance of this, we may refer to the tremendous agitation produced throughout the realm by Fox's celebrated India Bill. India was, at that period, regarded with



as much consternation, as if it were a vast political comet, which menaced our constitution with irretrievable derangement. But, with exceptions such as this, it seems to be well nigh blotted out from our whole scheme of thought. We hear of it, indeed, *periodically*, at intervals of one and twenty years. But even then, it excites, among the great mass of the English people, scarcely so much sensation as the appearance of the comets of Biela and of Encke. And when that sensation is passed away, the whole affair plunges, once more, into the depths of oblivion. It is heard of no more, until the appointed legislative revolution brings it back again.

All this is very curious; and, in many respects, all this is extremely deplorable. It is deeply to be lamented, that matters of such prodigious magnitude, and such vital importance, should be condemned to almost utter exile from the minds and hearts of Englishmen; that a turnpike-bill, or a railroad-bill, or a bill for the reformation of *omnibuses*, should often command a more close and lively attention, than the happiness and peace of millions upon millions of our *fellow-subjects*; and that the deliberations of our legislature, touching these awful questions, might sometimes be suspended, if any honorable member should insist upon counting the house! But, we suppose the evil may, for a long time to come, remain well nigh incurable. At all events, we greatly doubt whether, at the present moment, the arrival of intelligence that the Muscovite was in full march for Delhi, would occasion one-hundredth part so much feverish curiosity among us, as the news of another *three glorious days* in the good city of Paris.

The eye of Commerce, it is true, has been, at all times, directed, with tolerable steadiness, towards the East. But then, Commerce has no eye but for the returns and the proceeds of capital. It has no eye for the condition of those living and breathing instruments, by which capital is made productive. What do the merchants of Liverpool and of Manchester care—what can they be supposed to care—about the good government of an immense population, at the distance of six months' sail from the shores of Britain,—otherwise, than as good government is essential to commercial prosperity? Provided that Free Trade spreads out a constantly increasing expanse of canvass to the tropical gales, what more can be desired by the functionary of the counting-house and the desk? And, again; provided that cotton and tea are supplied at a reasonable price, how can it be expected that the English consumer should embitter his enjoyment of those articles, by laborious speculations and inquiries, respecting the vast and complex agencies by which they are conveyed to the market? Notwithstanding, however, the natural

indifference of human beings, as to every thing remote, and the difficulty of procuring accurate information, the prevalent inertness of this country is more than can be fully accounted for, considering the length of time which has elapsed since our first establishment in the East. Up to a very recent period, the geography and history of India were *almost* as unknown as the geography and history of America, previously to the discoveries of Columbus. It was known, indeed, that, somewhere or other, on the coast of India, there were three great stations, called Presidencies. But beyond these, all was mystery and doubt. If a father was interrogated concerning the situation of his son, the reply was, that he was "either at Madras, or *up the country*." Of the vast space which lies between Calcutta and Bombay, Cape Comorin and Delhi, little was ever heard. Let a man be on whatever spot he might, within that enormous extent, he was, always, "*up the country*." As for the inhabitants *up the country*, it was ascertained that they were *blacks*. It could, therefore, scarcely be doubtful, that they were savages; and, if so, it was highly probable that their chief occupation was massacre and pillage. It did happen, however, by some means or other, that Europeans returned, occasionally, from this land of barbarians and plunderers, with affluent, and sometimes with splendid fortunes. It was, moreover, certain that noble *argosies* were annually entering our ports from the same ill-civilized regions; and that *rupees* became, at length, as familiar as guineas to our commercial arithmetic. And, this being the case, all further curiosity was, for the most part, regarded as idle and superfluous.

It is gratifying to know that a number of powerful and enlightened minds have, for many years past, been zealously at work to deprive our countrymen of all apology for their continuance in a state of discreditable ignorance and apathy, respecting this great source of imperial grandeur and prosperity. And the effect has been, that the clouds and darkness, which once hid the prospect from us, have been gradually rolling away. The scene, thus distinctly revealed, may have been somewhat divested of its barbaric grandeur, and of its power over the imagination. But the spectacle is, nevertheless, one of great variety and magnificence. We have before us a prodigious expanse of country, rich in the productions of nature and of art, containing a population of upwards of one hundred millions, a large portion of which has, from the remotest ages, been in a high, though very peculiar, state of civilization; and the whole of which is now under the positive dominion, or the acknowledged influence, of Great Britain. The geography of that country is, at present, nearly as well settled as that of any portion of the globe. In the

great and useful labour by which this knowledge was acquired, Rennel took the lead. And this mighty pioneer has been followed, in the same course, by M'Kenzie, and Lambton, and Tod, and many other honorable names. To their scientific exertions we owe it, that every village, every stream, and almost every hillock, is as correctly noted down in our charts of the "Great Peninsula," as are the capital cities in a map of Europe. The distances, from town to town, have been ascertained by actual measurement; so that, at this time, the most ignorant old woman in the remotest corner of the empire, would no longer have an excuse for her credulity, if she were to believe the assertion, (once actually made by a very ignorant, or very unscrupulous narrator,) that any person might breakfast at Calcutta, dine at Madras, and sup at Bombay, in the course of one and the same day.

In former days, the literary part of our community complained, with too much justice, that our materials for building up any correct judgment as to Indian affairs, were confined to a few translations, from the works of native writers, and to compilations formed by men who were resident in Europe. Details obtained from actual observation there were none, or next to none. Multitudes of able men were constantly returning from the East, where the best years of their life had been passed in situations, which must have qualified them to speak, with perfect mastery, on all that related to our Oriental interests. But few, if any, of these had given the result of their observation and inquiry to the world. But how nobly has this reproach been now wiped away! To mention no other instances of our wealth, in this department of literature,—we have now Wilkes's History of the Mysore, and the South of India,—Malcolm's Central India,—Grant Duff's History of the Mahrattas,—Stewart's Bengal,—and, lastly, the two splendid volumes of that most estimable and amiable man, Colonel Tod, which furnish a complete history of the Western States of Rajpootan.

In short, it seems, at last, to be felt, that the intelligence of England, may, at least without unworthy condescension, occupy itself with the interests, and the habits, and the characters, of the swarthy millions who constitute so large a portion of our imperial strength. To this hour, indeed, they excite but little of a sustained emotion of curiosity, among the generality of the reading and inquiring portion of our society. But still we would gladly believe that there is a progressive improvement in our habits of thought respecting the inhabitants of the "Great Peninsula." To accelerate that improvement is a task well worthy of all the ability and all the application that can be bestowed upon it. And by this conviction, we presume, it is, that Mr. Thornton has

been prompted to offer his contingent towards the accomplishment of an object so desirable. And the same conviction, too, has prompted us to seize the occasion, presented by his volume, of submitting some reflections to the public, relative to certain matters of no ordinary importance, connected with this great subject. A work entitled "*India, its State and Prospects*" must, of course, contain various topics, which fall strictly within the province of a journal, devoted chiefly to the cause of morals and religion.

Mr. Thornton has the pen of a *ready* writer: at times, we fear, somewhat too ready for the patience, the caution, and the impartiality, which the matter before him so urgently demands. His publication, by its very nature, is merely a synopsis. But, on that very account, it required, for its effective execution, the most laborious and watchful exercise of judgment. The errors of compendious works are the more dangerous, because they are concentrated, and undiluted. In saying this, we have no intention to withhold from the author the praise of patient industry, in the task of concentrating and condensing a vast mass of important information. But still we must confess, that there are certain portions of his volume, which scarcely indicate a due sense of the difficulty of his work; and in which we have sought, in vain, for marks of that quality of mind, which not only "looks before and after," but which, also, looks both to the right hand and to the left.

In total disregard of the order of his chapters, we fix at once upon that portion of the book which relates to the moral and religious state of India. And here, we were deeply struck with the absence of that spirit of equity and discrimination which ought, more especially, to preside over the inquiries of every one who undertakes to furnish the world with an exhibition of national character. Mr. Thornton, we regret to find, speaks, throughout, almost as if he were the retained advocate of the enemies and despisers of the natives of Hindostan. He has stated much that is, unhappily, most true; but the truth which he *has* disclosed seems to have been selected, with almost scrupulous care, with a view to the destruction of every hope of the moral capabilities of our Asiatic fellow subjects. He had a vast amount of various information before him. But nearly the whole of what he has produced, has little other tendency, than to fix the public mind of England, for ever, in a temper of disgust and contempt for the moral condition of the Hindoos, and nearly of utter despair as to any prospect of its improvement. He has told us all that he could collect of their disregard for veracity—their want of common integrity—their profound indifference as to



the imputation of perjury—their indulgence in malevolent passion—their incurable fondness for the odious luxury of litigation—their entire destitution of all public spirit or patriotic feeling—their heartless insensibility—their impurity of conversation—and their licentiousness of manners. And many of these charges, it must be conceded, he has supported by a mass of testimony so overpowering, that it might seem worse than idle to attempt any resistance to it. But then, on the other hand, it happens, most unfortunately, that, while he has marshalled this black array of evidence against the natives, he has almost, if not altogether, omitted an equal amount of cheering attestation, [to their advantage. Now, as the administration of Indian affairs, in their most momentous departments, is entrusted to functionaries taken from the mass of English society, we do hold it to be a matter of unspeakable importance, that the mass of English society should be thoroughly pervaded and penetrated by righteous and charitable sentiments upon this subject. It is most desirable that every man, woman, and child in Britain should be taught to form a just estimate of the hundred millions of human beings, with the good government of whom their own welfare is so closely and essentially bound up. And good government there cannot be, if the character of the governed be not fairly and honestly appreciated. For these reasons we shall endeavour to supply this crying defect in Mr. Thornton's exposition. He has produced *his* evidence. We shall now produce *ours*—which might, indeed, have easily been *his*, had he been as much alive, as could be desired, to the perilous consequences of imperfect or partial representation.

We begin with the testimony of Bishop Heber, who is produced by Mr. Thornton to show that the Hindoos are inhospitable, ungenerous, and inhuman. And, for this purpose, a passage is cited from the Bishop's journal, in which it is alleged that, if a traveller falls sick upon a journey, he is always suffered to perish by inches, or to be devoured by the jackals, and perhaps to be pelted with stones and mud, by children, in his last agonies. And this is followed up by the story of an unhappy wretch who had crept into a court-yard, while suffering from dysentery, and remained there two days and nights unnoticed and unaided by the domestics of the house. (*Thornton*, pp. 130, 132). But, while he was extracting these damnatory statements, how happens it that his eye did not wander onward to the next page? He would have found there some pleasing lights, to relieve the darkness of the foregoing picture: "What I would chiefly urge," continues the Bishop, "is, that, for all these horrors, their system of religion is mainly answerable; inasmuch, as whatever moral lessons their sacred books contain,—and they are very few,—are



“ shut up from the mass of the people ; while the direct tendency  
 “ of their institutions is to evil. *The national temper is decidedly*  
 “ *good, gentle, and kind. They are sober, industrious, affectionate*  
 “ *to their relations ; generally speaking, faithful to their masters ;*  
 “ *easily attached by kindness and confidence ; and, in the case of*  
 “ *the military oath, are of admirable obedience, courage, and*  
 “ *fidelity, in life and death.*” (*Heb. Journ.* vol. ii. p. 315.)

Much to the same effect is another testimony offered by this heavenly-minded servant of God : “ Of the people, so far as their  
 “ *natural character is concerned, I have been led to form the most*  
 “ *favourable opinion. They have, unhappily, many of the vices*  
 “ *arising from slavery, from an unsettled state of society, and*  
 “ *immoral and erroneous systems of religion. But they are men*  
 “ *of high and gallant courage ; courteous, intelligent, and most*  
 “ *eager after knowledge and improvement ; with a remarkable*  
 “ *aptitude for the abstract sciences, geometry, astronomy, &c.,*  
 “ *and for the imitative arts, painting and sculpture. They are*  
 “ *sober, industrious, dutiful to their parents, and affectionate to*  
 “ *their children ; of tempers almost uniformly gentle and patient ;*  
 “ *and more easily affected by kindness, and attention to their wants*  
 “ *and feelings, than almost any men whom I have met with.*  
 “ Their faults seem to arise from the hateful superstitions to  
 “ which they are subject, and the unfavourable state of society in  
 “ which they are placed. *But, if it should please God to make*  
 “ *any considerable portion of them Christians, they would, I can*  
 “ *well believe, put the best of European Christians to shame.*”  
 (*Heb. Journ.* vol. ii. p. 369.)

Once more : “ In the way, at Futtehgunge, I passed the tents  
 “ of a large party, which were to return to Cawnpore the next  
 “ day : and I was much pleased and gratified by the Soubahdar,  
 “ and the greater part of the Sepoys of my old escort, running  
 “ into the middle of the road, to bid me another farewell, and  
 “ again to express their regret that they were not going with me ‘to  
 “ the world’s end.’ *They who talk of the ingratitude of the Indian*  
 “ *character, should, I think, pay a little more attention to cases of*  
 “ *this sort. These men neither got, or expected, any thing by*  
 “ *this little expression of goodwill. If I had offered them money,*  
 “ *they would have been bound, by the rules of the service, and*  
 “ *their own dignity, not to take it. Sufficient civility and respect*  
 “ *would have been paid, if any of them, who happened to be*  
 “ *near the road, had touched their caps ; and I really can suppose*  
 “ *them to have been actuated by no motive but goodwill. It*  
 “ *had not been excited, so far as I know, by any particular desert,*  
 “ *on my part. But I had always spoken to them civilly ; had*  
 “ *paid some attention to their comforts, in securing them tents, fire-*

“ wood, and camels for their knapsacks, and had ordered them a dinner, after their own fashion, on their arrival at Lucknow, at the expense of, I believe, not more than four rupees! Surely, if goodwill is to be bought by this sort of attention, it is a pity that any body should neglect them.” (*Heb. Journ.* vol. i. p. 411.)

The next witness we have to call is Sir Thomas Munro—an illustrious and venerable name, in the history of British India! The words of his, which we shall produce, will be few: but they form, in truth, the text upon which his whole public life was one continued commentary. He is speaking, in a minute of council,\* of the various duties which a civil servant may have to discharge, and he expresses himself thus: “ His communications, with them, (the natives) are not limited to one subject, but extend to every thing connected with the welfare of the country. He sees them engaged in the pursuits of trade and agriculture, and promoting, by their labours, the increase of its resources,—the object to which his own are directed. He sees that among them there is, as in other nations, a mixture of good and bad; that, *though many are selfish, many likewise, especially among the agricultural classes, are liberal and friendly to their poorer neighbours and tenants*: and he gradually learns to take an interest in their welfare, which adheres to him in every future situation.” (*Gleig’s Life of Munro*, vol. ii. pp. 16, 17.)

And now let us hear Sir John Malcolm,—the heroic soldier, and the enlightened administrator. In his instructions to the officers acting under his orders, in Central India, in 1821, he says—“ The first, and one of the most important points, is the manner of European superiors towards the natives. It would be quite out of place, in this paper, to speak of the necessity of kindness, and the absence of all violence. This must be a matter of course, to all to whom it is addressed. There is much more required from them, than that conciliation which is a duty; but which, when it appears as such, loses half its effect. It must, to make an impression, be a habit of the mind, *grounded on a favourable consideration of the qualities and merits of those to whom it extends*. And this impression, I am satisfied, every person will have, who, (after attaining a thorough knowledge of the real character of those with whom he has intercourse), shall judge them, without prejudice or self-conceit, by a standard which is suited to their belief, their usages, their habits, their occupations, their rank in life, the ideas they have imbibed from infancy, and the stage of civilization to which the community, as a whole, are advanced. . . .

\* August, 1820. *Gleig’s Life of Munro*.

“ Many of the moral defects of the natives of India are to be referred to that misrule and oppression, from which they are now, in a great degree, emancipated. *I do not know the example of any great population, in similar circumstances, preserving, through such a period of change and tyrannical rule, so much of virtue, or so many good qualities, as are to be found in a great proportion of the inhabitants of this country.* This is to be accounted for, in some degree, by the Hindu institutions, particularly that of *caste*; which appear to have raised them to their present rank in human society, at a very remote period. But these have, certainly, tended to keep them stationary at that point of civil order to which they were thus early advanced. With a just admiration of the effects of many of their institutions,—(*particularly those parts of them which cause, in vast classes, not merely an absence of the common vices of theft, drunkenness, and violence, but preserve the virtuous ties of family and kindred relations*),—we must all deplore some of their usages as weak and superstitious. But what individuals, or what races of men, are without great and manifold errors and imperfections? *And what mind, that is not fortified with ignorance and pride, can, on such grounds, come to a severe judgment against a people like that of India?*” (*Malcolm’s Political History of India*, vol. ii. Appendix, pp. cclxvii. cclxix.

Not to heap up more authorities, we shall conclude with the sentiments of Colonel Tod;\* who speaks, not merely with warmth, but with ardent enthusiasm, of the virtuous, the noble, and the high-minded men, with whom a long course of residence in India made him familiar. Nothing can exceed the affection and the admiration which burst forth from him, when speaking of the brave and magnanimous Rajpoot—of his heroic daring in the field—of his devoted allegiance to his sovereign—of his utter oblivion of self, when the cause of his country demanded the strength of his arm, and the outpouring of his life-blood. From his youth, this amiable and noble-minded man lived among these gallant spirits: and he was loved and venerated by them as their friend and guide,—as their protector and their father. And it is impossible to rise from a perusal of the pages which he has devoted to the commemoration of their worth, without feeling as if the brightest gems of European chivalry might almost lose their lustre, in the comparison with these, the mirrors of Asiatic *knighthood*.

So much for the testimony of honourable men, who have generously recorded, from their own personal knowledge and expe-

\* In his splendid work on Rajpootan.

rience, a gladdening testimony to the *natural* aptitude of the Hindoo for all those excellences which can exalt and dignify humanity. We may now be permitted to select a single instance from the vast group we have been surveying. A gentleman well known to us, (who resided for many years in the southern parts of India, where he occupied an official station of importance), had in his office two native writers. One of these was a Brahmin: the other a Christian; by birth, of a lower, though still of a reputable, caste. The Brahmin was exemplary in the practice of all the moral and social duties, in a degree which might make many a professing Christian almost hide his head. His affection for his family and relatives was beautiful. And this was shown not merely in the shape of barren sentiment. His sensibilities were manifested in a more substantial form: for, though his means were not abundant, he shared them, most cheerfully and most liberally, with those of his kindred who were in indigence. The Christian, too, was one who adorned the Gospel by his life and conversation; and, it is worthy of remark, that the prejudices of the Brahmin were not proof against the impression of his worth; for the two walked together as familiar friends and brethren. Of the affectionate and grateful temper of these men, we ourselves can speak; for we have been allowed to peruse some parts of their correspondence with the gentleman in question. From him they had received much kindness, during his residence in India. And this they were never weary of acknowledging, after he had departed, and they were, probably, to see his face no more. We believe a twelvemonth never passed without bringing him a letter from one of them,—nearly always containing a postscript from the other: and their language to their friend and benefactor does honour to the human heart. The Christian is now deceased. The Brahmin still survives,—a living evidence that there are Gentiles who can render obedience,—we would humbly hope an *acceptable* obedience,—*to the law written on their hearts*. But this, it may be said, is a solitary picture! We are unable, it is true, to produce companions to it. But we have very little doubt that it might be multiplied, to an extent that would rejoice the spirit of every man with a spark of genuine philanthropy in his bosom.

We can easily anticipate what Mr. Thornton will say to all this. He will ask, where can be the danger or the wrong of telling the whole truth, and setting forth, in its full length, and breadth, and depth, “the depravity of heart and prostration of mind which have “sunk a great people into wretchedness, and rendered them the “objects of political contempt and moral abhorrence.” Where can be the mischief of this; *provided always* that these giant evils be



traced to their true parentage? And have I not, he will say, given their pedigree correctly? Have I not pointed out the atrocious and extravagant Superstition of the country, as the fruitful Mother of this hell-brood? And have I not distinctly stated that Slavery has been the Nurse of the same odious progeny, and has carefully nourished them up to their present perfection of deformity? And if this *should* be his answer, we should still reiterate our protest and our complaint. We should still complain that his statements are so unmitigated and unrelieved, that most readers would rise from the contemplation of them, with the impression that the vices of the *Mother*, and the pernicious cares of the *Nurse*, had, *irretrievably*, done their very worst upon the land, and left upon it no one trace of moral comeliness, no one element of mental health or strength. We should, still, never cease to protest against a fiercely-coloured emblazonment of all the obliquities and distortions of any national Body, unqualified by an exhibition of those lines of beauty, and those indications of vigour, which still remain, and upon which the eye of benevolence and wisdom has so often rested with complacency and hope. The Hindoos are dreadfully depraved: so says Mr. Thornton; and so have many able and sagacious observers said before him. But the Hindoos are still distinguished by numerous marks, which indicate an inherent natural capacity for moral excellence: so say the Munros, and the Malcolms, and the Tods, and the Hebers. But so has *not* Mr. Thornton said. And here lies the burden of our complaint against him. We contend that there is neither charity, nor righteousness, nor prudence, in this partial style of delineation. It virtually makes truth do the work of slander. Its immediate tendency is to extinguish hope—and, with hope, all active good-will,—in the hearts of those who are to govern. Its remoter effect is to aggravate, and to render perpetual, the degradation and the misery of those who are to be governed.

It may here, perhaps, be asked—if there still remain in the breast of the Hindu these hopeful rudiments of goodness, how happens it that they have not burst forth into more vigorous development, since the subversion of the Mussulman dominion, and the establishment of European supremacy? Alas! alas! a full and honest answer to this question would amount, we grievously fear, to a most formidable impeachment of European policy and virtue! We have imported the *name* of Christianity among them. We say the *name*; 'for, during a long and disgraceful period, it scarcely can be said that we had imported even the *form* of Christianity. And, as for its *spirit*, who does not know the confession which was wrung from the heart of Schwartz, and other pious men,—namely, that the lives of Chris-



tians have too often made the Gospel to be little better than “*an astonishment, and a hissing, and a curse, among idolaters.*” Who does not remember the exclamation of our first Protestant bishop (Middleton),—“We shall do nothing, until we have *christianized* the Christians!” But let us pass onward from these afflicting recollections! Let us come to matters of purely secular interest. And, herein, what can we do better than listen, patiently and calmly, to the allegations of one of our own most distinguished functionaries. “The main evil of our system,” says Sir Thomas Munro, “is the degraded state in which we hold the natives. We suppose them to be superstitious, ignorant, prone to falsehood, and corrupt. In our well-meaning zeal for their welfare, we shudder at the idea of committing to men so depraved, any share in the administration of their own country. We never consider that their superstition has little or no influence on their public conduct; that individuals, and even whole nations, the most superstitious and credulous in supernatural concerns, may be as wary and sceptical in the affairs of the world as any philosopher can desire. We exclude them from every situation of trust and emolument. We confine them to the lowest offices, with scarcely a bare subsistence: and even these are left in their hands from necessity, because Europeans are incapable of filling them. We treat them as an inferior race of beings. Men, who, under a native government, might have held the first dignities of the state,—who, but for us, might have been governors of provinces—are regarded as little better than menial servants; are often no better paid; and scarcely are permitted to sit down in our presence! We reduce them to this abject state; and then look down upon them with disdain, as men unworthy of high station. Under most of the Mahomedan princes of India, the Hindoos were eligible to all the offices of civil government; and they frequently possessed a more important share in them than the conquerors.” (*Life of Munro*, vol. ii. p. 258.) Again, “I always dread changes at the head of the India Board; for I fear that some downright Englishman may, at last, get there, who will insist on making Anglo-Saxons of the Hindoos! . . . . . I have no faith in the modern doctrine of the rapid improvement of the Hindoos, or of any other people. The character of the Hindoos is, probably, much the same as when Vasco de Gama first visited India; and it is not likely that it will be much better a century hence. The strength of our government will, no doubt, in that period, by preventing the wars so frequent in former times, increase the wealth and population of the country. We shall also, by the establishment of schools, extend among

“ the Hindoos the knowledge of their own literature, and of the  
“ language and literature of England. But all this will not im-  
“ prove their character. We shall make them more pliant and  
“ servile, more industrious, and perhaps more skilful in the arts,  
“ and we shall have fewer banditti. But we shall not raise their  
“ moral character. *Our present system of government, by ex-*  
“ *cluding all natives from power, and trust, and emolument, is*  
“ *much more efficacious in depressing, than all that our laws and*  
“ *school-books can do in elevating their character.* We are work-  
“ ing against our own designs; and we can expect to make no  
“ progress, while we work with a feeble instrument to improve,  
“ and a powerful one to deteriorate. *The improvement of the*  
“ *character of a people, and the keeping them, at the same time, in*  
“ *the lowest state of dependence on foreign rulers, to which they*  
“ *can be reduced by conquest, are matters quite incompatible with*  
“ *each other. . . . .* While the prospects of the natives are so  
“ bounded, every project for bettering their character must  
“ fail. And no such projects can have the smallest chance of  
“ success, unless some of those objects are placed within their  
“ reach, for the sake of which men are urged to exertion in other  
“ countries. *This work of improvement, in whatever way it may*  
“ *be attempted, must be very slow. But it will be in proportion*  
“ *to the degree of confidence which we repose in them, in the ad-*  
“ *ministration of public affairs. All that we can give them, with-*  
“ *out endangering our ascendancy, should be given. All real*  
“ *military power should be kept in our own hands. But they*  
“ *might, with advantage hereafter, be made eligible to every civil*  
“ *office, under that of a member of the government. The change*  
“ *should be gradual, because they are not yet fit to discharge pro-*  
“ *perly the duties of a high civil employment, according to our*  
“ *rules and ideas. But the sphere of their employment should be*  
“ *extended in proportion as we find that they become capable of*  
“ *filling properly high situations.*” (*Ibid.* p. 59.)

It would be insufferably presumptuous and absurd in us, who never set foot in India, and scarcely ever beheld one of her sons, except here and there a straggling Lascar—to offer a syllable of suggestion as to the limitations under which the views above contended for, may be safely applied. And our difficulty is much aggravated by a recollection of the evidence produced before the Parliamentary Committee on the last India Bill. The question was, then, anxiously and repeatedly asked—“ Are the  
“ natives of India fit to be trusted in posts of serious responsi-  
“ bility?” And, in substance, the answer almost universally rendered, was, “ O yes!—quite fit to be trusted—provided there is  
“ an European to overlook them!” This reply, (so far as we

have examined, at least, and we examined a good deal,) was given by men, whose opinions, on other matters, were as various as might be expected, relative to questions of vast complexity and extent. And, if this answer be correct, the point arises,—how are the European governors to begin with the application of the principle maintained by Sir Thomas Munro, and now partially recognized by the British Legislature? But, whatever may be the difficulty or the hazard, it is quite clear that the experiment must be made. There must be a decision of the question—whether or not, the people of Hindostan are *incurably* debased; whether ages have irrevocably completed the work which the early day of slavery proverbially commences; whether the loss of half their virtue, in the beginnings of their history, has been followed, in the course of time, by the destruction of every remaining fragment of it. Many a generation will, probably pass away, before this great problem is brought to its solution. But, for our parts, we have good hope. We cannot persuade ourselves that the tyranny of past ages has so trodden down the seeds of integrity, throughout the length and breadth of a mighty land, that they shall never spring up and flourish. The process, as Munro allows, must be gradual. It will require a rare combination of caution, patience, and benevolence, to bring it to a prosperous issue. But, if the experiment be carried on, with an eye to the God of all the families of the earth, it would be something like impiety to doubt of its eventual success.

Intimately, and very obviously, connected with the subject of morals and religion, is the education of officers for the civil and military service of India. On this matter, Mr. Thornton expresses himself with an easy confidence, which is but ill-suited to a question of measureless importance, and of no ordinary difficulty. In speaking of the East India College, (which has now existed for nearly thirty years, and which was instituted for the preparation of the civil servants) he represents it as “somewhat extraordinary that, in these reforming times, the college should have “been spared, as its necessity is by no means apparent.” And he adds, “whether there ever existed any necessity for the college, “may admit of doubt. But it is *quite clear* that it is not adapted “to the altered circumstances of the Company. It seems probable that, in future, the average number of students will “not greatly exceed that of the professors, and assistant professors. And, to maintain such a magnificent establishment for “so inadequate a purpose, is only to excite ridicule, or a graver, “though not more friendly feeling.” Now, as to what may be the future average in the number of students, we are without the

means of knowledge, or any sure grounds of conjecture. But an inspection of the East India Register has informed us, as it might have informed Mr. Thornton, that the number of professors, and assistant professors, even including the Principal of the college, never exceeded twelve : and less than this, is scarcely compatible with the variety of studies embraced by the system. If Mr. Thornton was not aware of this, his statement is chargeable with very culpable negligence. If he *did* know it—how are we to understand him? Does he mean to affirm that the number of the students is ever likely to dwindle down to little more than a dozen? And, if so, what are the grounds for this assertion? We happen to know, that the present number, though much less than that for which the building was intended, exhibits no approximation to any such reduction. We know, too, that the diminution of numbers, which has actually taken place of late years, is not to be wholly, or principally, ascribed to the reduced demands of the civil service; but rather to a departure from the original plan of the establishment. When the college was instituted, every student was bound to a residence of two years, before he could receive his appointment to India. But, in 1826, it was thought that this system failed to supply the service with adequate rapidity. An act of parliament was, accordingly, obtained, enabling any student to leave the college, *as soon as he should have completed his eighteenth year*,—(the earliest age at which a civil appointment can be given)—provided that he could qualify himself to the satisfaction of the College Council; that is, of the Principal and professors. The result of this has been, that young men now, pretty generally, are not sent to the college till the age of seventeen and upwards; by which practice their parents may, possibly, be spared, and very frequently are spared, the expense of a residence beyond a single year. Whether this alteration were necessary, or expedient, or beneficial, we shall not take upon ourselves to pronounce. Thus much, however, we may venture to submit,—that, upon the face of it, its tendency must be to mutilate, most grievously, the efficacy and usefulness of the institution. Two years, most assuredly, is not too long a period of preparation, for men who are destined for the civil service, in all its important and arduous departments. Neither is it possible to see, without pain, many a promising youth swept away from the Institution, after a single twelvemonth's residence, and just at the moment when he is beginning to benefit most deeply by the ample means of instruction which it affords. But, be this as it may, the effect of the change we have described, in thinning the college, is perfectly manifest. If the original plan had not been thus broken down, there would have been far less reason to complain of the



alleged disproportion between the number of professors and the number of students under their care : a disproportion, however, of which the vague statements of Mr. Thornton are calculated to convey a very exaggerated impression.

Whether it may be proper to abolish this establishment, on the ground of its expense, and to provide some cheaper security for the due qualification of the civil servants,—is a question upon which we scarcely feel ourselves competent to enter. One thing, however, is manifest;—namely, that if it be abolished, the same act of parliament which removes it, must contain the enactment of something or other to be substituted in its place. In that case, Mr. Thornton very quietly assures us, “the most *simple* course “will be the most efficient. Let the candidates be required to “possess a certain degree of knowledge in such branches of “literature and science as may be deemed necessary; their proficiency to be, of course, ascertained by examination.” The *simplicity* of this expedient is, doubtless, at first sight, exceedingly captivating. But a little reflection may raise some reasonable misgivings, respecting the permanent efficacy of the plan. Mr. Thornton does not seem to be aware, that it is the very nature of all boards of examination to sink gradually downward to the lowest possible scale of exaction. And the reason is obvious: it is the very nature of all successive classes of *examinees* to tend more and more towards mediocrity of attainment: and it is too much to expect of the successive boards of inquisitors, that they should be gifted with firmness to resist this tendency. At a college, the tendency in question is greatly counteracted by the power of emulation, and the stimulus of periodical examinations, and honorary rewards; the effect of which is, to bring out, at all times, much more than an average amount of talent and acquirement. But this excitement is wholly wanting, where young men, who are strangers to each other, meet, for the first time, in an examination room. Under such circumstances, they are very apt to take their chance, and to hope that they may do as well, or better, than others, of whom they can know nothing. And when the influx of mediocrity becomes, (as it is almost sure to do), nearly overpowering, the task of rejection becomes exceedingly painful and invidious; and, in some cases, may be next to impossible. There is, consequently, the greatest danger lest such expedients should, in a short time, end in the disappointment of all,—except the individuals who may profit by the failure of the scheme!

In the Committee of the House of Commons, 1832, a suggestion was thrown out, that it might be advisable to make the whole service *originally* military; and to select, for civil appointments,



the most intelligent and distinguished officers from the military Body. This scheme is condemned, without ceremony, by Mr. Thornton. "In this country"—he reminds us—"civil office is sometimes held by military men. But their military character is accidental." And he adds,—“we do not require those destined to diplomatic, financial, or judicial service, to prepare themselves *by a series of campaigns*. And why this should be advisable in India, no valid reason can be assigned.” On the merits of the proposal, thus contemptuously *sentenced* by Mr. Thornton, it is scarcely to be expected that we should be able to pronounce any intelligent opinion. Of one thing, however, we are quite certain—that the reason above assigned for its rejection, is absolutely good for nothing. Who ever imagined that a *series of campaigns* was a necessary preparation for civil office? A military man may pass a long, an honourable, and a useful professional life, without ever witnessing a skirmish. He may exhibit talents and endowments which are eminently valuable, in all situations which call for promptitude, despatch, and system. He may show a singular aptitude for winning the confidence and affections of the natives. He may prove himself master of that peculiar *tact*, which is so inestimable in the intercourse of Europeans with Hindoos. And it might easily be shown that the military profession is, in many respects, peculiarly favourable to the cultivation of those habits and faculties, which the anomalies of our position in India so frequently demand. Sir Thomas Munro bore a most distinguished share in all the conflicts between our troops, and those of Hyder and of Tippe, from 1780 to 1783. But does any one suppose that it was merely in consequence of his martial achievements, that he was selected to superintend the affairs of Canara, and the ceded districts; some years after, to fill the important office of chief commissioner for the revision of the *judicial system*; and, in the end, to be governor of Madras? His early military education had taught him regularity, and expedition, and energy, in the management of business: and these, when combined with his commanding talent, and his ardent devotion to the welfare of the natives, placed him among the most effective functionaries of the age; and earned for him, from the lips of Canning, the splendid praise, that “Europe never produced a more accomplished statesman, nor India, so fertile in heroes, a more skilful soldier.”\* And, be it always recollected, that although, by education and profession, a soldier, Munro was not *prepared for civil office by a series of campaigns*. On the contrary, as observed by Canning, “his occupations had, for some years, been rather of a civil and administrative character; but

\* Gleig's Life of Munro, vol. i. p. 505.

“that he was called, early in the war, to exercise abilities, which, though dormant, had not rusted from disuse.” It was the combination of civil and military training with great natural capacities, which rendered, not only Munro, but Malcolm, and Wilks, and Blackburne, and other distinguished men, conspicuously fit for the most arduous civil stations under the government of India. If, then, the military service has produced such men as these,—and this, at a time when absolutely nothing was done to insure a previous education,—what might we not expect, if every cadet in the whole army should be required to undergo a liberal and extended course of study?

We repeat, however, that we are in no condition to form an enlightened judgment as to the expediency of adopting the system in question, and of abolishing all *original* distinction between the civil and military departments of service. There may be a multitude of objections to it, which our knowledge and experience are not sufficient to detect. There is, indeed, one probable effect of such a change, which must be obvious to all. The army, it must be kept in mind, is the main pillar of our security in India. The constant and visible exhibition of force is, there, absolutely requisite, to second the most powerful influences of opinion. At present, there is no army in the world provided with better officers, than that of India. But if there should be a perpetual drain upon its intelligence and ability, from the demands of the civil service, it is possible that the exhaustion might, in time, be fatal to its efficiency. And, in that case, we should deplore, with a late repentance, the scheme of merging the civil in the military education.

We shall conclude our remarks on this very momentous topic, with two observations. If the scheme last mentioned should ever be adopted, it might involve the necessity of an extended provision for the education of the *Civico-Military* students. And, if so, the abolition of the Civil College would by no means be attended with a commensurate saving of expense. If that scheme, however, should be thought inadmissible, we should greatly deprecate a hasty destruction of the Civil College, merely with a view to the saving of some thousands per annum. In spite of all that we occasionally hear to the contrary, we have opportunities of *knowing* that, in the way of discipline, this establishment accomplishes very much more than, under all circumstances, *can* possibly be accomplished by the universities of the land; and that its system calls forth an amount of industry, acquirement, and ability, of which the most favoured institution might reasonably be proud. A board of examiners would, undoubtedly, be

much cheaper. But we apprehend that the adoption of it would prove, in the end, a very costly exercise of frugality !

We had intended to present the reader with some interesting extracts from this volume, respecting a subject which has occasioned much controversy in India,—the comparative merits of the two modes of collecting the revenue, usually known by the names of the Zemindary system, and the Ryotwar system. But this, like many other topics of Mr. Thornton's book, may be thought to lie beyond the limits of our peculiar province ; and it is certain that they lie beyond the limits of the space we have to spare. But there is one subject of a nature so interesting at the present moment, that we cannot abstain from some allusion to it: we mean, the project, now in agitation, for establishing a communication, by steam, between Britain and Hindostan. The three leading routes are, 1. By the Persian Gulf and the Euphrates: 2. By the Red Sea: 3. The usual passage by the Cape of Good Hope. From the first and last, Mr. Thornton affirms,—and we think, affirms truly,—that little is to be hoped. The last, indeed, has been tried ; but with very unpromising success. Steam navigation has hitherto been found adapted only to voyages of moderate duration, and to seas comparatively calm. The route by the Euphrates appears still more desperate. There are two parties combined against it: the River itself, and the Country through which it runs. The River, even according to the Report of Captain Chesney, the most sanguine advocate for the attempt, contains no less than *forty* obstructions, from rocks, shallows, and falls ; and, at one spot, would impose upon the navigators the necessity of dragging their *Steamer* against the current ! The Urn of the River God, therefore, is, evidently, in implacable hostility with boilers and paddles. The country is just as fiercely at war with the enterprize, as the river itself. And to show that this is so, it is only necessary to say, that it is inhabited by Arabs. The Arabs, probably, would not come into close conflict with the adventurers, or attempt to stop their vessel. That is not their way. But then, they have an ugly trick of firing from a distance ; and we have the consoling assurance, that “ they are very expert “ marksmen.” There would, consequently, be only one of two courses to be adopted. The tribes must, one and all, be disarmed by the payment of *Black Mail* ; for, “ with an Arab “ Sheik the power of annoyance is an article of commerce: he “ sells it, and often lives by it.” This expedient, however, might be found to be somewhat costly ; to say nothing of the humiliation and dishonour. The other branch of the alternative is about equally promising ; namely, that the navigators should be armed to the teeth, and constantly prepared for a running fight with the

children of the desert; a circumstance which must contribute signally to the comfort of the voyage: not to mention that it would give to the whole affair the appearance of a hostile invasion. Alexander the Great might, perhaps, have made such an experiment, with impunity, if not with success. How it is to be accomplished by a party of European adventurers, is a thing which altogether surpasses our comprehension.

There remains only to be considered the route by the Red Sea. We cannot stop to compare its advantages with its difficulties. There are two considerations, however, mentioned by Mr. Thornton, which may well curb our impatience for the success of the project. In the first place, whether the passage be by the Persian Gulf, or the Red Sea, countries must be traversed which are frequently visited by the plague; a circumstance which may help to content us with the prospect of doubling the Cape to the end of time; unless the plague shall, first, have been extirpated from the earth. But, in the second place, "there are," Mr. Thornton observes, "some political considerations connected with this subject which imperatively press themselves upon the attention. 'The Russians are but fifteen days' march from the Euphrates; and although they do not require to be taught that the course of that river will bear them towards India, it may be doubted whether our appearance upon it might not give rise to jealousies which would endanger our peace, if not our dominion. In Egypt, perhaps, we have still more to apprehend. Some of those who have interested themselves in the success of steam navigation by this route, contemplate it only as a preliminary measure, and anticipate the completion of the much-vaunted project for a canal, connecting the Mediterranean with the Red Sea. They seem to forget that this would strike a fatal blow at the commerce of England; or, if this result occur to them, they disregard it. The discovery of the passage by the Cape destroyed the commerce of Italy and the Mediterranean. The restoration of the trade of the East to its old channel, would have the like effect upon those countries into whose hands it has passed. It may not be in our power to arrest the progress of events; but it is madness to accelerate that which is fraught with ruin to ourselves.'"

Mr. Thornton's concluding chapter is short; but it is hopeful and animating, provided it correctly represents the opinions of those who have made the condition of India the object of their serious study. Our empire mainly rests upon opinion; a tenure which has an appearance of awful insecurity. But then, it is encouraging to know, that "in those parts of British India, which have been longest subject to our rule, our power is most firmly



“established. The people and the government have become  
“more habituated to each other, and our authority is more cheer-  
“fully recognized from a perception of the benefits which it has  
“conferred.”—(p. 348). Again—the Indian army is a phenom-  
enon scarcely paralleled in the history of the world,—a native  
force maintained, and officered, by foreigners, for the purpose of  
keeping their own country in subjection! What more monstrous  
*impossibility* could have presented itself to the dreams of political  
romance? And yet we are assured that the fidelity of the  
sepoys is unshaken—his attachment to his officers, for the most  
part, admirable—and his discipline and courage equal to the  
severest exigencies and perils. Lastly—the Vulture of the North  
is “towering in his pride of place;” and by many it is suspected  
that his eye is looking from the height, towards the plains of Hin-  
dostan,—and that his nostril is “sagacious of the quarry from  
“afar,”—and that he is watching for the moment when he may  
come down upon the prey. But what then?—our Indian frontier  
is almost unassailable; and the Bird of ravin has, at present,  
another carcase in his eye. So that these things move not our  
speculator; who concludes his work with a declaration—founded,  
we hope, on sufficient authority,—that “the British Empire in  
“India is in a state of such security, as must disarm every fear,  
“and leave its rulers at perfect liberty to devote an undivided at-  
“tention to the advancement and happiness of the people.”

It may possibly be thought strange, that in the course of this  
notice we have hitherto failed to advert to one topic, most inti-  
mately connected with “the advancement and happiness of the  
people,” namely, the hopes and prospects of Christianity, in our  
Indian Empire. The reason for this omission is two-fold: first,  
that this is a subject which has copiously occupied our pages on  
many recent occasions; and, secondly, that there is nothing in  
the present volume which very powerfully invites us to a renewed  
introduction of it. We are happy to perceive, however, that Mr.  
Thornton adverts, with becoming seriousness, to the duty incum-  
bent upon us, of labouring for the diffusion of Gospel truth in  
the East. “The worn-out Superstition,” he tells us, “is ob-  
“viously falling to pieces; to be replaced, either by what is  
“called the *Religion of Nature*, or by a better faith, to which  
“that may be a stepping-stone. And it is for those, who take  
“an interest in the diffusion of Christian Knowledge, to consider,  
“whether we ought not to avail ourselves of the moral move-  
“ment, and give it the best direction; and whether the duty of  
“extending the knowledge of Divine Truth, is not especially  
“pressed upon us, as well by the state of opinion and feeling in  
“India, as by the position in which we stand towards that coun-



“try.” (p. 173.) This is modestly and temperately expressed; and it may not be the worse on that account. We, however, must be allowed to speak somewhat more openly and freely. We must be permitted, again and again, to remind our Christian countrymen, that, upon them a *dispensation is laid*, to send among the Heathen the knowledge of that Name, *besides which none other is given, under heaven, whereby we may be saved*. It is, indeed, highly probable that there may be a long *interregnum*, between the deposition of Idolatry, and the established dominion of the Cross. And, during this interval, it may happen that some shall profess to worship the One True God, while, in fact, they are worshipping only their own right hand (*Dextra mihi Deus*!). Still it would be something to have cast out the foul and sanguinary *legion*, which, for ages, has possessed the land. There would then, at least, be a hope that the rightful Sovereign would enter in, and take possession. And this, He, most assuredly, will do, provided that his messengers and servants shall labour, without fainting, in the holy work of preparing his way before Him. That this is a duty which He expects from us, the present Rulers of India, must be irresistibly manifest to all, who have eyes to see, and ears to hear, and hearts to understand, the noble works which He hath done for us, in the midst of that idolatrous people. He has there *given us great and goodly cities, which we builded not; and houses full of all good things, which we filled not; and wells digged, which we digged not; and fields and forests, which we planted not*. And why has He done this? Is it that we may *eat and be full*, and then forget the Lord who brought us up thither? Nay, rather is it, that we may be the stewards of his inheritance; that we may minister unto His gracious purposes, in planting His name among the Heathen; that having *freely received*, we may *freely give*. And is there not a *woe* written against us, if this, “our bounden duty and service,” should perish from our thoughts? What will the King of Kings, and Lord of Lords, say unto Cæsar, if Cæsar exacts of men the things that be his; while he himself renders not unto God, the things that be God’s?

We have to conclude our notice of Mr. Thornton’s volume, by stating that, in spite of our animadversions, we have no doubt that it will, on the whole, be found very useful to that multitudinous class of persons, who are without time, or patience, or inclination, for more minute inquiries. It must help, at least, to open the eyes of the British Public, to the immensity of the interest which, in general, they so entirely and so habitually overlook. And, if it shall do this, the service will be worthy of all respectful acknowledgment.

While we were preparing these pages for the press, our attention was called to certain recent advices from Madras :\* from which it would appear that the peace and harmony of our Tanjore missions have been disturbed by some angry discussions, and rather intemperate proceedings ; and that it has been found necessary to resort to the authority of the bishop. These dissensions, it seems, have arisen out of the unwillingness of the Christians of high caste to treat the Pariah Christians, in all respects, as brethren. This intelligence is deeply afflicting. Our information relative to the particulars of the dispute, is, at present, much too imperfect to warrant us in offering any opinion of its merits. The subject is one of extreme delicacy. It demanded of Schwartz the constant exercise of that *meekness of wisdom*, for which he was so eminently distinguished : and we hope and trust that there has been no departure from the spirit which guided him through difficulties of the same description. We have no doubt that the matter has occupied the attention of the Society for the Propagation of the Gospel ; and to their discretion and wisdom we willingly leave it.

ART. II.—*Essay on Church Patronage ; or a Brief Inquiry, on the ground of Scripture and Antiquity, into the People's right to choose their own Minister.* Blackwood, Edin. Cadell, London. 1835.

THIS is a very able pamphlet on a very interesting subject, and proceeds, we believe, from the pen of an author who has devoted no small share of attention to the ecclesiastical usages of antiquity. The “ Dissertations vindicating the Church of England with regard to some essential points of polity and doctrine,” afford ample evidence that Mr. Sinclair has carefully read the best works of the early ages, and made familiar to his mind the practice as well as the principles of those purer times to which we are constantly referred for examples of all Christian excellence.

In the north, it appears, not less than in our own division of the kingdom, efforts are made to divest patrons of their rights, and to transfer to the people at large the privilege of appointing ministers to the charge of congregations. It therefore becomes a matter of some importance to determine whether there be in the New Testament, or in the ancient records of the Church, any authority for this projected innovation ; because, if the claim so

\* See Asiatic Journal, Jan. 1835. Intelligence, p. 10. Feb. 1835. Intelligence, p. 116. Also a letter from Mr. Schreyvogel, As. Journ. April, 1835, p. 148.

confidently made on behalf of the multitude shall be found destitute of all such warrant or countenance as might be supposed derivable from the period, when as yet Christianity was unconnected with civil government, we may advance to the conclusion that the advocate of popular pretensions must be actuated by other motives than the mere desire to restore the ecclesiastical form to its original beauty, or to recover a franchise which has been unjustly taken away. To clear away some doubts which have gathered round this question is the main object contemplated by Mr. Sinclair, for he tells us that an active and increasing party, both within the Kirk and without, have been long maintaining that the people possess a right—a *right divine and indefeasible*—to the election of their own ministers; and that the Church of Scotland, be its original constitution what it may, is not conformable in its present system to the scriptural and primitive model. Those, he tells us, who maintain these sentiments and yet remain within the Kirk, profess their hope that by the abolition of lay patronage the establishment will ere long be brought into accordance with the rules of Scripture and the practice of antiquity. Those without the Kirk, it is added, perceive that the rights of patrons and the possession of temporalities are inseparably connected; that lay patronage cannot be abolished while the Kirk continues to be established; and that the representatives of those who gave a portion of their income to provide for the spiritual instruction of the people, are intitled to resume the endowment, should the privilege of nomination be taken from them. Meanwhile, as he further remarks, these determined adversaries have had the sagacity to perceive that a strong plea is furnished for withdrawing the affections of the people from the institutions of their ancestors. The assertion of popular rights is soothing to the vanity of the multitude; it is in accordance with “the spirit of the age;” it may be stated pointedly in a few words; it seems, on a superficial study of the inspired writers and the early fathers, to have a plausible foundation; and the opposers of it are open to the suspicion or the insinuation of being influenced by political considerations, and of having more regard for the law of man than for the law of God.

Before proceeding to weigh the evidence supplied by antiquity Mr. Sinclair draws the attention of his reader to the following preliminaries, the import of which seems closely connected with a candid determination of the main point at issue. In the first place, the people’s right to choose their own minister is not a thing to be taken for granted, or admitted as a *natural* right. Secondly, the *onus probandi* rests entirely with the people’s advocate; inasmuch as all the precedents both of Scripture and antiquity unite in

proving that at least the right of granting *ordination* belonged exclusively to the church officers, who alone could give authority to minister in the congregation. Unless evidence to the contrary can be produced, there is a strong presumption that whoever gives authority, chooses the individual to receive it—that the ordainer, in short, selects the candidate to be ordained. It is justly observed, therefore, that it is not enough for the religious agitator to throw a mist over the subject and then exclaim that his cause is won: on the contrary, unless he clearly shews the privilege of electing to have been completely separated from the power of granting ordination, his cause is lost; the elector and ordainer merge into the same person. In the third place, the assertor of the people's claims must shew that popular election in the apostolical and primitive church *uniformly and universally* prevailed; for the lofty structure of a divine right cannot be established on the narrow basis of a few ambiguous instances contradicted by other precedents. To sustain his principle he must shew them to be numerous and invariable; for, if ministers in some places were elected by the rulers of the church, and in others by the people, it would be obvious that no precise rule on the subject had been divinely appointed, but that the Church was left to regulate the question at her own discretion.

Having thus prepared his ground, the author undertakes to shew that “during the whole of the three first centuries—the best and purest age of Christianity—there is no evidence whatever of authoritative intervention by the people.” The instance which presents itself on the very threshold of this inquiry, is that of the designation of Matthias to fill the place in the Apostolical College, rendered vacant by the apostasy and suicide of Judas; an example which is in general regarded as the stronghold of democratical pretension. But we presume, from the very nature of the case, that most persons will agree with Mr. Sinclair as to the impropriety of putting such an election to the vote, “because the object of casting lots was to leave the decision with God, and to give the new Apostle the same advantage with his elder brethren, that of an immediate designation from Heaven; and no proceeding could be more objectionable than to intermix a human with a divine choice—for the disciples to assume the power of choosing among candidates, and thus arbitrarily to restrict the Founder of the Church in his election. Such a restriction would have been indecent and profane; it would have been as it were to present a *leet* to the Almighty—a supposition to be at once rejected with abhorrence and indignation.”

An attempt has also been made to support the popular side of the question by a reference to the choice of the seven Deacons.



But there is no competent judge who will not readily adopt the sentiment of Beza when he sums up the argument in the following words: "as for what is alleged from Scripture about the election of Matthias and the Deacons, it is nothing to the purpose. 'This has been abundantly demonstrated.'" Indeed, the most skilful assertors of the people's claims admit that nominations by Apostles were quite independent of any intervention on the part of the laity. But they contend that a distinction should be drawn between extraordinary designations by inspired men and ordinary appointments by later governors of the Church; conceiving that, in the former case, the suffrages of the congregation were not required, while in the latter they were indispensable. "But where," to use the words of our author, "where is the authority for this distinction? Where is it explained in Scripture? Where is it sanctioned by antiquity? Does not the assertion of it amount to an acknowledgment that popular pretensions are without foundation in the Word of God?"

"The most anomalous elective franchise in the ancient Church prevailed at Alexandria, and is understood to have been introduced by St. Mark, the first bishop. The Evangelist 'had been directed by St. Peter' to take the charge of that diocese, and having thus himself been nominated without popular interference, he devised a system by which that dangerous influence should be effectually excluded from the election of his successors. He restricted the right of voting to the twelve presbyters of the city, and enacted that they should choose their bishop from among themselves. On one occasion, mentioned by Severus, the presbyters, after their bishop's death, met together and prayed, and then proceeded to the election. The senior minister declared to the provincial synod, that to them (the city ministers) belonged the right of choosing their own bishop. The synod, while they assented to this claim, declared that if the bishop designate were worthy of the office, they would proceed to the consecration, otherwise they would reject him. This constitution lasted till the period of the Nicene Council, when the presbyters, by mutual agreement, resolved thenceforward to elect the most deserving candidate, whether he were their fellow presbyter or not. The circumstance, that the restriction of the elective franchise to the Alexandrian presbyters was not only acquiesced in and approved by the whole Church for several centuries, but ascribed to an Evangelist, is a clear demonstration that no idea was entertained of a divine right in the people of Alexandria to elect their own church officers."

In the times properly described as apostolic, there can be no doubt that, as the selection of persons duly qualified to serve in the sacred ministry was in the hands of inspired men, the nomination to pastoral charges was exercised independently of the people, among whom the new clergy were to be placed. But in proportion as the Church approached to its more ordinary condi-



tion, and the priesthood were accustomed to look to their flocks for a maintenance, a species of controul insensibly sprang up, conveying to these assemblies the right to express their concurrence in the appointment of their spiritual guides. Nothing is more obvious or more agreeable to the wonted course of human affairs than that patronage will tend to the point whence emolument is provided. If the people support the clergyman, they will, as a necessary consequence, claim the privilege of being consulted whenever a vacancy is to be supplied. We accordingly find, from a careful examination of historical records, that the influence of laymen first appeared in the very form now suggested; and that, in common cases, to render an election valid, the consent of the people more immediately concerned became nearly indispensable. Their voice, however, is understood to have simply expressed assent or concurrence, and appears not to have been employed in actual voting, in such a way, at least, as to make a direct choice of one out of several candidates presented to them by the governors of the Church. There is not, in fact, any reason to believe that, before the days of Constantine, persons in holy orders were ordained to a *ministerium vagum*, and had no employment until they were invited by a particular congregation to preside over their spiritual interests. Guided by the lights which have reached us through the lapse of fifteen centuries, as well as by the analogy of ecclesiastical proceedings in later ages, we feel justified in asserting that no man in those times was ordained except to some special charge; and hence, that the laying on of hands by the bishop, and the nomination of the young priest to a professional cure, were, in the usual course of things, strictly simultaneous. But it is, nevertheless, perfectly manifest that the acquiescence of the Christian body came to be considered as an essential condition in the contract which bound a minister to his office, as the immediate pastor of a fixed and determinate flock.

The mode, however, in which the acquiescence now mentioned was sometimes expressed, has created on the part of authors, not much disposed to favour popular ambition, no small degree of misunderstanding. As the term suffrage is ambiguous, and may denote either a direct exercise of power or a merely passive concurrence, the voice of the people, expressing satisfaction on the one hand, or displeasure on the other, has been represented as the primary instrument of election. But on this point, where he has been eminently successful, we prefer the words of Mr. Sinclair himself.

“ Among the most important witnesses in this great argument is St. Cyprian, Bishop of Carthage, who, in the case before us, is usually cited by the democratic advocate, and profusely eulogised for his knowledge

of apostolical institutions, although on other questions not less important, he is superciliously scoffed at, as an innovating, ambitious, arbitrary, domineering high-churchman." . . . "It is remarkable that, although throughout his writings, we read of numerous promotions to the episcopal office, sometimes attended with the most vehement contentions, there are only a few passages which would convey the most remote idea that the people were in possession of the elective franchise. These passages, however, have been so triumphantly brought forward that we are obliged to give them a deliberate investigation. One of them relates to the appointment of Cornelius to the Bishopric of Rome, which St. Cyprian describes as having taken place 'by the designation of God and his Christ, by the testimony of almost all the clergy, by the *suffrages* of the people, who were then present, and by the college of ancient bishops and good men.' The votary of popular pretensions, full of joy and exultation, bids us mark this word *suffrage* and acknowledge that his cause is won. But, before resolving to yield an argument supported by the decisive grounds already mentioned both from Scripture and antiquity, we thought it necessary to inquire into the meaning of the word *suffrage*, as ascertained by the use of Cyprian and his contemporaries; and we found our courage re-assured by the discovery that throughout all the Cyprianic monuments, there is not a single place where *suffragium* of necessity implies voting, while there are numerous examples where it can signify no more than acquiescence, testimony, approbation, satisfaction. Thus, in his discourse on the vanity of idols, he speaks of Brutus putting his sons to death, 'that the credit of his consulship might be raised by the *suffrage* of a crime'—not, surely, meaning an elective vote. In the same work he describes the Jews, 'with violent and pertinacious *suffrages* most earnestly insisting on our Saviour's death.' He means entreaties or demands; for he could not mean that Pilate put the question to the vote whether sentence should be pronounced. To select another instance: In his discourse on envy, he represents the people of Israel, on the return of David from the slaughter of the Philistines, 'bursting forth into a *suffrage* of commendation.' In the case of Cornelius, there are innumerable reasons for not applying the word *suffrage* to a poll or ballot. For, first of all, Cyprian himself declares that his contemporary was appointed by 'divine designation,' which, according to a pious maxim of his own, 'would supersede all human voting.' Again, he would not be likely to give the people the elective franchise while he denied it to the clergy, whom he restricts to the privilege of bearing testimony. And further, in another of his Epistles, he affirms Cornelius to have been 'ordained by the designation of God, and by the *suffrages* of the clergy and people;' thus showing plainly, since he had before described the clergy as only bearing testimony, that, 'to give a *suffrage*' and 'to bear testimony' have with him the same signification."

Mr. Sinclair is equally successful in explaining another remark of the same ancient writer, on which great stress has been laid by the advocates of plebeian assumption. The eloquent Father observes, that "the people have especially the power of choosing

worthy bishops and of rejecting the unworthy." Taken by itself and separated from the context, this expression might seem to indicate that the general body of the laity were, in fact, invested with authority to elect not only their own ministers, but even the highest order of the clergy. But when examined in connection with the object which the pious author had in view, it will be found to convey nothing more than this simple assurance, that believers in Christ, whatever might be their rank or station, had the option of withdrawing from the communion of a certain prelate, stained with error and apostacy, and of placing themselves under the spiritual rule of one who had been canonically appointed to succeed him. His words will now appear in their true signification. "A people who yield obedience to our Lord's commands and fear God, ought to separate from a scandalous bishop, and not pollute themselves with the services of a sacrilegious priest; because they specially have the power of choosing worthy bishops and of rejecting the unworthy."

The passage just quoted occurs in a synodical epistle, drawn up by Cyprian and thirty-seven of his colleagues, who had been consulted by the people of the diocese in which the idolatrous Basilides had once presided. After giving their opinion as to the propriety of abandoning the jurisdiction of an Ordinary who, in time of persecution, had lapsed so far as to join in the worship of false gods, they add the following satisfactory account of the method then adopted for episcopal elections and consecrations. "The rule," say they, "which has descended to us from divine tradition and apostolical practice, ought diligently to be observed, and indeed is actually observed by us, and generally throughout all provinces; that for duly celebrating ordinations, all the neighbouring prelates shall meet together where a bishop is to be ordained, and that he shall be chosen *in presence of the people*, who most fully know the life of every candidate, and have most familiarly observed his conduct and character." We have here a distinct view of the mode in which episcopal promotions were conducted in the Cyprianic age. The bishops of the province met together at the vacant see, and there elected, consecrated, and admitted into their college the candidate whom they judged best fitted for the office; and the whole transaction took place in the presence of the people, because they were the best witnesses of his life and conversation.

"A similar arrangement was observed at the election of presbyters. The diocesan, in conjunction with his consistory, summoned the congregation, named the candidate whom he had selected, asked this testimony to his character, and then publicly filled up the vacant charge. For many centuries the rule was almost invariably observed that no candidate should

be ordained without a *title* or nomination to some vacancy. It is a great error to suppose a primitive Christian congregation hearing a succession of unemployed presbyters pass through the ordeal of a trial sermon, and choosing the individual whose doctrine and address they most approved. There were no unemployed presbyters to preach before them; and translations from one pastoral charge to another, not only were extremely rare, but depended solely upon the judgment of the diocesan."

Origen, as quoted by our author, speaks to a similar effect.

"Although our Lord had laid down rules for the installation of the high-priest, and had himself elected him, yet the congregation also is convened. For, in the ordination of a priest, the *presence* of the people is indispensable, that all may know and be assured that the individual most excellent, most learned, most holy, and most distinguished for every virtue, is selected for the priesthood; and this is done, the people standing by, (*adstante populo*), that there may be no room afterwards for scruples or retractations. This is what the Apostle commands in the ordination of a bishop, that he should have a good report, or testimony, of them which are without."

A striking allusion to this practice is found in the *Life of Alexander Severus*. Referring to the rules which this monarch observed in promoting men to different offices in the civil administration of the empire, Lampridius remarks that he published their names, exhorting the people that, if any man had a crime to allege against the candidate, he should substantiate his charge by evident proof, under pain of capital punishment if he failed. He assigned as his reason, that, since both Christians and Jews were thus accustomed to proclaim the names of those who were to be ordained priests, it was hard that the same course should not be taken with respect to the governors of provinces, to whom were entrusted the lives and fortunes of mankind.

"This passage," says Mr. Sinclair, "illustrates the above citations from St. Cyprian, from the African Council, and from Origen. It will not be imagined that the emperor wished his governors to be elected by the suffrages of the people, or rather, it is incontestible from the very words of Lampridius, that no other privilege was allowed them in such promotions, but that of bearing testimony; that this privilege was conceded in imitation of the Jews and Christians in their promotions to the priesthood, and that the Christian laity had no more a right of suffrage in the election of their bishops than the Jewish multitude in the appointment of their priests, or the Roman populace in the designation of their proconsuls."

In a word, the *form of procedure* at all clerical elections appears to have been as follows. To whatever order in the ministry the aspirant claimed admission, the lay brethren, on the mention of his name, were required to answer "worthy" or "unworthy;" and thereby to signify their approbation or disap-



probation of his moral character. It seems, however, to be taken for granted by those who espouse the popular side of the question, that any layman, according to his fancy, might casually propose a candidate, and that if a majority of voices chanced to shout in his favour, he became the people's nominee, and in that character was presented to the synod or consistory. "But this," as the author observes, "is wholly to misconceive, or rather to invert, the canonical regulation; for although the multitude occasionally in riotous and disorderly meetings usurped the privilege of nomination, it did not rightfully belong to them. By the rules of the church the people did not propose a presentee to be approved by the ecclesiastical rulers; on the contrary, these last proposed a presentee to be approved by the people; this important fact is evident from the decision of a general council in the case of the Melitian bishops. The Nicene Fathers came to a resolution that these prelates, who had been schismatically consecrated, should remain in the episcopal order, but, until they were appointed to vacant sees, should not exercise episcopal functions, nor, in particular, enjoy the privilege of 'proposing the names of persons to be ordained to any order in the sacred ministry; which privilege should belong exclusively to those orthodox bishops who had been uniformly free from the guilt of schism.' Valerius, on the authority of Gregory the Great, asserts in direct terms the fact implied in the decree just mentioned: 'the bishops announced to the people the names of those who were to be admitted priests or deacons, that, if any man had objections to the persons fixed upon, he might openly bear testimony against them.'

We need scarcely observe that there is a close resemblance between the forms appointed in the Church of England and those above described, as having been generally received throughout Christendom from the days of the Apostles. It is required that, in the course of divine service, notice shall be given in the parish where the candidate has resided, of his desire to be ordained; and the people, "who best know his life and conversation," are invited to come forward and state objections. It is required, also, that the ceremony of ordination shall take place before the eyes of all men and in presence of the congregation, who, in the name of God, are urged, if they know "any impediment or notable crime," at once to declare it.

The conclusions to which we are conducted by the author of this "Essay on Church Patronage," are amply confirmed by other writers, especially Dr. Hickes, in his "Christian Priesthood," and Bishop Beveridge, in his "Annotations on the Canons of the Council of Nice." "It appears," says this learned prelate,

“ that the right of election belonged to the bishops present, the testimony, consent, and approbation of the election, to the people—*Jus igitur electionis ad episcopos presentes, testimonium autem, consensus et electionis comprobatio ad plebem pertinuit.*” He adds, however, “ that the people sometimes proposed a person to be chosen to the bishops; but the bishops did not always choose the persons proposed to them by the people; and therefore the whole determination of the election was in the power of the bishops, insomuch that we may read of many episcopal ordinations and elections performed by bishops without the people, but of none by the people without bishops—*usque adeo ut multas legere sit episcopales ordinationes et electiones etiam celebratas ab episcopis sine plebe, à plebe autem sine episcopis nullas.*”

Dr. Hickes, in his *Treatise on the Dignity of the Episcopal Order*, or rather in the sixth dissertation appended to it, makes the following observations on the Epistles of St. Cyprian, from which he had already quoted several passages:—1, In ordinations of the clergy, he was always accustomed to consult the people, and to desire their judgment and testimony; 2, that the holy martyr consulted the people in this case for no other end but to weigh the manners and merits of every person by common counsel, and, by that means, the better to know their course of life; and 3, that St. Cyprian did not think even this so necessary as that without it no ordinations might be accounted legitimate. On the contrary, when the necessity of the times required it, it is certain that without either the advice, or testimony, or suffrage of the people, he both nominated persons to be admitted into the clergy, and having nominated, elected them, and consecrated those he had thus elected.

We are indebted to the same learned person for the extracts we are now about to give from the canons of the Council of Laodicea. In the XIIth, it is said, “ That bishops ought to be appointed to the government of the Church by the judgment of the metropolitans and of the neighbouring bishops; and that they ought to be such as have been long approved by the word of faith, and by the dispensation of right doctrine.” And in the XIIIth, it is provided, “ That the people are not to be allowed to make choice of those who are to be employed in the sacred function.” Hence it may be collected with the greatest clearness, that the multitude of the faithful had not by divine right either suffrage or testimony in the election of bishops; for, if the power had belonged to the people by divine right, it could never have been extinguished by a synod, and that especially by a particular synod. This view will be still further confirmed by the XVIIIth canon of the Council of Antioch, expressed in these terms, “ If any

man who is ordained a bishop do not come to the diocese for which he is chosen, not through his own fault, but either because the people refuse him, or for any other reason occasioned by no fault of his, he shall enjoy both the honour and the function, provided he give no disturbance to the affairs of the Church where he abides. And he shall wait for the determination which a full synod of the province shall make upon the judgment of his case.

“What,” exclaims the zealous non-juror from whom we are now quoting, “are we to think of this canon?” It certainly makes very little for the power of the laity; showing, on the contrary, that the Church in those days did not so much as dream of their right, afterwards so vehemently asserted, to choose their own pastors, whether parochial or diocesan. The council commands, in the most unambiguous language, that a bishop ordained by the bishops of the province, and confirmed by the metropolitans according to the ancient canons, ought to remain a bishop and perform the episcopal functions, though the laity make never so much opposition. This was the method of elections in the fourth century; but afterwards the metropolitans obtained a much larger power, not without a very great advantage to the Church. They summoned an episcopal synod to meet in their own cathedrals, and by the common consent of the bishops, set patrons over the Churches; and thus it is made manifest, that both the nomination and election belonged to the metropolitan, assisted by the advice of the comprovincial prelates. Nay, without this authority and consent, the people had not power to take to themselves what the canonists denominate a vacant bishop. Such an exercise of discretion was prohibited by the XVIth rule of the Council of Antioch: “If any vacant bishop shall come into any vacant church, and by stealth invade the throne, without leave of a full synod, he ought to be ejected, though all the people, whom he invaded, may have chosen him for their bishop. Now that is called a full synod in which the metropolitan is present. Τελείαν δὲ ἐκείνην εἶναι σύνοδον ἢ συμπαρασῆναι καὶ ὁ μητροπολίτης.

From an examination of the particulars now stated, Dr. Hicke comes to a result very similar to that pronounced by Mr. Sinclair: first, that in the most ancient times of the Church, the people had no suffrages which were truly elective; secondly, that the power which they afterwards exercised was not derived from any divine or original right, but from the leave, and indulgence, and corrupt remissness of the bishops. That the Church did afterwards, for most just causes, and by a most just authority, abrogate this tumultuous method of ordaining, and restrain the mad rage of the people within its proper bounds.

There is no doubt that this was the general rule according to which elections were conducted from the middle of the third to the end of the fourth century. But it must, at the same time, be acknowledged that there are on record many exceptions, occasioned sometimes by the ambition of the clergy, and not unfrequently by the impatience of their followers. In the second chapter of the fourth book of Bingham's *Origines Ecclesiasticæ* will be found a number of cases wherein the laity appear to have assumed the direction of affairs, and to have guided the deliberations of their spiritual fathers; all which might seem to argue that the people had something of a decisive voice in elections, and that their suffrage was not merely testimonial. The privilege of expressing their approbation and concurrence led, indeed, very naturally to the assumption of higher powers; while the governors of the church, influenced by their love of peace, and unwilling to thwart the zeal of pious believers in the exercise of what they had begun to consider an indisputable right, gradually permitted the prerogative of their order to be usurped by a class of men who did not fail to abuse it. By degrees the irregularities increased, and attempts were every where made to turn the privilege of bearing witness into that of giving a vote.

"In times of danger and persecution, the bishops had little difficulty in restraining these licentious tendencies; but during periods of safety and tranquillity, and when the Christian population bore a large proportion to the heathen, the sanctity of their office was no protection to them from democratical usurpation. The divisions in the Church, caused by the Arians and Donatists, contributed to weaken the episcopal authority. Many of these heretics would insinuate themselves into the cathedral with their orthodox brethren, on purpose to enjoy and augment the general confusion. The sacred edifice, crowded by a vast concourse from all the neighbouring towns and villages, became the scene of hopeless uproar and scandalous commotion. On the mention of an unpopular candidate, however eminent for virtue or abilities, 'he was assailed,' says St. Chrysostom, 'with as many accusations as there were heads or leaders among the people.' The wild caprice of these self-constituted electors, but for the solemnity of the occasion, would sometimes provoke a smile. A voice, for instance, is raised at Milan, among the crowd, 'Let Ambrose be Bishop!' The name is heard and repeated by the humour of the by-standers: it spreads through all the aisles and galleries, and is at last vociferated by the whole multitude. The individual thus casually mentioned was a layman; he was a soldier; he was not even a Christian. Sensible of the absurdity of his situation, the astonished warrior fled from the sacred honours thus obstreperously thrust upon him. He is pursued, overtaken, hurried back to the cathedral, and soon finds himself, by a rapid series of ordinances, baptized, confirmed, ordained, consecrated, installed a bishop, a metropolitan!"



Mr. Sinclair further reminds his readers of the disorders at Antioch on the election of Eustathius, which were so outrageous that, had not the emperor interposed at the head of a military force, both the church and the city would have been destroyed. He likewise mentions the uproar at Cæsarea, occasioned by a clerical election, the difficulty with which the riot was appeased, and the remark of Gregory Nazianzen, that the populace at such times were "extremely prone to insurrectionary movements." Next, he brings under our notice the lamentations of the same writer over the factions and disturbances produced by popular suffrage; his earnest wish that the elective franchise were entrusted to the clergy; and his memorable declaration, that no republic was so disorderly as the Christian Church had been rendered by democratic ascendancy. Who is ignorant of what Evagrius relates respecting the insurrection at Alexandria during the election of Pretorius; how the people rose upon the magistrates and soldiers who endeavoured to maintain order; how they murdered the patriots, pursued the troops into the temple of Serapis, pillaged that wealthy edifice, and burned the garrison alive? Equally well-known are the furious seditions at Constantinople, so faithfully recorded by Socrates and Sozomen; the imminent peril into which that great metropolis was brought by the contending factions; and the necessity of restoring peace by banishments, confiscations, and the sword. Similar calamities brought disgrace upon the Church at Rome itself, and throughout the whole empire. Ammianus has recorded the frightful massacre in the capital of Italy when Damasus was elected; how, in time of profound peace, without any point of doctrine to divide the rival parties, a sedition broke out with violence, raged several days, and was not put down till after one hundred and thirty-seven persons were stretched dead in the streets. It thus appears, that, when the multitude began to take a part in elections, "they behaved themselves," says Jeremy Taylor, "with so much insolence, partiality, faction, sedition, cruelty, and Pagan baseness, that they were quite interdicted above one thousand two hundred years ago; so that they had this little in possession but a little while, and never had any due; and, therefore, now their request for it is no petition of right, but a popular ambition, and a snatching at a sword to hew the church in pieces."

The considerations now stated, as well as the conviction that the laity had no right to an elective vote, made a deep impression all over Europe at the period of the Reformation. At Geneva, for example, "the clergy were appointed by the Council," because, as Beza remarked, a popular franchise "had no ground in Scripture, nor any right in antiquity, and would give rise to infinite

disorders." In France, the pastors among the Huguenots were chosen by their respective presbyteries; in Sweden, the highest ecclesiastical authorities were nominated by the civil power; the same rule was observed in Denmark and among the Lutherans in Germany; while in Holland, by the Synod of Dort, the rights of patrons, after due consideration, were solemnly and canonically sanctioned. Even the early English Presbyterians not only did not uphold the people's fancied divine right, but in their celebrated "*Jus Divinum Ministerii Evangelici*" disproved it with equal zeal and force of argument.—p. 40.

The origin of lay patronage, as it now exists, is, no doubt, to be found in that contract between the rulers of the Church and the owners of land, by which the one party bound themselves to supply spiritual instruction, provided the other would grant a regular and permanent maintenance to the clergymen who might be deputed for that purpose. The privilege of selecting a minister for parochial church or domestic chapel, would soon be conceded to every individual who set apart either tithes or a portion of his fields, in the shape of a fixed living to the incumbent; the prelates retaining the power of determining the qualifications, whether of learning or character, without which no one could be admitted into holy orders.

In Scotland, we learn, the General Assembly of the Kirk has lately sanctioned a measure, which, in effect, deprives patrons of their right, and, at the same time, exposes every nominee to a parish to the caprice or resentment of the people, who, in rejecting him, can take their revenge for any supposed injury or unpopular act with which they may conceive the lord of the manor to be chargeable. According to the rule now mentioned, if a majority of the adult population shall be pleased to refuse the presentee, the deed of the patron is null and void. He may, indeed, exercise his privilege three times; but, if his candidate shall be as often rejected, the right of presenting devolves upon the Presbytery, who are invested with power to compel the reception of an incumbent. In using this discretionary prerogative, the parishioners are not called upon to give any reason for repudiating the individuals named by the lay superior; they may promulgate a silent veto; it is enough if they exhibit a majority against him. Nor can it be necessary to add that, in these times when the multitude are so easily excited against the nobility and landed interest, the favour of the legal patron is, of itself, sufficient in many cases to disqualify an aspirant for the respectable office of a parish minister.

Mr. Sinclair concludes with the following *argumentum ad hominem*, which will moderate the zeal of every consistent advocate for popular claims:

“ We venture to put the question, ‘ Are you not prepared, as a stanch disciple of John Knox, to acknowledge the corruption of human nature ? ’ He will reply at once, ‘ No doctrine can be more unquestionable ; no language can exaggerate the depravity and hardness of the human heart. ’ We next enquire of him, ‘ Do you imagine then that mankind will listen with delight or with aversion to godly views of religious truth ? ’ He answers with oracular solemnity, ‘ They dislike the truth ; they will not endure sound doctrine ; they are reprobate concerning the faith ; their self-sufficiency and worldly-mindedness predispose them to love falsehood, flattery, and strong delusions. ’ Having received these orthodox and satisfactory replies we not unnaturally diverge into a kindred subject, and demand the reason of his anxiety to entrust the flock with the election of their own pastors ? He readily rejoins, ‘ My object is to secure the nomination of faithful ministers, who will be diligent in season and out of season, and be powerful as well as strict in inculcating the peculiarities of the Gospel. ’ We finally request him to inform us whether he thinks the multitude are pleased with the peculiarities of the Gospel, and are likely to select ministers who will preach them ? He assures us gravely, that nothing is more certain, and thus gives us with devout simplicity to understand that mankind are infinitely indisposed to hear sound doctrine, but that whenever they are called together for the election of their minister, they will show an infinite alacrity to receive it. Why does the religious agitator not perceive the inconsistency of these statements ? Why does he not acknowledge, that to secure the appointment of proper ministers is a problem not so easy to be solved as he has blindly and empirically imagined ? Why does he not regard the question with calmness, respect existing interests, refrain from grasping recklessly at perfection, teach the people to bear with patience trifling evils rather than hazard all by rushing into innovation ; in short, exert himself to extenuate defects and re-establish tranquillity, instead of magnifying grievances and fostering AGITATION. ”

The exercise of patronage has never been held as perfectly consistent with the democratical spirit of the Kirk, which, originating in popular favour, has generally supported the claims of the multitude when opposed to those of the higher classes. In times of tumult and disorder these claims never fail to be renewed ; and at the present moment, in particular, when all ancient principles and usages are treated with contempt, the advocates of plebeian influence display an unusual degree of activity. As in 1642, the spirit of insubordination, kindled by the Scots, threatens to cross the Tweed, carrying with it an avowed hostility to all ecclesiastical establishments, to all prelatical distinctions, and, more especially, to the voice of lay-patrons in the nomination of the clergy. It is for this reason that we attribute so much importance to Mr. Sinclair’s pamphlet.

ART. III.—*The Life of Bishop Jewel.* By Charles Webb Le Bas, M.A., Professor in the East India College, Herts, and late Fellow of Trinity College, Cambridge. London, 1835. Rivingtons. pp. 345.

THE personal history of Bishop Jewel might, perhaps, be comprised in a very few sentences; but the prominent station which he holds among the Fathers of the English Reformation gives peculiar interest to all his actions: and it is with singular pleasure that we here find them recorded by a Biographer not exceeded by any of our contemporaries in acuteness of judgment, in copiousness of Theological learning, and in cordial attachment to that Church, the cradle of which was rocked by the subject of his labours.

John Jewel was born on the 22d of May, 1522, at his father's seat, Buden, in the parish of Berinber, Devonshire. As one of a family of ten children, his patrimony was not likely to be considerable. The chief education of his boyhood was conducted at Barnstaple; and he was admitted at Merton College, Oxford, before he had attained thirteen years of age. John Parkhurst, who was finally promoted to the See of Norwich, there became his tutor. Parkhurst had imbibed the principles of the Reformation during a residence in Magdalen College; and being desirous to compare the translations of the New Testament executed respectively by Tindal and by Coverdale, he employed his pupil to read the former version aloud, while himself kept his eyes upon the latter. Some looks of intelligence which escaped the youth, on the occurrence of remarkable passages, were not lost upon Parkhurst, who, on observing him smile at those words in the Apocalypse which rebuke the lukewarmness of the Laodiceans, exclaimed, "Surely Paul's Cross will, one day, ring of this boy!"

A rheumatic affection, brought on by habits of study protracted to a late hour, struck to one of Jewel's feet, and produced an incurable lameness. After some years of preparation at Merton, he removed to Corpus, in which Society he acquired much distinction by his exercises. On the 20th of October, 1540, he proceeded to the Degree of Bachelor of Arts, and during the next seven years he was tranquilly employed in dispensing to others the vast stores of knowledge which he had acquired by the application of *eighteen* hours daily to literary toil. Horace, it is said, he had entirely by heart; Cicero among the ancients, and Erasmus among the moderns, were his favourite prose authors.



His circle of study embraced History and Philosophy, Logic and Mathematics; and his acquisitions in these and in every other science were sedulously directed upon that one—which he had early learned to esteem the sum and mistress of them all—Theology.

His purity of morals and suavity of demeanour were not less remarkable than were the quickness of his intellect, and the depth and the variety of his attainments. Heretic, Zuinglian, and Lutheran, as he was esteemed by some of the older members of his College, all of them admitted that he was an honest man—nay, that he “certainly was an Angel in his life.” As a private Lecturer, he enjoyed high reputation; and his Readings in Humanity and in Rhetoric attracted crowded audiences from every College in Oxford.

On the 9th of February, 1544, he commenced Master of Arts; and the charges of his Degree were defrayed by his excellent friend and quondam tutor, Parkhurst, then incumbent of the valuable Rectory of Cleve, of whom the following honourable anecdote is related :—

“Jewel was in the habit of visiting him by invitation, at his rectory of Cleve, two or three times in the course of each year; and, sometimes, in company with other meritorious young men, who, like himself, were struggling through the difficulties and expenses of an academic education; and from these visits he seldom returned without substantial proofs of the liberality of his host. On one occasion, more particularly, we are told that Parkhurst entered the chamber of Jewel and his companions, on the morning fixed for their return to Oxford, and, suddenly seizing on their purses, humorously exclaimed, ‘I wonder what money these miserable and beggarly Oxonians have about them?’ The exhibition, it may be imagined, was *beggarly* enough. The purses were, indeed, most pitifully lean and empty; but the generosity of Parkhurst sent them away in a thriving and prosperous condition.”—pp. 12, 13.

Neither the time of Jewel’s ordination, nor that of his election to a Fellowship of Corpus, has been transmitted to us; but he soon became well known as a zealous friend of the *New Learning*; and when Peter Martyr was appointed Professor of Divinity, a close and confidential intimacy was established between these two great and upright scholars, which continued through life, and was attended with the happiest results. Soon after taking the Degree of Bachelor of Divinity, Jewel accepted the trifling Living of Sunningwell, near Oxford; and notwithstanding his lameness, which made the journeys irksome and painful, he walked to the church of that parish on every other Sunday, in order that he might exercise pastoral duties to a country flock.

On the accession of Mary, these labours of love were not forgotten: he was accused of having constantly attended the Lectures of Peter Martyr, of having preached Heresy, of having been ordained according to the New Service Book, and of having refused to be present at Mass. On these charges he was sentenced to expulsion from his College; and how deeply he felt the unjust award may be determined from the simple and touching address in which he took leave of his former associates:—

“ ‘In these my latest lectures, I have done that which famished men are used to do, who, when they see that their meal is likely to be suddenly and unexpectedly snatched from them, gorge themselves with greater haste and greediness. For, when once I resolved thus to put an end to my lectures, and perceived that I was forthwith to be deprived of speaking to you, (which was, as it were, my daily bread,) I scrupled not, contrary to my former usage, to lay before you much unpalatable, hasty, ill-prepared matter; for I perceive that I have fallen upon the displeasure and the evil eyes of some—by what ill desert of mine, it is for them to consider. Certain it is, that they who would not have me here would not suffer me to live any where, if it were in their power. I yield, however, to the pressure of the times; and if they can derive any satisfaction from my calamity, I would offer no hindrance to it. But, as Aristides prayed when he was going into banishment and quitting his native soil, even so do I now pray to the Almighty and Most Gracious God, that they whom I am now leaving may think of me no more. And what more than this can they desire? And yet I would beseech you, young men, to pardon me if I grieve to be torn away from the spot which was the scene of my earlier days, where I have since lived, and where I have been in some esteem and honour. But why do I delay to sum up my ruin in one word? Woe is me, that—grievous as it is to utter it—I now must say, farewell my studies! farewell these abodes! farewell this polished seat of learning! farewell your delightful society and converse! farewell, young men! farewell, lads! farewell, associates! farewell, brethren! farewell, beloved in mine eyes!—farewell, all, farewell!’ ”—pp. 21, 22.

On his deprivation at Corpus, he was received with open arms at Broadgates Hall, since known as Pembroke College; and, during his residence in that asylum, he was employed by the University to frame an Address of Congratulation to the new Queen. The task was one of no slight difficulty, but Mary was not as yet dipped in the blood of the Saints; and it by no means appears, from the abstract of the Paper which has descended to us, that the champion of Protestantism in any way compromised his religious principles by his demonstration of loyalty. On the contrary, he was soon watched more jealously than before. Marshal, the Dean of Christchurch—who, in the course of

three reigns, signalized himself by triple apostacy—undertook his *surveillance*, and presenting to him a document containing a summary of the more essential doctrines of Romanism, demanded immediate subscription, and pointed to the stake as the alternative upon refusal. Jewel had in some degree foreseen the gathering of this tempest; but in his hour of peril and temptation he was deprived of the support of his ablest friend. He had already visited Cleve, on foot, in the depth of winter; but Parkhurst, terrified at the restoration of the Mass, had withdrawn, and was in concealment. Left entirely to himself, Jewel was unable to withstand the fear of Martyrdom, and, in an evil moment, “with an air of levity which must sadly have belied the heaviness of his heart, he said, ‘What! have you a mind to see how well I can write?’” took the pen, and signed his Recantation.

His enemies, however, seem to have been fully aware how little the spirit sympathized with the flesh in this act of frailty; and Jewel received intelligence by which he was convinced that nothing except flight could save him from destruction.

“His escape, it seems, was almost through the very fire! Had he remained in Oxford but one night longer, he must inevitably have perished; nay, had he travelled to London by the direct road, his pursuers would have been upon him. Whether by accident or design, however, he fortunately took a different way. Notwithstanding his lameness, he was under the necessity of going on foot; and having travelled till he was exhausted with weariness and misery, and half dead with cold, he threw himself on the ground; and that night would probably have been his last, if he had not been providentially discovered by Augustine Berner, a Swiss, who had been a servant to Bishop Latimer, and was afterwards a minister of the Gospel. To that faithful servant of God, Jewel owed his preservation. Berner, on seeing his wretched condition, immediately provided him with a horse, and conveyed him to the house of the Lady Ann Warcup, a widow, who was a firm friend to the suffering Protestants. From her he received entertainment and protection, until a convenient opportunity occurred for sending him on to London.

“But even in London his situation was imminently perilous. He was compelled to change his lodgings several times. Happily he found a powerful friend in Sir Nicholas Throgmorton, who kindly furnished him with money for his journey, and procured him a safe passage to the continent. He immediately repaired to Frankfort, which was then a chief city of refuge for the persecuted Reformers, and arrived there at the beginning of the second year of Queen Mary’s reign; that is, somewhere about July or August, 1555.”—pp. 32, 33.

Surrounded by fellow-Protestants at Frankfort, he regained his former course; and as his subscription to the Popish Articles

had been publicly offered in St. Mary's Church at Oxford, he by no means shrank from the self-abasement of an equally public abjuration. On the Sunday after his arrival, he proclaimed his own weakness from the pulpit, imploring the pardon of God whom he had offended, and of the Church which he had dishonoured. "In a voice almost stifled with sighs and tears, he exclaimed, 'It was my abject and cowardly mind and faint heart that made my weak hand commit this wickedness.'" How far the good Spirit of God might have been vouchsafed to support any of us if we had been exposed to a trial similar to that of Jewel, so that we might have escaped his fall, it is not possible to determine; but sure we are, that there is a sweetness of savour in the contrition which succeeded his infirmity which must have ascended as a grateful sacrifice to the Throne of Mercy!

Peter Martyr, immediately on the death of Edward VI., had resigned the Divinity Chair at Oxford, and had withdrawn to Strasburgh, to which city he earnestly invited his friend Jewel to repair. The Exile accordingly domesticated himself in the house of his former teacher, and found assembled round him a noble army of Confessors; for, among the English fugitives who at that time were gathered in Strasburgh, are numbered the bright names of Nowell, Cole, Ponet, Grindal, Edwin Sandys, Sir John Cheke, and Sir Anthony Cooke. Jewel was habituated to some private system of short-hand; and he in some degree repaid the kindness of his benefactor by writing down the substance of his Lectures, as they were orally delivered. It was in this manner, after the rough draft had been carefully revised by Martyr himself, that his *Commentary on the Book of Judges* was prepared for the press.

When Martyr succeeded to the Hebrew Professorship at Zurich, Jewel accompanied him to his new residence. The liberality of his friend during some part of this connexion enabled him also to cross the Alps, in order to make a short visit to Padua; and within two months from the dawn of brighter days, on the accession of Elizabeth, we find him on his route to England. The correspondence, which at that season he maintained with Peter Martyr and with Bullinger, is replete with interest, and fully acquaints us with the hopes and fears as to the state of Religion by which men's minds were then so powerfully agitated. Elizabeth proceeded wisely and cautiously; and we can scarcely be surprised that by zealous contemporaries her course was often esteemed much too slow. Jewel was by no means wanting in the expression of this very natural impatience. "In the time of Mary," he says, "every thing was carried impetuously



forward. There was no waiting for law or precedent. But now every thing is managed with as much slowness and wariness, as if the Word of God was not to be received on His own authority. As Christ was *thrown out* by His enemies, so is He now *kept out* by His friends. The consequence is, that they who favour us are grievously discouraged, while our adversaries are still full of hope and exultation." To this feverishness, which it would have been strange indeed if Jewel had escaped, Mr. Le Bas furnishes an admirable corrective in a very few lines:—

"At this day, we can all perceive that the Queen was unquestionably right. In the existing state of things, nothing could have been more unwise than a precipitate course of proceeding. The strength and the stability of the Reformation would mainly depend on the appearance of grave and anxious deliberation with which it was carried on. All might have been lost, or at least fearfully endangered, by the violent counsels recommended by the more impatient of the Reformers."—p. 65.

In the general Visitation of the Dioceses ordered by Parliament, Jewel was appointed one of the Commissioners for the Western Division of England, and he appears to have exercised his office with much discretion, not dilapidating but rather edifying. In the North, matters were otherwise, and the *λινόφοβία* had been excited by the Apostle of the Conventicle.

"In Scotland, every thing is in a ferment. Knox, surrounded by a numerous throng of satellites, is holding conventions throughout the whole kingdom. The old Queen has been compelled to shut herself up in garrison. The nobility, with a union of hearts and hands, are restoring religion every where, in defiance of opposition. In all parts, the monasteries are levelled with the ground. The theatrical dresses, the sacrilegious chalices, the images, the altars—all are consigned to the flames. Not a vestige of the ancient superstition and idolatry is left. We have all heard of *drinking like a Scythian*. But this is to *church it like a Scythian*!—pp. 68, 69.

From the conclusion of this letter it appears that Jewel was already marked out for the Bishopric of Salisbury, and previously to his Consecration he fulfilled the early anticipation of Parkhurst, and preached with great effect at Paul's Cross. It was not till the 21st of January, 1560, that he received the Mitre; and his mind, in the interim, seems to have been much more fully occupied about the non-essential of rites and ceremonies, than the above extract from his Correspondence, and some of his former Diocesan administrations, would induce us to suspect was likely. That Mr. Le Bas should write well and wisely respecting the fastidious aversion "from decent ritual solemnities and a becoming clerical costume," which the abuse of them had awakened in the XVIth Century, is not more than was to be ex-

pected. But we rejoice to perceive that Peter Martyr did not by any means think that they furnished grounds for "unseemly contention;" and that, while rejecting Altars and Images, and all other puppetry which could minister to superstition, he recommended acquiescence in matters indifferent. "We have here," says Mr. Le Bas, while summing up the argument which Martyr employed,

"the counsels of a man whose prepossessions were, obviously, in favour of what he imagined to be the primitive simplicity of Christian worship; whose conscience, or (if we may so express it), whose religious taste, revolted against every thing which savoured, however slightly, of Papal corruption; but who, nevertheless, abstains from any incendiary suggestions, by which the peace of our Church might be endangered. Images and crucifixes are to be sternly put away. Habits, and ceremonies, and customs, to be thoroughly reformed, *if practicable*. But, at all events, there must be no violent opposition to authority; no hasty or petulant rejection of office; no abandonment of the ministry on account of unessential matters; nothing, in short, which could expose the cause of truth to the perils of unseemly and uncharitable strife. Who can believe, that, if Martyr had been finally settled and naturalized in England, he would ever have joined the faction which tore the Church in pieces, and scattered the deadly seeds of anarchy and confusion? And who can forbear to wish that a double portion of his spirit had fallen upon the men, who achieved the bad eminence of heading the insurrection?"—pp. 85, 86.

The See of Salisbury was among those which had suffered most heavily from the rapacity of a Papal occupant. Of his immediate predecessor Jewel had too good occasion to remark, that "Capon had devoured all!" Nevertheless, he found means to exercise a liberal hospitality, and to appropriate large sums to purposes of charity. In a Sermon at Paul's Cross, preached on the second Sunday before Easter, in the year of his Consecration, he offered to maintain twenty-seven Propositions against the adherents of Rome. They related to the vital differences between the two Churches; and he defied his adversaries "to bring any one sufficient sentence out of any old Catholic Doctor or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the Primitive Church, whereby it (any one of the Propositions which he recited) may be clearly and plainly proved." The challenge led to a skirmishing correspondence with Dr. Henry Cole, the Ex-Dean of St. Paul's, who soon discovered that he was overmatched, and became discreetly silent. The Propositions were afterwards expanded, and form that celebrated *Apologia Ecclesie Anglicanæ*, upon which the high reputation of Jewel has continued to exist even to our own times, which was published with the consent of the Bishops, and

has always been understood to speak the sense of the whole Church, in whose name it is written.\*

Upon a Tract so well-known and so easily accessible, detailing the grounds of our separation with so much clearness of argument, and so much elegance of language, as characterizes this celebrated *Apology*, it is quite needless that we should dwell. It is familiar to every *tyro* in Divinity, and nevertheless, it furnishes weapons which the veteran must not disdain to employ. It excited speedy and universal attention, and called forth the most unqualified praise from all Protestant Europe. Martyr hailed its author as *parens illustris et elegantis filii*; he said that it not only satisfied himself *omnibus modis et numeris*, but that it appeared to Bullinger, his sons, and his sons in law, to Guceter and Wolfius, *tam sapiens, mirabilis et eloquens, ut ejus laudandæ nullum modum faciant, nec arbitrantur hoc tempore quicquam perfectius editum fuisse*. The letter closes with a brief allusion to bodily infirmities which, ere long, were to deprive the Reformed Church of one of its brightest ornaments. Martyr died in the 63d year of his age, on Nov. 12, 1562. His history is thus briefly given by Mr. Le Bas.

"This distinguished champion of the Reformation was by birth a Florentine. His family name was Vermilio. He very early acquired the fame of an accomplished scholar and divine. When he had reached his sixteenth year, he became a regular Augustine in the monastery of Fiesole. His reputation at length promoted him to the post of Abbot of Spoleto; in which he was distinguished for his successful activity in rectifying the disorders and abuses which had crept into the monastic societies within his charge. About this time his faith was unsettled by a fearless study of the Scriptures, and by the writings of the Protestant divines. He subsequently embraced the Reformed doctrines, abandoned his preferment and his country; married a nun who had left her convent; and in the time of Edward VI. was invited over to England, where he was advanced to the Divinity chair at Oxford, in 1549."—pp. 121, 122.

The *Apology* was soon translated into most of the living languages of Europe—into Italian, French, Spanish, German, Dutch, Greek and Welsh. It was *censured* by the Council of Trent, which assembly authorized two Divines to prepare an answer to it; an order more readily issued than obeyed, for the embryo Reply, if ever conceived, certainly never came to the birth. An English version, in which Archbishop Parker is supposed to have taken considerable share, appeared simultaneously with the original Latin; but a fuller and more perfect translation was executed two years afterwards, by a female pen. Lady Anne Bacon, wife of the illustrious Lord Keeper Sir Nicholas, submitted this

\* Preface to Bishop Randolph's *Enchiridion Theologicum*, p. 5.

her Work to the Primate and to Jewel himself, the latter of whom she addressed in a Greek letter. Both of them returned the MS. professing that they had not to suggest the alteration of a single word; and with the delicate, yet substantial compliment, that "to prevent such excuses as her modesty would have made in staying the publication, what she had sent *written*, they, with hearty thanks, sent it back *printed*." The Lady thus honoured, and deserving of honour, was not unworthy to be the mother of the immortal writer of the *Novum Organon*.

The gauntlet thrown down by Jewel was frequently taken up, and the *crabrones* incessantly buzzed about his ears. But he had measured his strength accurately, before he ventured upon the conflict, and he was fearless of the stings which menaced him. Dorman, Cope, Sanders, Stapleton, Rastal, Heskins, and others equally forgotten, were insufficient to arouse him, and he did not take the trouble even of brushing them away. One opponent, Thomas Harding, persisted till he was crushed. Harding, as it suited his interest, had alternately been Papist and Protestant; in one word, which may suffice to convey a notion of his character, he had at first been Chaplain to Lady Jane Grey, and afterwards Confessor to Bishop Gardiner. Mr. Le Bas' clear narrative of the controversy which he provoked, demands extraction.

"Such was the man who came forward to bear the chief brunt of the encounter with the great Apologist of our Church. Tainted as he was with the infamy of his recent defection from the reformed faith, he, yet, appeared before the world with an undaunted front. His first adventure, however, was not an attack upon the Apology itself. He was first called forth by the challenge pronounced by Jewel from St. Paul's Cross, in the Lent of 1560. The 'Answer' of Harding to that defiance was put forth in January, 1563; and was followed, in about two years and a half, by the Bishop's 'Reply,' which appeared in August, 1565, and produced a rejoinder from Harding. A few months, however, before the publication of this 'Reply,' Harding had been again in the field; for his principal work, the 'Confutation of a Book called an Apology for the Church of England,' had come forth in April, 1565. The 'Confutation' again gave rise to Jewel's grand performance, the 'Defence of the Apology,' of which the first edition appeared in October, 1567. In the course of the next year, 1568, Harding came forth again with a collection of cavils against the Bishop's 'Defence.' To this performance he prefixed the following lengthy and scurrilous title:—'A Detection of sundry foul Errors, Lies, Slanders, Corruptions, and other false Dealings, touching Doctrine, and other Matters, uttered and practised by Mr. Jewel, in a Book lately by him set forth, entitled, a Defence of the Apology, &c.'" The work, however, was not of sufficient importance to demand a distinct publication in answer to it. Jewel accordingly delayed all notice of this 'Detection' till the appearance of



the second impression of the 'Defence.' This impression was completed in December, 1569, together with a preface, in which the despicable futility of Harding's 'Detection' is calmly, but most triumphantly, exposed. The 'Defence,' at its first publication, was accompanied by an Epistle to the Queen; which, of itself, was a sufficient refutation of the falsehoods then circulated by the friends of Harding; namely, that the works of Jewel were published without the Royal sanction; and that her Majesty was displeased with him for disturbing the world with his controversial writings.

"Nothing, of course, could be more utterly hopeless than the attempt to convey to the reader, in a few words or sentences, any clear conception of the merits of this voluminous controversy; which embraces almost every important point in debate between the Church of Rome and the Church of England. Our notice of the conflict must, in this place at least, be purely historical. We shall, therefore, for the present, be satisfied with observing, that the dispute was conducted by Jewel in a spirit of perfect fairness and integrity. The method observed by him is precisely similar to that which was followed by Archbishop Cranmer in his controversy with Gardiner, relative to the Sacramental Doctrine. The paragraphs, or passages, from Harding's books are always printed immediately before the answers to them. The performance of his adversary is thus incorporated with his own; and the reader is enabled, with entire convenience, to compare the disputants with each other. It may further be mentioned that Jewel maintains, throughout, the serenity and self-possession which indicate a perfect mastery over his subject. There is no exhibition of petulance or irritation; no symptom of conscious weakness; nothing of the agitation by which men sometimes betray a want of confidence either in the goodness of their cause, or in their own capacity to do it justice. Every one who studies this controversy must arise from it with a persuasion, that the learned Bishop Reynolds said no more than the truth, when he affirmed that Harding was 'no more able to subsist under the hand of his renowned and incomparable antagonist, than a whelp under the paw of a lion.'"—pp. 144—146.

And again, in the Ninth Chapter, which is almost exclusively devoted to a Review of the Challenge and the Controversy with Harding.

"With respect to the controversy itself, it is extremely important to remark the principles on which it is conducted by Jewel. The reader may, perhaps, have been almost tempted to infer from several passages in his history, that he brought back with him from the continent nothing but the general spirit of *Protestantism*; and that he left behind him the peculiar spirit of the Church of England. A more attentive consideration of those passages must satisfy us that this was not the case. It is true that he was in constant trepidation lest anything should be preserved which might restore to the ancient corruptions their hold upon the public mind. And hence it was that, for some time, he was anxious that the Church should throw aside certain rites and usages, which were thought by many to savour too rankly of Romish superstition, and which seemed to threaten the Establishment with the miseries of discord and

confusion. But it is quite indisputable that his readiness to concede was confined to matters purely superficial, and, in their own nature, indifferent. That, in every essential question, he was faithful to the principles of the *English* Reformation, as distinguished from those which governed most of the Reformers of the continent, is clear from the whole tenor of his dispute with Harding. For he does not content himself with saying to his adversaries, 'I defy you to find Romanism in the Bible.' He goes further, and says, 'I defy you to find it in the first six centuries: I defy you to uphold it by the authority of the earliest interpreters of the Bible; I defy you to establish it by the consent of those who, in primitive times, bare witness to the truth.' Now, in doing this, he was true to the peculiar genius of our Anglo-Catholic Church. Most other Protestant communities send every individual to the Bible alone; there to exercise his own private judgment, without reference to the judgment of primitive and Catholic antiquity. The Church of Rome, on the contrary, sends her children to an infallible and living guide, whose prerogative it is to expound the *written* and *unwritten* word,—to interpret the Oracles both of Scripture and of Tradition. Whereas, the Church of England, on the one hand, acknowledges no authority as co-ordinate with the authority of the Bible; but on the other hand, in determining the sense of the Bible, she listens with respect to the voice of the most ancient Fathers and Doctors; and not only with respect, but even with submission, where that voice is all but unanimous."—pp. 256, 257.

Oxford conferred the Degree of D.D. upon the Bishop in 1565, and he presided as Moderator in the Divinity Schools during the celebrated visit which the Queen paid to his University. His Diocese was much disturbed by the itinerant Preachers whom the Primate had been induced to licence with the vain hope that they might assist in removing the dearth of spiritual bread under which the Kingdom laboured. The experiment failed; the vagabond Prophets became meddlers and busybodies, thrusting their sickle into other men's harvests, reaping where they had not sown, and increasing the confusion which they were intended to diminish. To the danger arising from these worthy successors of the Mendicants, and latterly to that occasioned by the Non-conforming Puritans, Bishop Jewel was keenly alive; and his opinions have called out some sound observations from Mr. Le Bas.

"By these men, and men of the same stamp, the true spirit of our Reformation appears to have been well nigh forgotten. It never was the intent of our original Reformers to present the Church of England to the public mind under the aspect of a new establishment, substituted in the place of an old one which had been subverted and demolished. The Church of England, to which all their toils and cares were devoted, was the very same Church which had existed from the beginning; and their object was not to sweep it from the face of the earth, and to plant another on its site; but to cleanse it from superstitious corruptions, and

to effect its deliverance from a shameful servitude. Conformably to these views, it was their desire, as nearly as they could without any compromise of principle, to assimilate the exterior of religion to what it had been in the days of Romanism ; and so, to avoid the needless exhibition of a repulsive contrast between the imposing solemnities of the ancient worship, and the dreary meanness and poverty of the new."—p. 164.

"It has sometimes been lamented that matters of this description were not left to private discretion. A few indifferent usages, it is said, might have been retained, for a time, in order to soften the aspect of religious innovation ; but this should have been no more than a temporary policy ; and, after a time, it would have been prudent to relax the offensive regulations. In other words, it became the state and the hierarchy to propitiate the Roman Catholics by the preservation of certain exterior solemnities of religion ; but to cast them away to the moles and the bats, the instant the Non-conformists became sufficiently clamorous and insolent ! The inevitable consequence of this sort of liberality would have been, to exhibit the Church of England, habited in such a motley collection of shreds and patches, as to invite the scorn of the whole world. There never yet was a religious community known to tolerate such unseemly anomalies within its own pale ; and it is beyond measure astonishing that any one, who did not desire to see religion made utterly ridiculous, should be anxious to behold such indecent confusion, either established by authority, or endured by connivance. Did it never occur to the scrupulous party, that, in the change or retrenchment of externals, the Church must stop somewhere?—that, without exposing herself to general derision, she cannot be *perpetually* altering the visible fashion of her worship, to suit the varying caprices of self-willed and discontented men?—and that, if she is to provide for edification, she must think of edifying, not merely a portion of the people, but the great majority of those in communion with her? And did they not know, that, if there were some who thought the service of God encumbered by certain useless remnants of Papistry, there was a vastly greater number who thought that even more of the outward form and comeliness of religion might have been usefully and beneficially retained?"—p. 167.

The Bull of deprivation issued by Pius V. in 1570, and which Felton had the daring to affix to the Palace-gates of the Bishop of London, was immediately reviewed by Jewel ; and he showed with temper, but with spirit, the arrogance of that pretension by which an Italian Bishop pronounced an independent Sovereign to be a usurper, removed her from a throne which she had already occupied during twelve years, and openly excited her subjects to Treason. The only text upon which the Pontiff rested his claim was Jeremiah, i. 10. "See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down ; to build and to plant." The reasoning of the Pope, as Mr. Le Bas observes, must have been framed in the following manner. "The Prophet

Jeremiah was appointed to announce the ruin which was hanging over those kingdoms whose sins had ripened them for destruction; *therefore* the Patriarch of Rome is empowered to absolve subjects from their obedience, and to declare their Rulers to be usurpers and outcasts."

One of the more commendable exercises of private benevolence during the time in which Jewel flourished, was the maintenance at the University of students whose humble parentage and contracted means, without such aid, would ever have been a bar to the full display of their abilities; and it fell to the lot of this exemplary Prelate to be instrumental in kindling one of the most burning and shining lights which have shed brightness upon our Church. Richard Hooker was entered at Corpus in 1567, chiefly by the support of a pension assigned to him by Jewel. The following anecdote is worthy of preservation, as a companion to that which we have before extracted of Bishop Parkhurst, and it is borrowed from Izaak Walton's *Life of the great author of the Ecclesiastical Polity*.

"After having been about four years at Oxford, Richard Hooker went on foot to visit his mother at Exeter; and, on his way thither, he travelled by Salisbury, for the express purpose of visiting his kind patron and benefactor. Both he and another youth from Oxford, who was the companion of his journey, were invited to the bishop's table—an honour which was always proudly and gratefully remembered by Hooker. On his departure, the bishop furnished him with abundance of good counsel, and, moreover, gave him his benediction; but, by mere inadvertence, forgot to provide him with any other facilities for his journey to Exeter. The seeming unkindness, however, was soon repaired. The moment the bishop recollected his omission, he sent a servant to overtake Richard with all possible speed, and to bring him back. On his return, the bishop, with singular considerateness for the feelings of a humble youth, forbore to begin by any allusion to the immediate purpose for which he had recalled him, but addressed him thus:—'Richard, I sent for you back, to lend you a horse, which hath carried me many a mile; and, I thank God, with much ease.' And here he put into Richard's hand a walking-staff, with which he professed that he had travelled through many parts of Germany—a circumstance which might well reconcile the young man to the labour and tediousness of pedestrian travel. 'And, Richard,' continued the bishop. 'I do not give, but lend, you mine horse. Be sure you be honest, and bring my horse back to me, at your return this way to Oxford. And I do give you ten groats to bear your charges to Exeter. And here is ten groats more, which I charge you to deliver to your mother; and tell her that I send a bishop's benediction with it; and beg a continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the College. And so, God bless you, good Richard.'"—p. 207—209.



"Good Richard," alas, had scarcely reached Oxford before his friend had ceased to live. He died on June 23, 1571, at Monkton Farley in Wiltshire, worn down by the fatigues of a Visitation, before he had completed his fiftieth year. Fuller's quaint antithesis, that "it is hard to say whether his soul or his ejaculation arrived first in Heaven, seeing he prayed dying and died praying," may perhaps have borne allusion to an answer which Jewel is reported to have made to a Gentleman who remonstrated with him on the hazard which he encountered by preaching while labouring under great and manifest bodily weakness. To the argument, that it would be better for the people to be disappointed of one sermon than to be finally deprived of such a Preacher, he replied that it well became a Bishop to die in the pulpit. Fuller also eulogized him in some lines, which, however tinctured by the conceits from which no contemporary verse was altogether free, have enough beauty, and quite enough truth, to justify us in the insertion of them.

"Holy Learning, sacred arts,  
 Gifts of Nature, strength of parts,  
 Fluent grace, a humble mind,  
 Worth reformed and Wit refined,  
 Sweetness both in tongue and pen,  
 Insight both in books and men,  
 Hopes in woe, and fears in weal,  
 Humble knowledge, sprightly zeal,  
 A liberal heart and free from gall,  
 Close to friend and true to all,  
 Height of courage in Truth's duel,  
 Are the stones that made this JEWEL.  
 Let him that would be truly blest,  
 Wear this JEWEL in his breast."

Laurence Humphrey, the President of Magdalen College, was selected by the Primate and by the Bishop of London as a Biographer fitted to do justice to the memory of Jewel; and the simplicity of heart with which that Divine executed his task is ever to be recorded to his honour. Not many years had passed since Jewel had opposed, apparently had frustrated, some hope of preferment entertained by Humphrey, who had refused to wear either the cap or the surplice. Jewel was his friend, but he did not on that account scruple to remonstrate with him sharply "in respect to his vain contention about apparel;" and he moreover informed the Archbishop, that since the recusant's long suffering had given great offence, "he minded not in anywise to receive him." Humphrey, however, completed a narrative described by Mr. Le Bas to be "not very remarkable for lucid arrangement or correct taste;" to be "rambling, disorderly and imperfect;" but which

nevertheless is "admirable for the cordiality with which it enters into the essential and transcendent merits of the champion of our Church." A *Memoir of the Bishop's Life* by Daniel Featly is prefixed to the Edition of his Works in 1609; and another by "a Person of Quality," (a convenient title assumed by many anonymous writers about two Centuries ago,) originally printed with a Translation of the Bishop's Letter to Signor Leti, has been reprinted in the Fourth Volume of Dr. Wordsworth's *Ecclesiastical Biography*. Much, however, was left for a new writer, and that much has been ably performed by Mr. Le Bas.

The last two chapters, the most valuable in the little volume before us, contain a summary review of Bishop Jewel's Writings, but they manifestly defy abridgement. The criticisms are marked by a very nice discrimination, and are singularly free from the sin by which Biographers for the most part are too easily beset—a belief that every opinion which flows from the Hero of the Tale, is a true account to be maintained as irrefragable. Mr. Le Bas has not hesitated to denounce the fallacy of some doctrines which Bishop Jewel asserted respecting the receipt of Interest for money, or, as in those days it was termed, Usury.

"It would require a treatise to examine and to answer these formidable positions of Bishop Jewel, and no labour, probably, could be more entirely superfluous. If, indeed, it be once admitted, that the practice of taking any payment whatever, under any circumstances, for the use of money, has been strictly prohibited, not merely to the Israelites, but to every other nation under heaven, then,—all argument upon the question must be nugatory. In that case, we should, of course, be under a sacred obligation to abstain from every thing in the shape of interest, as from the touch of an accursed thing. It might, indeed, be difficult for us to perceive why personal property should, in this respect, be placed, for ever, under an interdict, from which landed or real property is exempt. But, nevertheless, if it were so written in the Scriptures of God, it would be our duty, not to reason, but simply to obey. It seems, however, that since the days of Jewel, the whole world, as it were with one consent, have given a different interpretation from his, to the words both of the Old Testament and the New, relative to the lending either of money, or of other things. And if that interpretation should be wrong, it is positively terrific to reflect upon the length, and breadth, and depth, of error and crime, in which the whole structure of modern society has its foundation,—more especially in this land! But whether it be right or wrong, the denunciations of this faithful and venerable man will still speak, in all their solemnity and power, to those who convert the rights of property into instruments of oppression; or who harden their faces and their hearts against the miseries of the indigent. Nothing that Jewel has said in condemnation of usury, can be too severe for those who carry an usurious and rapacious *spirit* into all the transactions of life. Even if the receipt of interest be *not* forbidden, the

immoderate and merciless exaction of it unquestionably is forbidden. And though the laws of man may be unable to reach them who forget this, the law of God will assuredly find them out; and the bitterest things that are written therein will be their portion."—pp. 333, 334.

The volume is an agreeable addition to our stores of Ecclesiastical History, and the eminent reputation of Mr. Le Bas permits us to add, that by being composed in a more easy and familiar tone than some of the Lives which he has formerly published, it appears to us better calculated for Biographical purposes.

ART. IV.—1. *Assemblée Générale de la Société Evangélique de Genève tenue le 30 Avril et le 1<sup>er</sup> Mai, 1834, à l'Oratoire. (Troisième Anniversaire).*

2. *La Voix de l'Eglise une sous toutes les formes successives du Christianisme.* Par J. H. Merle d'Aubigné. Edit. Genève et Paris. 1834.

So very little practical benefit in matters civil or religious has arisen of late years from plausible and ingenious theories, that the age appears to us to have become mistrustful of them altogether, and we are glad to see a better method gradually introducing itself of recommending or resisting any proposed alteration in our institutions; we mean,—by an appeal to facts or tried experiments. The clamours, which have lately been raised against the “exclusive character” of the Church of England and the two Universities, derived their fleeting consistence from the plausible theory of “liberty of conscience in all matters of religion;” but this maxim, which the Church of England adopted long before any organized system of religious dissension in our land, should have been coupled with another, viz., that every institution must have rules and regulations for its own preservation. Liberty of conscience consists in allowing the individual to choose the institution to which he conscientiously thinks he ought to adhere, without being subject to any penalties of the civil law; but, having made his choice, it surely forms no part of his liberty of conscience to have the power of breaking open the door of another institution which he has conscientiously abandoned. He is therefore reduced to take his stand upon a theory more vague than any other, viz., that all religious distinctions should cease, and all institutions of that nature be allowed to blend their peculiarities in one common stock; or, in other words, that all rules and regulations, but especially creeds, should be set aside. It would not indeed be difficult to maintain a popular argument grounded upon this proposition; but the defect of it would be—the want

of a practical demonstration that such an experiment had ever succeeded; and, whilst on the other hand we could point out innumerable instances in which the attempt had not only failed, but brought destruction on the institutions themselves, the defenders of such "liberal" systems would not be able to produce a single example where practical good had resulted from them.

The Church of Geneva, to which our attention has lately been directed by some publications sent to England from that city, (the titles of two of which we have placed at the head of this article,) affords at this moment a signal but lamentable proof of the impracticability of a system such as some of our dissenting brethren have recently endeavoured to maintain; and we firmly believe that many of them, if they could compare the issue of such a generalizing system, if carried into effect, with their present views of the Christian faith, would be horror-struck at the work of their own hands. They would complain as bitterly of the fruits of their own doings as they now complain of similar doings of others, when they see upwards of (100?) chapels in England, originally founded for purposes of which they are well aware, now in the hands of those, who, whether right or wrong in the abstract, are certainly removed into another gospel. These considerations have induced us to give a succinct account of the state of religion in the celebrated city of Calvin: a state at which the ministers of the National Church have arrived by the abolition of those creeds and safeguards which defended their Zion for two centuries; but which, when neglected by indifference, or swept away by the philosophy of the age, allowed the edifice to fall in ruins; until her very children have at length been moved to see her in the dust, and taken pity on the stones thereof.

For two centuries after the Reformation the Genevans made use of a catechism which went under the name of Calvin, and they had also a liturgy which is partially used at this day. They adopted the Helvetic Confession of Faith, which differs but little from the famous Confession of Augsburg, and is for the most part in harmony with the doctrines contained in the Articles of the Church of England. These formularies, as long as they were faithfully used, served to shield the leading doctrines of the Reformation from any overt attacks from without, and secure them from degeneracy within. The Helvetic creed began to fall into disuse about the middle of the last century, and not long afterwards the students in divinity were permitted to maintain Arian Theses. Some of these, in an objectionable form, were held when Professor Vernet occupied the theological chair, about fifteen years before the breaking out of the French Revolution; and it is sufficiently clear, from the writings of Voltaire and the



letters of Jean Jacques Rousseau, that the doctrines of the Reformation were no longer held by a large majority of the Genevan clergy.\* How far those two philosophers may have contributed to achieve the ruin of the faith we know not. The Genevan Rousseau taunts the pastors of the flocks with their indecision; and almost calls upon them to declare whether they acknowledged the divinity of Christ or not. And it appears from the general tenor of his letters that the bewildered pastors were as reluctant to make any open avowal of their faith as they are at this day. Their creed then, as it is now, was a negative one; they never stated what they believed, but only answered to the interrogatories of others what they believed not; and by never appealing to the ancient creed which their forefathers had adopted, they gave the world to understand that it was no longer one of their formularies. The liturgy, however, and the catechism of Calvin were still retained; and in this state the French Revolution found the Church of Geneva, and in this state it may be said to have left it.

After the restoration of the republic in 1814, some time was necessarily required for remodelling the institutions. Geneva, with its increase of territory, was annexed to the Helvetic Confederation, and the ancient creed of the Swiss Churches was yet received in many of the cantons. In the canton of Vaud especially were remaining many traces of genuine piety. The National Church had not followed the example of the neighbouring republic; and it may be presumed that, as the former separation had saved Lausanne from the Arianism of Geneva, so now the federal union of those two contiguous cantons contributed to the revival of the ancient faith in the city of Calvin. We do not pretend to know precisely the degree of intercourse which Messrs. Malan, Bost, and some others, who first protested against the errors of the National Church, may have had with their neighbouring brethren; but we strongly suspect that their torch was lighted at the embers of piety which yet burned in the Pays de Vaud† and the Canton of Berne. The Venerable Company of pastors, not agreeing upon any one point of Christian doctrine, were almost unanimous in this,—that there should be full and free admission into their corps for all sorts of opinions, and that no candidate for the holy ministry should be rejected on account of his theological faith. And such care was taken to obviate all difficulties of this kind, that the examining “Faculty of Theology” did not even presume to express an opinion upon the *doctrines* set forth in the Theses of candidates. The following is the form now used on

\* See on this subject, the Christian Advocate’s recent publication.

† The Reformation came originally to Geneva from the Pays de Vaud, brought by Farel, Froment, Theodore of Beza, &c.

such occasions: "La Faculté de Théologie, après avoir vu les présentes Thèses, en permet l'impression, sans entendre par là exprimer d'opinion sur les propositions qui y sont énoncées.

"Genève, le 17 Avril, 1830.

"Vaucher,

"Doyen de la Faculté."

Here then we have an example of the most "enlarged toleration" that was ever exhibited in a Christian community; and such as no sect or denomination of Christians in our country could ever boast of. For if even a candidate for the ministry should present himself at the door of a Unitarian synod, and declare his belief in the divinity of Christ, and the personality of the Holy Ghost, he would surely be rejected; and we need not add that, in the absence of such declaration, he would be rejected by the Established Church of England. But the National Church of Geneva in the nineteenth century would hear of no such distinctions; the Arian and the Socinian and the Trinitarian were to sit together in peace, without impugning or even mentioning one another's creeds. This was considered the perfection of ecclesiastical polity, and was to become an example to the Churches of the nineteenth, as Geneva had been once before in the sixteenth century. Some of the acute members of the venerable body, and some of the consistory also, with the great historian of the age (Sismondi) at their head, pleaded in behalf of the rights of conscience, and triumphantly declared (for there was no one to oppose them) that the human conscience could not be fettered by creeds; and that by imposing upon an individual any form of words to which he assented, but with *mental reservation*, was the proper way to make hypocrites. Our readers will easily perceive that, as the Venerable Company could not frame a confession of faith which any two of them would sign, they were necessarily thrown upon this expedient; and if, when duly acted upon, it had secured peace within and respect from without, it might fairly have been offered as a model of church government to other Christian communities. But it secured neither; and although it has scarcely been fifteen years in operation, it has produced in a city of about 24,000 inhabitants no less than three distinct and independent religious communities; that is to say, taking the number of 24,000 souls, the enlightened and unlimited toleration of the modern Church of Geneva has been productive of more dissent (and we may add religious bickerings) in fifteen years, than the Church of England, in its "exclusive character," has produced in three centuries. But every minister in that national church was allowed to follow the dictates of his conscience, and could by no means be excluded. What will our readers say to the fact which it is our duty now to state,—that

out of a body of thirty ministers, five pious godly men have been excluded with ecclesiastical censure within twelve years? This is one in six within twelve years; so that, if the Church of England had adopted twelve years ago a tone of "toleration," like that of the Unitarian Church of Geneva, several hundreds of her clergy would now have been begging their bread, unless they had found a precarious support in dissenting congregations. As a partial revival of the old faith has been the result of those exclusions, (in which we are willing to recognize an over-ruling Providence,) it may not be uninteresting to recount the transactions which have led to the present state of things.

Scarcely had the venerable assembly proclaimed its universal good will towards men of all opinions, when the theory was disturbed by a practical illustration. A minister, holding the humble situation of a class-teacher ("regent"),—one, which did not entitle him to have a voice in the synod,—began to preach "a new doctrine." That doctrine might indeed have been found in the Helvetic Confession of Faith, or in the Catechism of Calvin, or in any creed of the reformed churches of Germany; but it was generally declared by the affrighted pastors to be a novelty. M. Cæsar Malan, the "regent," continued to attract large audiences wherever he preached; and this, joined to the kind of instruction he was daily instilling into the "Fifth Class," alarmed the venerable academical company of pastors. The Catechism of Calvin, having now passed through the crucible of twenty different views of Christian faith, had lost all the essence of the Reformation. The process of its purification may remind us of the bald man in the fable, and in its present form we are convinced that the Sultan Mahmoud might sign it without any compromise of principle. But, as it was a text book imposed upon the regents of classes by the authority of the ecclesiastical body, it was necessary for them to make use of it. We cannot wonder that M. Malan, with his new notions of revealed truth, should often depart from the letter, and instruct his class in the more essential points of Christian doctrine. For this, however, he was called to account; and the accusation against him was increased by his having made strong allusions in his public discourses to the errors of Arianism and the degeneracy of the faith at Geneva. The new champion for the orthodox faith was required to abstain in future from all such observations in the pulpit, and to teach his class religion out of the purified catechism alone. It was easy to see whither this controversy was likely to tend. Towards the close of the year 1818, M. Malan was deposed from his office of regent, and the "toleration" act of the Venerable Company was ratified by the civil authorities. The use of the pulpit was also interdicted to him in all the churches of the

canton. We are not now concerned in arraigning the decision of the Venerable Company. The ex-regent might complain with some reason of the illegality of his sentence, and the National Church might with equal reason allege the necessity of upholding its authority over a refractory minister; an authority, without doubt, essential to its very existence. But, however these things might be argued, the case had fully exemplified the impracticability of the system with which the "tolerant" church had set out. M. Malan, being now thrown upon the wide world, had to seek support for himself and his family from his fellow Christians in foreign lands; and no sooner was the case made known in England, than he received numerous tokens of sympathy. He was considered as a persecuted member of Christ's church; as the man of God who had combated single-handed the Arian and Socinian errors of the fallen Church of Calvin; and in a little time he was enabled to erect a chapel at the gates of Geneva, and dedicate his time and talents to the cause he had espoused. His worldly prosperity excited the envy of some of his neighbours, and malicious whispers went abroad that he had made a trade of his religion. That he was amply recompensed for the loss of his salary as "regent" there can be no doubt; but that he was influenced by any worldly motives in raising the standard of Calvin once more in his native city, we do not believe. We are not inclined to become the apologists of all his subsequent acts, nor the defenders of all his doctrines; we fancy that we sometimes see in them a disposition to proclaim "*aut Cæsar aut nullus*;" but we feel it our duty to acknowledge his persevering efforts for maintaining the essential points of our faith, and many of our countrymen, visiting Geneva, have derived benefit from his instructions. His congregation at the *Prè l'Eveque* consists of about 100 persons, chiefly of the poorer classes, and his support must now be derived from the precarious donations of a few strangers.

The religious assemblies, which were at first held by the deposed minister and his adherents, were liable to be disturbed by the mob, which gathered nightly around the dwelling; but, whatever insults were offered by the rabble, we must do the civil authorities the justice to say, that prompt measures were taken to put a stop to them. The government of Geneva does in fact, what the Venerable Company does in theory. It grants to every man, according to his choice or conscience, the full and free exercise of his religion. The persecution of M. Malan, therefore, begins and ends with his deposition. The next victim of religious toleration was the pious minister Bost. We recollect perusing his defence before the council with great interest; yet, although his case excited more sympathy among his fellow citizens than that of M.



Malan had done, it hardly ever reached the ears of the benevolent stranger. M. Bost modestly retired to the bosom of his family, after pleading his cause in vain. He became an itinerant preacher, and found some temporary support in the neighbouring cantons. He is the author of some works of great merit. With a conscience void of offence, and endued with indefatigable zeal, he has gone through some years of penury, and we fear is now verging to absolute want. It would be a pleasure to us to hear of this good man being employed as a Missionary in some of those places in France, where a disposition has been manifested to listen to the doctrines of the Reformation.

The Church of Geneva was now assailed in foreign journals, and frequently appealed to as a warning to those who sat loose to creeds and formularies. Travellers and religious tourists brought home and published their partial views on the state of religion at Geneva; and in comparing the statements of such writers as Mr. Bakewell and Dr. Pye Smith, we confess that we were totally unable to form any decided opinion upon the subject. Nor was there any tangible form in which the creed of the Venerable Company could be either impugned or recommended. Like Proteus, it escaped from every attempt to catch its shape. If the pastors were arraigned for their departure from the orthodox faith, they could immediately put forward four or five of their body who acknowledged the doctrine of the Trinity, and all things consequent thereupon. If accused by the Unitarians of our own country of their want of philosophy, they could appeal to the writings of their Professor of Divinity, and to their "rational method" of expounding the sacred volume in their Academy. A volume of sermons, published in London by the Rev. S. Pons, only served to mislead those persons who had no opportunity of verifying the facts as to the sentiments of the Genevan clergy. The editor of this book, himself a minister of the Church of England, and a native of Geneva, must have been well aware that those sermons obtained in manuscripts from some few of the pastors, including one of M. Gaussen, (now become the leader of the Trinitarian party,) by no means represented the real state of the case. For either the sermons were upon general subjects, which afforded no test of the theological faith, or else they were written by ministers avowedly orthodox. But the religious world was not long left in doubt as to the sentiments of the majority of the venerable body, when the works of the Professor of Divinity began to circulate. M. Chenevière, the Professor, with a frankness which belongs to his character, resolved to publish his own opinions, at least, to the world, at the same time that he defended the conduct of the National Church in the case of M. Malan. The Professor

unfolded five causes which had hitherto retarded the progress of the Reformation, and amongst them he enumerated "Methodism" as one. But the Professor's Methodism consisted partly in a belief of the Trinity and the doctrine of the Atonement. These Methodists, observes the teacher of divinity, sitting in the chair of Calvin and Beza, must need represent God as being angry with his creatures; and to appease that anger he must have blood! It is true that several of the pastors, even of those who denied Christ's divinity, disapproved of these sentiments of their Professor; and many, dissatisfied with the five causes in general, as linked with a defence of their discipline, were ready to exclaim "*non tali auxilio*:" some, indeed, were disposed to advise the Professor, on whose frankness and good nature they could rely, that, if his work on the five causes of retardation, &c. should reach a second edition, he should add a sixth cause, viz. his own book. But the second edition never appeared, although we find copies of the first very scarce. We do not, indeed, suppose that M. Chenevière meant all he said in his first publications; but his zeal for the Academy and the National Church, joined to his sovereign contempt for the "Methodists," led him to assail for a moment what he had not then lost all respect for. His more recent publications, however, will set him free from all suspicions of that nature. He has written one treatise, comprising much learning, against the system of the Trinitarians; a second against the doctrine of original sin; and a third, which really appears to us to be against faith in general. The first of these essays was answered by M. Malan, in a work of considerable merit, defending the doctrine of Christ's divinity; but the citizens of Geneva must have read the title with some degree of astonishment, which was this—"Answer to the Professor of Divinity's Essay against the God of the Christians." However the sentiments of the Professor, as set forth in his writings, might be disapproved by his fellow-pastors, and we know they were disapproved by some, he still continued to occupy the theological chair; and this fact was considered by all foreign churches, who had looked with interest upon the preceding transactions, as decisive of the opinions of the majority. For however they might as critics have disapproved of the Professor's *manner* of writing, it was clear, since they left him in his high office, that they had no objection to the matter; and if any one had pleaded in his behalf the inviolability of their own principles, there was already the precedent, in M. Malan's case, for deposing a teacher. But if the public avowal of the Professor's sentiments might be considered only as a personal act, the rules laid down for the admission of candidates to the holy ministry was the act of the corps; and amongst those rules we

find the subjects of original sin, the divinity of Christ, and some others, prohibited. The peace of the Church, it was alleged, was the first thing to look to; and a great evil would arise if within such narrow limits as those of a single city, the pulpit should become the arena of controversy. We must leave our readers to judge whether the end justified the means; but it is fair to add, that when the Venerable Company was satisfied that the storm had abated, they took off the restrictions. It now required no more to prove these two things; first, that the National Church of Geneva was Unitarian; and secondly, that its liberal system could not be acted upon if it was to preserve its existence. But whilst these things were acting in the bosom of the National Church, a tempest was gathering over the heads of the leaders. The light was not entirely quenched, and several of the pastors, whilst they deplored the degeneracy of the faith, endeavoured in their respective vocations to counteract the evil. There were yet a few names even in the Venerable Company "that had not defiled their garments." M. Cellerier, sen. and M. Gaussen, had already republished the Helvetic Confession of Faith, and set their names to the doctrine contained in it; the pastor Deodati maintained the honour of his name; Messrs Galland, Coulin, and subsequently M. Thouron, the most eloquent of the Geneva preachers, adhered to the Trinitarian side. Pressed also from without by the unceasing efforts of M. Malan, (aided and abetted, as we are fully aware, by a great number of zealous persons in England,) together with a newly-established place of worship in the "Bourg du Four," the Venerable Company began to feel the danger which threatened its very existence; and it seemed to many of that respectable body to have become a paramount duty to watch narrowly the proceedings of every "Methodist" member. The flock in many instances was beforehand with the shepherd, and desired to be fed with meat which often could not be administered. The Trinitarian preachers (and this was one of the capital offences of the "Pasteur" of Satigny) were often unwilling to exchange their pulpits with the Arian or Socinian. Such exchanges are, however, part of the system of the Genevan clergy, whereby one sermon is made to suffice for three Sundays; so that the non-compliance of the Trinitarian, independently of the exclusive principle it implied, became in some instances a practical inconvenience. Contending upon this ground, the Arian preachers bore off in triumph the palm of "liberality;" for whilst they threw open the doors of their congregation to every species of teaching, the sturdy spirit of the orthodox\* minister refused a reciprocity!

\* We use this word for the purpose of designating that side of the question on which the doctrines of the Trinity, the Atonement, Original Sin, &c. were upheld.



The bewildered flocks, one might think, deserved some consideration,—they at least had our sympathy; and doomed to look upon the contention of their chiefs, they might justly have said “*quidquid delirant reges, plectuntur Achivi.*” But all these things very naturally contributed to render the Venerable Company more susceptible of any acts of rebellion against their authority. They had moreover to sustain the reiterated attacks of the “*Archives du Christianisme*” at Paris; the observations, sometimes not very accurate, of author-tourists; the reproaches which often appeared in the pages of religious journals in England and America: and, it must be confessed, that for some time they bore them all with stoical indifference. Yet many of them individually deplored the fate of their National Church,—put out, as it now seemed to be, of the pale of the reformed churches. Scotland no longer owned it as a mother; Holland rejected it as a sister; the very Church of the neighbouring Canton de Vaud refused its fellowship; and the Roman Catholics of Geneva, headed by their redoubtable chief M. le Curé Vuarins, began to gather about the carcase. The succeeding events, which we have yet to recount to our readers, infused new life into the flocks, and produced another convulsive throb in the agony of the Venerable Company.

With the principles of free toleration laid down by the ecclesiastical body, it was not possible to arraign any one of its members on account of doctrine, however odious it might be to individuals. Care was therefore taken to lay down a distinction between doctrine and discipline—a distinction by which the Pope of Rome frequently eludes the attacks of his adversaries. The Venerable Company had forgotten, or else they knew right well, that by imposing their lifeless catechism upon the parish minister, (if they had the right to impose it,) they had really involved doctrine and discipline in one. Now, we are far from accusing the venerable body of such a want of penetration that they did not see this; on the contrary, we think that they added to their penetration in making this distinction to supply the place of a confession of faith. Having clearly discerned that their house could not stand upon a foundation so large that it was slipping away like sand, they skilfully took this method of narrowing it; and now they may have got the means of keeping the fabric together for some time longer. But those means were borrowed from the very elements of those institutions on which they had undertaken to improve. They have in fact acknowledged the principle, that without rules, or creeds, or formularies, and those too of an exclusive nature, no institution in the Church (for we are not writing on state matters) can stand. Acting, therefore, upon this newly ingrafted principle, they soon found the means of deposing at one



blow three more of their body. M. Gaussen had been for many years minister of the parish of Satigny, a village situated at the extremity of the canton. His days were occupied in faithfully discharging the duties of a parish priest, and his secluded situation enabled him, as much as in him lay, to live peaceably with the Venerable Company. He was, indeed, chargeable with the offence of withholding the use of his pulpit from the preachers of "another Gospel;" but the general esteem and veneration in which he was held by his fellow-citizens, even by those who did not partake of his religious tenets, had secured him hitherto from ecclesiastical censure. Obligated to use the fatal catechism in instructing the children of his parish, he had adopted a method of using it similar to that introduced by M. Malan, that is, he put vigour into the lifeless text by constant reference to the Scriptures. Whatever might have been the duty of a regent of a class in submitting to the mandate of the company, the minister of a parish, in confining his religious instructions to expounding the Scriptures, was evidently set above their authority. For nothing more *was*, nor yet *is*, required of a candidate for the ministry, than a declaration that he will constantly adhere to the Scriptures. But the Venerable Company, having now become exceedingly jealous of its authority, soon espied in the proceedings of the Orthodox but "Methodist" pastor a cause for remonstrance. They, to whom all doctrines were indifferent, called M. Gaussen to order for his, under the name of discipline; and this produced a full and candid avowal of his sentiments, conveyed in a letter to the venerable body. There was nothing in that letter to provoke the anger of those ministers of peace and toleration, as many of them afterwards confessed; but they appear to have felt its force, as the doctors of another national Church felt the force of a more powerful appeal,—"In thus saying, thou reproachest us also." M. Gaussen was invited to withdraw his letter, as the condition of being restored to the favour of the Company, and for the sake of peace—a simple process with which M. Gaussen was willing to comply. But when it was privately intimated to him that such withdrawal of his letter would be considered as a retracting of his sentiments, he of course refused; and the consequence was, a temporary exclusion from the ecclesiastical sittings, with censure. It was not likely that a minister of M. Gaussen's high character could allow his fellow-citizens to remain in the dark as to the real nature of his alleged crime and public punishment; he therefore drew up an able and beautiful statement of his case, expounding the ecclesiastical laws of the canton, and showing the respective duties of the consistory and the body of pastors. This of course produced a reply, in which the authority of the church was vindicated in a

manner worthy of Roman jurisprudence; but what could the church do? There remained no alternative but either to condemn itself or the pastor who had presumed to doubt its authority. Of course it condemned the pastor; but did not finally depose him, until he had taken some further steps to justify his opinions. During these proceedings, M. Merle d'Aubigné, a minister of the Genevan church, but who had been several years established at Bruxelles, returned to his native country. With an extensive knowledge of ecclesiastical history, particularly of the period of the Reformation, and well acquainted with the state of religion in Germany, where he had witnessed the fatal effects of neologism, he came home well prepared to combat the errors of Unitarianism. Another minister of eminent piety, M. Galland, who depended for his worldly prospects upon the national church, was equally desirous with the other two to repair the venerable fabric which the philosophy of calamitous times had well nigh thrown down to the ground. There were in the ecclesiastical body at least four others, who equally deplored the degeneracy of the faith; but they did not think it expedient to adopt the same decisive measures that appeared necessary to M. Gaussen and his colleagues. Partaking of that timidity and indecision which belongs to the Genevan character, but which often springs, we believe, from the amiable motive of preserving peace in the social and domestic circles, the small Trinitarian party stood in respectful silence behind the marshalled forces of the Arians; and the Arian majority on the other hand were careful, by a suppression of their negative faith, not to call forth the positive confession of the other. Thus did the three zealous ministers, who were now to act as defenders of the ancient faith, lose the co-operation of their brethren, who remained, with one or two additions to their numbers, and yet do remain, as a portion of the National Church. Our readers will therefore now understand that out of the Venerable Company of pastors as at present constituted, being about twenty-eight in number, five or six are known to adhere to all the essential doctrines contained in the Helvetic Confession. We may safely enumerate three or four more who are disposed to hold the faith, if not in full unity of the spirit, at least in the bonds of peace, and in righteousness of life. Refusing equally to be called Trinitarians or Unitarians, they are delighted to preach the doctrine of the Atonement, and not unwilling to admit the awful consequences of the fall of man. If to these the five deposed ministers could now be added, it would be hard to pronounce upon the pre-eminence. The Venerable Company, therefore, have really secured their existence as a body by *exclusion*; and in this we cannot blame them; but they afford us a timely warning not

to place our venerated institutions upon the same "liberal" footing. It will be perceived that we are now left with a score of pastors on our hands, with as many different modes of faith, but without any adequate means of ascertaining them. But they may be placed in a scale of heterodoxy, beginning with semi-Arianism, and ending with Socinianism. The twenty pastors are unanimous in their rejection of the doctrine of the Trinity; some of them admit the doctrine of Atonement in a "modified" sense, and in general they are great admirers of the writings of the American Unitarian Dr. Channing. The doctrines of grace, influence of the Holy Spirit, the divinity of Christ, original sin, and such like, they consider as things indifferent, and as tending to perplex simple minds. We do not intend or pretend to fasten this description of creed or unbelief upon any one, two, or three; but the twenty will, upon the whole, find their account in it. The Venerable Company, however, have frequently complained, that they are misrepresented and their faith calumniated; and through the medium of their periodical publication, *Le Protestant de Genève*, it has recently been denied that there is such a thing as Socinianism amongst them. In order that we may not incur the charge of misrepresentation, we shall let them speak for themselves; and, first, the professor of divinity. "I cannot repeat it too often nor too plainly that these obscure doctrines (scilicet, the Trinity and the Divinity of Christ) are of no kind of consequence to our salvation."—*Du Système Theol. de la Trinité, par M. Chenevière, Pasteur et Professeur à Genève*, p. 233. Again, "In this respect I differ from the Arians as well as from the Trinitarians, and I by no means admit that Jesus was the Creator of the world, or the instrument that the Father made use of for creating the material world. I understand these words (John, i. 3) as relating to the new Evangelical dispensation, and as having nothing to do with the creation of the world."—*Du Syst. &c.* p. 155. "When it is attentively remarked that there is not in the Scriptures any command to pay religious worship to Christ, it is surprising that a large number of Christians should think that necessary."—*Ibid.* p. 168. "It is never taught (in the Scriptures) that the object, or any one of the objects of Christ's coming into the world, was to deliver the world from an inherited sin, and from the evil that it had introduced."—*Du Pêché Originel, par M. Chenevière, Pasteur et Professeur à Genève*, p. 318. "I reject all those ideas of the anger of God, of the necessity of blood shed, of the curse transferred to Jesus on account of Adam's transgression, and of actual transgressions."—*De notre Seigneur Jesus Christ, de ses bienfaits, et en particulier par la Redemption, par M. Chenevière, Pasteur, &c.* p. 288. But we had better see the result of

all the Professor's learning, thought, and religion at once. "I leave then entirely and for ever these ideas of an offended God, whose anger must be appeased, and whose glory must be vindicated; these are figurative expressions, which signify only that God is holy, and that he punishes those who violate his laws. I leave these ideas of an infinite debt of sinners which required an infinite price. I reject all that has been said about Jesus suffering in his body the chastisement due to the guilty; the doctrine of a satisfaction (for sin) is purely human, unknown in the primitive Church, and a doctrine of which the Scriptures say not one word, and that common sense abhors."—*De notre Seigneur Jesus Christ*, &c. p. 342. *Ibid.* p. 284. Our readers may now be disposed "to leave for ever and entirely" the Professor of Divinity at Geneva; and we doubt not that many of them, recollecting what the professors in that academy once were, will be ready to exclaim in reading these lamentable extracts, "How are the mighty fallen, and the weapons of war perished!" For our parts we do not think that we shall malign the faith of the professor, if we designate him the boldest and most reckless Socinian that ever appeared in public. But as long as the Venerable Company declare that no single individual among them is allowed to be the organ of their sentiments in matters of belief or doctrine, not even the man whom they place in the theological chair, we can never bring their doctrines to light until every one of them follows the example of their professor. It does, however, happen that we can bring the same sentiments home to some others of the most influential of their body. About three years ago a monthly journal was established at Geneva called "*Le Protestant*," and in one of the early numbers the names of those pastors who contributed the articles were published amongst them: we have Mons. Bassett, jun. now *President* of the Company of Pastors; Mons. Choisy, jun. *Secretary* of the said Company; Mons. Munier, *Professor* in Theology, on whom devolves the task of lecturing on the Scriptures to the students in the academy. Besides these gentlemen now occupying the highest ecclesiastical offices, several other names were given, of which Mons. Bouvier's may be considered the most influential. As this journal has declared without contradiction that it speaks the general sense of the venerable body, with the exception of the Trinitarians of course, we shall certainly consider the following extracts from its pages to be decisive as to the state of Theology in the National Church of Geneva. "This Divine Master (John, x. 33) positively forbids himself to be made a God by the Jews, and proclaims himself only to be the Son of God; but not without remarking that the ancient law, nevertheless, called gods those men to whom the word was addressed."—



*Protestant de Genève*, vol. ii. p. 208. "Is the Methodist more convinced of his salvation, because he *materializes* redemption, as one may say, and represents to himself our sins as a burden that God takes off us, and throws upon Christ, or as a debt that we must pay, but which the Saviour pays for us."—*Protestant de Genève*, vol. ii. p. 130. "What good does it do us to know that Adam had any thing to do in our sins."—*Ibid.* vol. ii. p. 131.\*

We think it right to subjoin the extracts from the writings of the Genevan divines, in their original language, in the order in which they have just been cited.

"Je ne saurais répéter trop souvent et à trop haute voix, que ces doctrines obscures (viz. the Trinity and Divinity of Christ) ne font rien pour le salut."—*Du Syst. Theol. de la Trinité*, par M. Chenevière, *Pasteur et Professeur à Genève*, p. 233.

"J'entends ces paroles (Jean, i. 3.) comme relatives à la nouvelle dispensation évangélique et nullement à la création du monde."—*Du Syst. &c.* p. 155.

"Lorsqu'on fait attention qu'il n'y a dans l'écriture-sainte aucun ordre d'offrir au Christ un culte religieux, il est surprenant que bon nombre de Chrétiens le jugent nécessaire."—*Ibid.* p. 168.

"Jamais il n'est enseigné que le but ou que l'un des buts de la venue de Christ ait été de délivrer le monde d'un péché héréditaire et des malheurs qu'il avait entraînés."—*Du Pêché Originel*, par M. Chenevière, p. 318.

"Je repousse toutes ces idées de courroux de Dieu, de la nécessité du sang versé, de la malediction transportée sur Jesus à cause du péché d'Adam et des péchés actuels."—*De notre Seigneur Jesus Christ, de ses bienfaits*, &c. par Chenevière, p. 288.

"Je laisse donc à tout jamais ces idées de Dieu offensé, dont il faut apaiser la colère et venger la gloire; ce sont des expressions figurées, qui signifient que Dieu est saint et qu'il punit ceux qui violent ses lois. Je laisse ces idées d'une dette infinie des pecheurs pour laquelle il fallait un prix infini. Je repousse tout ce qui a été dit de Jesus souffrant dans son corps les châtimens dus aux coupables . . . il n'y a pas eu de châtimement infligé à celui que n'avait commis aucune faute, et d'ailleurs ceux que la Bible appelle justes et droits de cœur, n'avaient pas mérité le supplice de la croix."—*De notre Seigneur Jesus Christ, de ses bienfaits*, &c. p. 342.

"La satisfaction est un dogme purement humain, ignoré de la primitive église, un dogme dont l'Écriture ne dit pas un mot, et que le bon sens repousse."—*Ibid.* p. 284.

"Ce Divin Maître (Jean, x. 33, 36) se défend positivement auprès des Juifs de s'être fait Dieu, et se proclame seulement fils de Dieu, non sans avoir remarqué que l'ancienne loi appelait cependant dieux des

\* In designating the believer in the expiatory sacrifice of Christ a Methodist, the President, Secretary, Professor and Colleagues show either ignorance or perversion, or both.

hommes à qui la parole est adressée.”—*Protestant de Genève*, vol. ii. p. 208.

“ Le Methodiste est-il plus convaincu de son salut parce qu’il matérialise, pour ainsi dire, la redemption, et se représente nos péchés comme un fardeau que Dieu nous ôte et jette sur le Christ, ou comme une dette que nous devons payer et que le Sauveur paie pour nous.”—*Protestant de Genève*, vol. ii. p. 130.

“ A quoi nous sert de savoir qu’Adam est pour quelque chose dans nos péchés.”—*Protestant de Genève*, vol. ii. p. 131.

The same journal has published a translation of the Creed of the German Doctor Ræhr—and this is his doctrine relative to the person of Christ. “ Art. 11. According to a particular scheme of God, Jesus Christ appeared as a man amongst men, and led the life of a man, distinguished by particular actions and events. Art. 12. Because of the intellectual and moral perfection that Jesus Christ re-united to his human nature, he was in the closest union with God. Art. 13. In accomplishing the mission with which God had charged him, Jesus Christ obtained a lawful right to the most exalted dignity among intelligent creatures, and to the title of only Son of God, &c.”—*Protestant de Genève*, vol. iv. p. 159. We shall only add to these irrefragable proofs of Arianism, at least of Geneva, that several numbers of the journal in question are almost entirely taken up with translations of the works of Dr. Channing.

Under whatever pretext or subtlety the national church of Geneva may now attempt to shield itself, however individual members of it may claim exemption from the charge or modification of the title; we shall continue to call it, as we shall hold it up to the Christian world, an Arian-Socinian Church, a church fallen from the faith of its venerable founders; and, therefore, we shall hail, as we are now about to do, every effort which is made among the citizens of Geneva to revive the doctrines of the Helvetic Creed, and leave a more sound and holy system of instruction to succeeding generations.

Mons. Gaussen, and his coadjutors, knowing the state of their national religious institutions to be such as we have described, resolved, by the blessing of God, to remedy at least a portion of the evil. They had already, in conjunction with some of the most influential and wealthy citizens, formed a society for the purposes of mutual edification and diffusion of the Scriptures and religious books. This had been considered by the venerable body as an act of rebellion against their authority; but there were no laws either civil or ecclesiastical by which to bring the offenders to judgment. The three zealous ministers, seeing further the hopeless condition of the rising generation, the kind of instruction the young men were doomed to receive at the academy, likewise resolved to esta-

blish a theological school to be conducted on their own principles. They began by presenting a memorial to the Executive Government, which they called a "Communication respectueuse." In this was set forth the necessity, as it appeared to them, of some religious instruction of a more scriptural and evangelical nature than was to be found in the academy, and they announced their intention of establishing their new school as soon as they could procure resources. For this the three ministers were called to the bar of the Venerable Company, tried, condemned, and finally expelled the national church; the sentences were confirmed by the "Obsequious Senate," whom the company of Pastors had again brought to the necessity of deposing either the three ministers or the national Church.\*

We shall now, like the Professor of Divinity, "leave entirely and for ever" that "liberal system" of admitting all persons of whatever opinion into a national church or religious institution. We shall reject "all those ideas" of toleration, full liberty of expressing opinions, &c. &c. which in the course of twelve years exclude one sixth of a constituted body; and without presuming to touch the modern Theology of Geneva, we shall cleave to our "exclusive doctrines" as contained in the Articles, Creeds and Formularies of our Church,† and it thus only remains to give

\* Our readers should be acquainted with the mode of proceeding in the deposition of a minister or pastor of the Genevan Church, observing that a minister is one who has never been nominated to any pastoral charge; but when so nominated, they are called pastors, and ever after retain that title, as well as the privilege of a vote in the general assembly. The Synod, or general assembly of pastors, first pronounces judgment by a majority of votes; their decision is then taken before the Consistory to be confirmed or annulled; if confirmed, it then rests with the Council of State, or Executive Government, to pronounce the final judgment: this power is vested in the state, because the salaries or stipends are paid by the state; and it will easily be perceived how difficult it is for the Executive Government to refuse to confirm the judgment of the two ecclesiastical courts. This same method is adopted in all the Protestant Churches of France, where the ministers are paid by the state, and the final decision in a case of deposing a pastor rests with the Minister of Public Instruction: the French minister was not long ago brought into a similar predicament by the Synod at Lyons, in the case of Mous. Adolphe Monod. Messrs. Gaussen, Merle, and Galland, had, however, in their case to complain of the irregularity of the proceedings. First, they were not furnished with a copy of their accusation, so that they knew not upon what ground to take up their defence; secondly, they contended, that there existed no canon, or law, to condemn them for any thing they had done, as it regarded discipline; and thirdly, they complained of the state of the Consistory.—For the Consistory, according to the ecclesiastical polity of the Presbyterian, should be composed of clergy and laymen, the latter being at least equal in number to the former; but at Geneva the clergy have occupied, with two or three exceptions, all the seats in the Consistory, so that the "Venerable Company" condemns in one room, and then passes into another to ratify their verdict. This places the Council of State, at once, exactly in the dilemma we have stated, either to depose the condemned minister or the national church. The conduct of the Venerable Company was, of course, justified in several pamphlets by an appeal to ecclesiastical laws and canons; but all these were written after the three ministers were safely deposed.

† We have frequently observed, in the monthly journal of the pastors, allusions to

our readers a short account of the progress of the new theological school, and the "*Société Evangelique*," the light which has sprung up in a dark place.

The "*Société*," which is now of about four years standing, was originally confined to about half-a-dozen persons. The Theological School was begun by Mons. Gausson and his two colleagues. These two institutions are now embodied in one; for they are both directed by the same committee, and the professors in the school are the preachers in the *Société*. The object of the two-fold institution will be most concisely set forth to our readers in the three first articles of its regulations:—

"Art. 1. La *Société Evangelique* de Genève a pour but de travailler à l'avancement du règne de Dieu.

"Art. 2. Elle tend à ce but par les moyens qui lui paraissent les plus propres à l'atteindre, et principalement par l'enseignement théologique, l'exposition publique de la parole de Dieu, et le dissémination des Saintes-Ecritures.

"Art. 3. Les exemplaires des livres saints employés par la *Société* seront sans notes ni commentaires, &c."

As soon as the formation of these institutions was made known in England, Holland, Germany, and America, a lively interest was created among various denominations of Christians in all those countries; and donations were transmitted to the committee of the *Société* to a considerable amount; but the cause of true religion at Geneva was not entirely dependent upon foreign aid; many wealthy and influential citizens flocked to the standard which had been raised in favour of the doctrines of the Reformation: the names of Henri Tronchin, Charles Gautier, L. G. Cramer, and others in civil authority, were found in the committee, and the "house of prayer" in the Rue des Chanoines was soon found too small to admit all who had enlisted under the banner of Orthodoxy. The sum total of the receipts for the years 1832 and 1833 did not fall short of 2000*l*. The committee was therefore not only enabled to extend the field of the society's labours in the department of Missions in France, but also to furnish the school with five Professors in the various branches of Theology and Biblical learning. Mons. Merle D'Aubigné, who presides over the school, is the author of the treatise whose title appears at the head of this article, and the editor of a religious

our creeds and articles; and we are sometimes taunted with our popish liturgy—our articles, as Dr. Paley said, are merely "*Articles of Peace*," and our Athanasian Creed only worthy of the tenth century. Le Protestant de Genève has shown such a knowledge of "*Methodism*," when he asks, if "the Methodist feels more satisfied when he represents Christ as paying his debt," that we must tremble, indeed, if ever he comes to touch our articles.



journal called the "*Gazette Evangelique*." The Theological School can now reckon upwards of twenty students, and, through the liberality of their American brethren especially, the directors have been enabled to found six exhibitions of 600 francs each, to be adjudged to the best scholars. But the success of the orthodox institution has not stopped here. Through the munificence of M. Tronchin, whose devotedness to the cause of truth we cannot too much admire, and through the generous efforts of some other distinguished citizens, the society has been enabled to build a new church, with all the necessary appendages of a school, committee-rooms, &c.; so that, although the national church exhibits the melancholy picture which we have thought it our duty to draw of it, the *City* of Geneva must not be viewed by our readers in the same light; and as we are told that a little leaver leaveneth the whole lump, we are not without great hopes that the efforts which are making without the pale of that fallen church, and the signs of life which are yet within it in the persons of the few orthodox pastors, will finally restore one of the most venerated Reformed Churches to its proper place in the Christian world. But it is not the least remarkable thing in the history of the revival of the true faith, that the promoters of it should all as it were have been raised up by the thunders of excommunication proceeding from an Unitarian synod. The unconscious pastors may be said to have built Mons. Malan his chapel, which now has its congregation, and to have procured for him the powerful aid of foreign societies in disseminating his tracts and religious publications. By the expulsion of the minister Bost,\* they may be said to have raised up the *Société du Boug du Four*, and planted a chapel, with something of the virulence of dissent, at the very doors of their assembly. With these adversaries, limited in their means, and often falling into extremes, they might have contended; but the *Société Evangelique* has assumed a too formidable aspect: it has connected itself with most of the Reformed Churches in Europe, and even with America; and in the list of its members (correspondents), as given in the report of the "*Troisième Anniversaire*," we observe three clergymen of the Church of England, two of the Church of Scotland, and three Americans. But it will doubtless be more interesting to our readers to know the interest which Ministers of our Church

\* After the expulsion of Mons. Gaussen and his colleagues, a pious young man, avowedly coinciding with the deposed ministers in all their religious views, was nominated by the Venerable Company to one of the principal churches of the city; this was to recompense the orthodox citizens who had not joined the "*Société Evangelique*," and to maintain the principle of "*nulla doctrina*." By pointing to this act the pastors saved much argument, but Mons. Bard, the new "*Évangélical*," has always his church filled; and, we think, is preparing more work for the pastors. The *Société Evangelique* very properly rejoined, "*every way Christ is preached*."

have shown in these efforts to maintain the essential points of her doctrines. The following letter was read at the third anniversary, to which were appended the *names of four hundred and fifty of our clergy*, all genuine autographs except the last twenty-two:—

“ Epistle to the Evangelical Society of Geneva.

“ Beloved brethren,

“ We the undersigned Ministers of the Church of England, having heard, that, stedfast in your adherence to the Gospel, you faithfully maintain its fundamental doctrines—the Divinity of our Blessed Saviour, the Atonement he made for sin, Justification by Faith alone, and Regeneration by the Holy Spirit—we cannot refrain from sending you the expression of our affection and esteem. We heartily pray for you, that, in all your endeavours to spread the knowledge of Christ, you may be enabled, through all difficulties, to evince his gentleness and meekness with his unconquerable zeal and boldness in the cause of God. We entreat him to sustain you under your trials by the consolation of his Spirit, and we beg to assure you, that looking upon these doctrines for which you contend as the very substance of the Gospel, we and many others in our country are labouring together with you to make them known,—we earnestly desire to see your Christian efforts so blessed of the Lord, that they may be productive of extended and lasting good to all those churches of the continent in which the French language is spoken. Commending you to the grace and blessing of God, we remain your faithful and affectionate brethren.”

Mons. Tronchin, the president of the meeting, after reading this epistle, added:—

“ Your Committee has deeply felt the value of this testimony of approbation and esteem from a Church in which so much light shines, and which has had the glory of commencing most of those societies formed for the purpose of diffusing the Gospel, and sending men to preach it to the distant nations. May the ties which for so many years have existed between the Christianity of England and Switzerland become daily more sacred.”—*Assemblée Générale*, p. 13.

It is impossible for us to remain indifferent spectators of such scenes as Geneva has exhibited within the last four years to the religious world. Whilst they afford us warning, and attach us the more to our Apostolical Institutions, they also excite our zeal and promote our brotherly love towards those godly men who are found on the continent of Europe, to “ contend for the faith once delivered to the Saints;” they afford us warning to keep the doors of our Sanctuary closed against all profanation of “ Philosophy, falsely so called,” and not to be seduced by specious terms, such as “ liberality” and “ toleration.” We have before us an example of what an Unitarian synod understands by these terms; and we think it a blessing that our institutions, and especially our universities, are so framed as rather to refuse admittance at once to dissent, than after having admitted all men without distinction of

creeds, to be under the necessity of excluding them for the very preservation of their existence.

We understand the Venerable Company of pastors have resolved to commemorate the era of the Reformation in their city. It was in 1535 that the Council of State declared the religion of Rome to be no longer that of the Republic, and acknowledged the doctrines of the Reformation. The Venerable Company, anxious to give more honour, if possible, than they have lately done, to the inauguration of the statue of Jean Jacques Rousseau, have written letters to many of the reformed churches, entreating them to send representatives to testify the good will and fellowship which may be borne towards the Church of Calvin. We believe they have for this purpose addressed his Grace the Archbishop of Canterbury, and also the heads of the General Assembly of the Kirk of Scotland.\* The orthodox portion of the Genevan community have frequently, and truly, asserted that the National Church was no longer held in fellowship with the Churches of England and Scotland; and further, that every orthodox church in Christendom must necessarily withdraw its approbation from a body professing "Unitarian tenets," contrary to the faith which their forefathers preached; and, we confess, we are at a loss to conceive in what manner the Venerable Company proposes to commemorate the establishment of a religion from the great principles of which that body has so widely departed. His Grace the Archbishop of Canterbury will doubtless consult the answers which his great predecessor, Dr. Wake, gave to the pastors of Geneva, when they wrote to him concerning some abstruse points of Metaphysical Theology. He exhorted them to forbearance and toleration, and he recommended the Church of England to them as a model. This correspondence, which took place in 1718 and 1719, will be found in the Appendixes to Mosheim, vol. iv. Append. iii. Nos. xx. xxii. xxiv. We should be inclined to give no other answers to the moderator's letter than a few words selected from Archbishop Wake's instructions:—"Subscriptant ministri, *professores, theologi* confessioni vestræ veteri, anno [—] editæ: prohibeantur, sub quâvislibet pœnâ, ne ullam in concionibus, scriptis, thesibus, prælectionibus, sententiam publicè tueantur illi confessioni quovis modo contrariam:" but what would the Archbishop have said now, if he could have been told that the very Confession of Faith, to which he refers them as their standard, had been formally abolished!

\* The Kirk Assembly, we understand, has already given its answer to the Moderator's Letter,—a painful one to contemplate, but such as under existing circumstances we must highly approve of.

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ART. V.—1. *Speech of the Right Hon. Sir Robert Peel, Bart., in the House of Commons, on Thursday, the 2nd of April, 1835.* Murray, London.

2. *The Roman Catholic Oath considered.* By Eneas Mac Donnell, Esq. &c. &c. 1835. Churton, London.

3. *Further Considerations of the Roman Catholic Oath, in a Letter to Edward Blount, Esq. late Secretary to the English Roman Catholic Association.* By Eneas Mac Donnell, Esq. &c. &c. 1835. Churton, London.

WE very much wish that our readers would do their best to imagine themselves in the following situation; namely,—that they are beholding a vessel boarded by pirates,—that they are able to watch the progress of the mortal strife,—that they are close enough to see the crew, after a gallant resistance, on the point of being driven beneath the hatches,—and that nothing is before them, but the ultimate prospect of the good ship being first plundered, and, then, skuttled, and sent to the bottom. Let them conceive this; and then let them further suppose that some indignant friend of law and justice were at their elbow, clamorously demanding that they, or some one among them, should draw up deliberately, and on the spot, a sober and well-reasoned statement of the atrocities of the case, with a view to bringing the offenders to justice; or, at all events, for the purpose of submitting the matter, for redress, to the judgment of a discerning, intelligent, and righteous *Public!* Let our readers only endeavour to imagine this;—and then they will have some faint notion of the feelings with which we set ourselves down to the composition of a paper on the wrongs of the Irish Church; or, rather, of the Irish branch of the Anglican Church.

Is the above an exaggerated and fantastic adumbration of the actual case, which, at this moment, fixes the faculty of eye, and ear, and thought, throughout the empire? Is it an exhibition, after the ghastly fashion of a phantasmagoria, got up for the purpose of frightening His Majesty's Protestant subjects from their sobriety? Can any figurative representation,—which the “fine frenzy,” or the morbid calenture, of a feverish brain, may conjure up,—do justice to the prosaic, but most disastrous, reality, now before the eyes of every professor of the Reformed Faith, in this distracted kingdom?

But let us toss all tropes and metaphors to the winds. Let us come, at once, to a calm, sedate, matter-of-fact consideration, of the portentous phenomena which are now besetting us, “above, about, and underneath.” Calmness and sedateness are, under



critical circumstances, most admirable qualities. They always become a wise man. And, of course, they are eminently becoming in a Christian man. *Calmly*, therefore, is the word. And we will faithfully labour to recollect that word; albeit flesh, and blood, and heart, may, at some moments, fret and rebel against it.

Well then,—it is known to every human being in England, Scotland, and Ireland—(to every one, at least, who reads a newspaper, or hears a newspaper read)—from the triflers of the saloon, to the *benchers* of the murkiest and most rank-scented tap-house,—that a certain resolution has, recently, appeared upon the Journals of the Commons' House of Parliament. It is almost superfluous to transcribe it. Protestant and Papist—Conservative, Whig, and Radical—all, by this time, must doubtless have it by heart. Nevertheless, to prevent the possibility of mistake, here it is:

“That this House do resolve itself into a Committee, in order to consider the present state of the Church Establishment in Ireland; with a view of applying any *surplus* of its revenues, *not required for the spiritual care of its members*, to the *general* education of all classes of the people, *without distinction of religious persuasion*.”—April 2, 1835.

This, it is equally well known, was speedily followed up by another resolution, very like unto the former, only still more noble and magnanimous; to wit—that,

“No measure, on the subject of Tithes in Ireland, can lead to a satisfactory and *final* adjustment, which does not embody the principle contained in the foregoing resolution.”

Now, unquestionably, it becomes not us to plunge into the troubled waters of political strife. It does not befit our office to bring railing accusations against this or that party,—or to dig and delve our way downward, till we reach the depths in which the motives of public men may have their hiding place. To every man who, in simplicity of heart, is seeking the good of his country, we heartily cry—God speed thee! To every man whose feet may be swift, either to seize the spoil, or to shed blood, we are content to say—the Lord rebuke thee! Refuges of lies there may be, in abundance, throughout the region of politics, suited to consciences of every imaginable form and dimension. But we explore them not. Our business is to deal with things as we find them; not to waste our spirits, and perhaps endanger our charity, by an eager investigation of the process, and the agency, by which such things have been brought to pass. Nevertheless, it may be not unprofitable—(while it falls strictly and legitimately within our province)—to remind our readers, *historically*, of one or two circumstances, which led to the two *placita*, or *plebis-scita*, above

recited,—although they seemed, at the time, to lead in a direction exactly opposite.

Be it, then, remembered, that in 1833, the words *surplus*, and *appropriation*, began to be familiar to the lips and thoughts of many of the most *active* members of the legislature; and a vehement effort was, accordingly, made by them, to *embody* those principles, and to incorporate them in certain measures, then in agitation, with reference to the Irish Church. In this attempt they met with decided opposition from His Majesty's Ministers; and from no one among them with *more* decided opposition, than from a leading member of the administration, known, throughout the land, as the man-midwife of the Reform Bill. I affirm,—said Lord John Russell,—that, if ministers were to yield to the cry for *appropriation*, it would be to “assert a *general principle without any adequate necessity*.—The present”—his lordship added—“was but the *shadow of a claim*; to prosecute which, would be to *risk the peace and tranquillity of the country, for the sake of an abstract principle*.” In 1834, again, the same individual positively refused to pledge himself to an *abstract principle*, the applicability of which might be contradicted by inquiry subsequent to the pledge. “The better course,”—he said—“would be to appoint a *commission* of laymen, to ascertain *facts*; and then to introduce a measure founded on facts.”

It must have struck every one that, of late, *Commissions* have been a very favourite remedy for all the diseases of the body politic. The patient is ill; what is to be done?—*Commissionare!* The patient is getting worse; the prescription is still—*Commissionare!* The patient is at the point of death;—the answer is reiterated,—*ensuita Commissionare!* The remedy is somewhat expensive, to be sure. But what of that? What are patients good for, but to pay fees? On this occasion, accordingly, a Commission was issued, to *ascertain facts*. It commenced its operations without delay; and, up to the moment at which we are writing,—May, 30th—the commission has been—dumb!

We now come to 1835. And here, to our utter astonishment, we find the *Abstract Principle* suddenly *embodied* with a vengeance! The shadow—the phantom—the airy nothing—has, suddenly, become a substantial, tangible, and potent thing! Like the spectre-statue in Don Juan, it has started into activity and motion. And this prodigy has been effected, we presume, by the magic touch of some *adequate necessity*, which had no existence in the two preceding years. What that *adequate necessity* might be,—unless it were the *necessity* of expelling a conservative administration,—it far transcends our sagacity to divine. The *Commission* is still silent. No new facts have been ascertained. The *surplus* is

still as apparitional as ever. And yet, somehow or other, the dire *necessity*, whatever it may be, has at length burst forth. It has uttered its voice, and done its work : and we all know the result. Under its influence, the *Abstract Principle* has stretched out an arm massive and ponderous as marble ; and powerful enough to hurl Sir Robert Peel, and his illustrious colleague, from their seats !

So much for the mere history of the matter. It now remains for us to consider what further exploits are to be expected from the *Abstract Principle*. This principle is now *embodied* in the above two *ordinances*—(for what are they else ?)—of the Commons of England,—(no ; not of the Commons of *England* ; for a majority of the Commons of *England* was against them)—rather, in two *ordinances* of the Irish Repealers, and the Scottish gentlemen of the movement. We dismiss, however, all further thoughts, as to how they found their way to the journals of the House. We ask not whether the *intents* of *all* who combined to place them there, were wicked or charitable. We propose to examine them, without reference to any supposed services which they may have rendered to a party. Here they are—no matter how—before our eyes. We shall, accordingly, endeavour to look at them, just as if we had accidentally picked them up in a gutter : and confine our thoughts, as much as possible, to the consequences with which they threaten the stability of the Protestant Church, and the integrity of the British Empire.

It is, then, the recorded opinion of the *Imperial House* of Commons, first, that any surplus revenues of the Irish Church, may be legitimately applied to the purposes of *general* education ; and, secondly, that any project for the adjustment of Irish tithes must be hopeless, unless it shall recognize and embody this very principle. The thoughts which rush into the mind on witnessing these peremptory edicts, are multitudinous and overpowering ! To our ears, they are as a trumpet-note which *renders no uncertain sound* ! They seem to us to proclaim little less than a war of extermination against the Protestant faith, in Ireland at least, if not throughout the Empire. We believe, at any rate, that such is their all but inevitable tendency. We believe, too, that nine out of ten of all individuals in the kingdom, who have the faculty of serious thought, are, on this point, at the same persuasion with ourselves. And every one must be quite sure that the Whig-compelling Jove, who now rules the destinies of Ireland, is graciously pleased to regard this *avatar* of the *Abstract Principle* as an agency worthy to be employed by his Omnipotence, in working out his glorious designs for the regeneration of Ireland.

And yet there are people,—tolerably sober-minded people, too,

—(we ourselves have met with such)—who seem lost in astonishment, when they hear these oracles of legislative wisdom spoken of as signals for *spoliation*. And the reason of this is pretty obvious. *Spoliation* is a very vile and awkward phrase. No person, who has any regard for his own good name, likes to have it hanging on his tongue, or sounding in his ears. But, *appropriation*!—who can object to a wise and liberal *appropriation* of superfluous wealth, which is actually crying out for some fit use to which it may be applied? From *spoliation*,—say these men of wise and moderate counsels—from *spoliation* may Heaven defend us all! We only seek to *appropriate*, what the Church can well do without, to purposes which the Church, if it deserves the name, must desire to see accomplished, as cordially and impatiently as ourselves. In the name of candour, and equity, and Christian charity, let it not, for one moment, be imagined, that plunder or sacrilege is in our thoughts! We are as anxious as men can be, for the prosperity, the honour, the efficiency of the Protestant Church in Ireland. But we apprehend, that her condition, at this moment, will be found to be somewhat unwieldy and plethoric. And we desire nothing, under Heaven, but her relief from this deadly oppression. And, if the blood she loses can be vitally transfused into other veins, who can deny that the operation is merciful and beneficent?—merciful to herself, beneficent to all who are to derive life and vigour from the overflowings of her exuberant health. *Spoliation* and pillage, therefore, are terms which ought not to escape the lips of Christian men, when they are speaking of this great master-stroke of wise and religious policy: for they are “words, which no Christian ear can endure to hear.” *Errare possum*—it has been said—*hereticus esse nolo*: that is, (in plain Irish), an *appropriator* I may be; but Heaven forbid that I should be a *plunderer*!

We are not greatly disposed to quarrel with the distinction of our *apologists*. It must be confessed that it is a distinction quite as much entitled to respect as the qualms of another celebrated professor of the noble science of *appropriation*. “Steal!—foh! a fico for phrase. Convey the wise it call.” The apologists, however, are doubtless aware that *appropriation* will be found, after all, to be “a word of exceeding good command.” It can speak in the imperative mood, not quite so rudely and noisily, perhaps, but quite as intelligibly, as many other phrases which sound less “graceful and humane.” Between *appropriation* and robbery, in short, there is about the same sort of difference, that there is between the application of a courtly highwayman, with the bearing of a lord, who *requests* your purse with the most perfect good breeding imaginable,—and the demand of the foot-



pad, who roars out, *stand and deliver!* with bludgeon or cutlass in his hand. For instance—the Commons' House of Parliament, of course, can never be guilty of robbery. The very thought of such a thing calls up the awful vision of the Serjeant at Arms before our eyes. But then, the Commons' House of Parliament *may* resolve upon appropriation; and the House of Peers may dutifully register their edict; and the whole may be completed with the becoming solemnity of the royal sanction. And when the thing is conducted in this very considerate and decorous manner, what loyal subject is there who will not feel almost flattered and delighted with so orderly and legitimate a process, for the deduction of a moderate portion from his *peculium*? Under the influence of these reflections, we really are sensible of some "compunctious visitings," for having ventured on the ugly phrases of—pillage and spoliation: and we approach, with feelings of due respect and awe, the consideration of the two solemn *ordinances* above adverted to. In so doing, however, we trust that we shall be forgiven, if we presume to submit what would be our own view of the matter, if we happened, ourselves, to be Members of the Honourable House, and were called upon to deliberate and to vote upon resolutions, similar to those in question. And this we shall do with the greater confidence, because we have now before us the deliberate opinion of a distinguished Roman Catholic;—of one who cannot, certainly, be charged with any defect of zeal for the advancement of his own Church, or for the rights and privileges of her faithful sons. The person to whom we allude, is Eneas Macdonnell, Esq., "Barrister at Law, Agent to the Roman Catholics of Ireland, from November, 1824, till the passing of the Act for relief of His Majesty's Roman Catholic Subjects, in April, 1829." The Pamphlet of this gentleman is on our table. We earnestly implore the attention of our readers to the whole of that astounding publication. But we now, more particularly, submit to their consideration, one or two of its concluding paragraphs. The object of it is to show that the oath administered to Roman Catholic members of the legislature, ought to stand in the way, for an adversary against them, whenever they are about to give their vote in favour of any proposition directly, or indirectly, injurious to the Protestant Church.

"The Catholic Oath did not originate with Protestants; it was not Protestant, either in its conception, its birth, or its growth. It is substantially, literally, purely, *emphatically*, a Catholic Oath; suggested by Catholics, desired by Catholics, conceded to Catholics, framed in the spirit, and almost in the terms, proposed by Catholics, and taken by Catholics. The Declaration of 1757 embodied that spirit and suggested the Oath, as we have already seen, nearly forty years before the Oath

was enacted by the Protestant Parliament of Ireland in 1793. The petition of 1792 also aided in the suggestion. And as to the Oath of 1829, it was preceded not only by that Declaration of 1757, but by every one of those pledges, declarations, petitions, and other publications voluntarily emanating from the Catholics of both countries to which I have referred; and, I am well convinced, I could truly add, by hundreds, nay, thousands of others, of similar import. The fact being, that the Protestant connexion of that Oath of 1829, 'hath this extent, no more,' that a Protestant Parliament reduced to the form of an Oath, the professions, pledges, dispositions, and declarations of the Catholics.

"I conclude, therefore, with the repetition of my early declaration, that if I were a Member of either House of Parliament, I *should not feel myself at liberty to vote or speak in support of any measure having for its object the severance of any portion of the Church Property from the Establishment, for any purposes whatever*; and I should, of course, feel equally bound to decline being, directly or indirectly, connected with any resolution or other proposition involving, expressly or by implication, a recognition of the principle of such severance. Indeed, the more vague and indistinct such resolution or proposition might be, the more direct and resolute should be my abstinence from any participation in its support. I do not presume to direct the conduct of others, but I desire to possess myself, as I now do, of the means to prove, if necessary, at any future period, for the vindication of my own consistency and good faith, or the fame of my country, that he who had been, for some years, the Agent of the Catholics of Ireland, if he did not control what he conscientiously considered to be the erroneous course of others, had, at least, raised his warning voice against a course, which, in his opinion, tends, directly and expressly, to justify, not the confidence and promises of friends, but the distrust and predictions of enemies: a fact, inglorious and galling though it be, which a perusal of the debates in the House of Commons, even for the single month of March, 1829, would most painfully, but not less unquestionably, establish."—p. 39—41.

We have here, then, a Roman Catholic—the chosen agent of the "Catholic Association,"—the man who was principally active in the framing and the circulation of between seven and eight hundred thousand tracts, pamphlets, declarations, and *pledges*, on behalf of his *Catholic* brethren and constituents;—we find this man declaring that, if he were in parliament, he should feel himself bound to neutrality and silence, with respect to any measure for the *severance of any* portion of the church property from the establishment, for **ANY PURPOSE WHATEVER!** And here we may very fitly introduce another very striking declaration, in the same spirit, and much to the same effect. We allude to a very remarkable letter recently addressed by a Roman Catholic gentleman of property (Mr. Waterton) to the editor of a public journal,\* in which the writer proclaims—not merely what he should

\* The St. James's Chronicle.

feel himself bound to do, or to abstain from, *if* he were in parliament—but that, so long as the oath shall be tendered, it must be impossible for him ever to be in parliament! “Catholic emancipation,” says Mr. Waterton, “has done nothing worth speaking of for me. I can neither be a member of parliament or magistrate. For no entreaty, no power on earth, shall ever make me take Peel’s oath. *If I understand the English language* (and I ought to understand it, for I was with the Jesuits till I was twenty years old), *that oath binds me before Almighty God to abjure any intention to subvert the present church establishment.*” And then he goes on to say, plainly and openly, “I will do every thing in my power (as a good Catholic ought) to upset that church as by law established; in other words, to sever church from state.” Now this is honest, and nobly free-spoken. It is clear, at least, that the Jesuits, who, it seems, have faithfully instructed Mr. Waterton in the King’s English, have likewise left him in full possession of an unperverted sense of right, and have made no inroads upon his integrity and simplicity of heart.

But for what purpose, it may be asked, do we produce such testimony as this? Certainly not for the purpose of imputing perjury to the thirty-five honorable Roman Catholic members who voted for the principle of appropriation. In truth, we would much rather not be called upon to pronounce any opinion upon this question of perjury, or no-perjury. It is an exceedingly awkward and invidious matter to handle. We must therefore leave those gentlemen to settle the point with their respective confessors. The affair is one which falls not within our jurisdiction. We produce this testimony, therefore, solely for the purpose of showing, that there are, even among the professors of the Romish faith, some individuals who consider the *severance* of church property from the Protestant establishment, *for any purpose whatever*, as an object prohibited and interdicted to all the sworn Catholic members of the imperial legislature: and further, that they so consider it, because it manifestly tends to the injury and eventual subversion of that church: in other words, because it amounts, in their judgment, to neither more nor less than manifest spoliation. And we have very little doubt that there are among the Roman Catholics of England and of Ireland many upright and honorable men, who, in their secret hearts, entertain precisely the same persuasion, although they may want the firmness, or perhaps the fitting opportunity, to say so much. And if this be so—if it be, among the Roman Catholics themselves, at all a doubtful matter, whether this *severance* be consistent or not with the constitution of church and state, as settled, first, by the Union, and, secondly, by the Catholic Relief Bill,—

what might we reasonably expect would be the conviction of every *Protestant* in the land? If there is a *Catholic* to be found who would fear to touch, *for any purpose whatever*, the revenues of the established church, lest he should lay the guilt of perjury on his soul, in what an odd condition must be the conscience of any man, not being a *Catholic*, who can pacify himself with the word *appropriation*, when such a "*severance*" is proposed to him as a wise, legitimate, and salutary measure!

But we greatly prefer leaving this part of the subject in the hands of Mr. Encas Mac Donnell. And we accordingly insert, for the benefit of all whom they may concern, a collection of queries, which he has submitted to the digestion of his *Catholic* brethren. And we do conceive that his *Catholic* brethren are not, by any means, the only persons who may fitly be regarded as *concerned* in these interrogatories. For, be it observed, the whole of them are framed upon the confident assumption, that the Protestant church *must* be endangered by the subtraction of its property. Having first shown that the oath must be understood in the true spirit of the declarations made by the Catholics when they petitioned for relief, and that these declarations solemnly disclaimed all meditated injury to the Protestant establishment, he proceeds thus:—

"I feel a perfect, entire consciousness, that I have justified my sentiments. If, however, there still be others found to question, or to doubt, that I have furnished sufficient evidence to establish my right to entertain that conviction, I pray them to estimate the question as one of those, into the consideration of which we are not at liberty to admit any subordinate feelings of prejudice or predilection. Let them, before they make up their minds to a final judgment, consider, calmly and separately the following queries:—

- " 1st.—If those declarations of Catholics, collectively and individually, lay and ecclesiastical, commencing in the year 1757, and carried down uniformly till 1829, were not made for the purposes which I state—Query, *for what purposes were they made?*
- " 2nd.—If those declarations, addresses, copies of Catholic Oaths, petitions, tracts, and other publications of Catholic societies, and Catholic individuals, were not circulated for the purposes which I state—Query, *for what purposes were they circulated?*
- " 3rd.—If the evidence given by Catholics, lay and ecclesiastical, before Committees of Parliament, was not given and circulated for the purposes which I state—Query, *for what purposes was it given and circulated?*
- " 4th.—If the Catholic Oaths of 1793, and 1829, were not framed for the purpose which I state—Query, *for what purpose were they framed?*
- " 5th.—If the object of Government and Parliament, in 1829, had been



to frame an Oath in accordance with the declarations, petitions, addresses, publications, and former oaths of the Catholics of both islands—Query, *must they not have framed a form of Oath conformable to the views which I profess to entertain?*

- “ 6th.—If the object of Government and Parliament, in 1829, had been also to frame an Oath, calculated to remove the honest alarms, and calm the apprehensions of opponents, and to provide some security by form of Oath, to be taken by Catholic Members of Parliament, against the hostile exercise of their privileges, as such members, in interfering with the rights and privileges of the Church Establishment—Query, *is not it reasonable to suppose that they must have intended that the Oath which they framed should be interpreted according to my construction of its obligations?*
- “ 7th.—If the Catholics had required that the Oath of 1829 should be so framed as to enable Catholic Members of both Houses to speak and vote in support of measures for the severance and appropriation of the Church property, or of any portion thereof—Query, *is it likely that the Duke of Wellington, Sir Robert Peel, and the other Members of the Government, at that time, would have framed and proposed to Parliament an Oath that would be intended by that Government to admit of such interpretation?*
- “ 8th.—If the Duke of Wellington and Sir Robert Peel had candidly stated to the King and the two Houses of Parliament, that such was the intent and object of the Oath; as, no doubt, they must and would have done, if they had contemplated such a construction—Query, *is it probable or credible that the King or either House of Parliament would have adopted any form of Oath framed for such purpose, or have passed any Bill of Relief in which it would have been embodied?*”—p. 37—39.

We repeat, that we earnestly recommend these queries to the attention not only of all Roman Catholics, but of all Protestants throughout the empire. For we are at a loss to imagine how any Protestant can peruse them without being overpowered by the conviction, that *appropriation* is but a soft and dulcet word, the terrible meaning of which may speedily be disclosed in the ruin of the Protestant establishment, and perhaps in the fierce and bloody persecution of its members. For the further assistance, however, of Protestant consciences and understandings, we shall here introduce the closing sentences of Mr. Mac Donnell's publication:—

“ So far as to the Roman Catholic Members of the two Houses of Parliament. One word now as to the Protestant Members, or rather, to speak more correctly, I should, perhaps, say, those Members who are not Roman Catholics. Nothing could be more simple or speedy than the course which it is in the power of any one of them to pursue, who may question my views; moreover, he would possess the enormous advantage of having the most recent precedents in favour of that course. Let

a Member (not Roman Catholic) give notice, on the re-assembling of Parliament, in each House, that he will, on an early day, to be then fixed, "call the attention of the House" to the Roman Catholic Oath, and that he will move, also, for a "call of the House," and all that sort of thing, in the way of awful note of preparation. Let him, accordingly, on the day appointed, propose a Resolution to the following effect:—"That the Roman Catholic Oath contained in the Catholic Relief Act of 1829 was not intended to be any security to the Church Establishment, or to control Roman Catholic Members of either House of Parliament, in the exercise of their privilege of voting or speaking in Parliament; or to guard against their introducing or supporting any resolution or other measure for altering the present settlement of the Church Property, or severing any portion thereof from the Church Establishment."

"Without inconveniently embarrassing the House of Lords, by any reference to their judgment on the matter, it might, perhaps, be considered just as well to leave it altogether to the Commons and the Crown; and an Address to his Majesty might be moved, or, at least, threatened, humbly, most humbly, of course, submitting the above Resolution to his Majesty's most gracious consideration, and soliciting, but not at all demanding, the Royal assent thereto.

"There are some very peculiar reasons why I should look forward with more than common curiosity to the speeches of some of his Majesty's present Ministers on the occasion, and to the Royal reply which would be given under their advice."—p. 41, 42.

If our space allowed it, we might here advert pretty much at length to Mr. Mac Donnell's second pamphlet, his "Further Consideration of the Roman Catholic Oath." It is, if possible, still more worthy of perusal than his first. We have only room for two short extracts. The following is the language in which that gentleman states the final result of his own meditations on the subject:—

"Deeply impressed with all these considerations, after having read over every official letter which I ever received from the Roman Catholics of Ireland;—having also examined about twenty volumes of Catholic tracts, and several of my own private memorandum-books, and calmly deliberated upon your letter, and every other objection that has been raised, according to my knowledge, to the opinions which I have expressed, I feel not only unshaken, but on the contrary, more than ever confirmed, in the justice of those opinions."—p. 22.

To this we must add his very important postscript:—

"Having hitherto endeavoured to avoid mixing up the great question of the actual *obligations* of the Roman Catholic oath with any other topics, such as the consequences, good or evil, that may be supposed, by opposite parties, to result from any particular interpretation of its terms, I have determined to adhere, at least in the present publication, to the same course, although much tempted, if not provoked, to sweep away

some of the many delusions practised upon the present occasion. Suffice it to say, that if you should consider my views, as expressed in this pamphlet, tolerably well sustained, I am fully as well prepared to maintain, *and to prove*, that the resolution adopted on the motion of Lord John Russell, as explained by that noble lord and his friends, *neither tends, nor appears to be intended, to secure peace or prosperity to my country; nor, in the slightest degree, to benefit the peasantry of Ireland.* I feel no desire to intrude my reasons for these opinions, but if he should require them, he shall have them; and whatever other claims they may possess to his attention, he will have the satisfaction of knowing, that they are the opinions and reasons of one, who, in the time of need, has practically laboured more, suffered more, and done more on behalf of that peasantry, than any one of his lordship's Irish Catholic parliamentary supporters or, peradventure, all of them put together."—p. 22, 24.

Once—twice—and thrice, then, we beseech the Protestant subjects of the king to ponder, deeply and patiently, on the case exhibited by these two pamphlets. Here is a zealous and indefatigable Romanist, once the honored\* and confidential agent of his Roman Catholic countrymen, solemnly warning his brethren against the guilt of joining in any design against the Protestant Church. If one man can be found, at this day, whose brain is altogether unclouded by the fumes of party-spirit,—we would ask that man, whether this single fact does not speak volumes to the ear of the intelligent and the upright? We are pretty well aware, indeed, of what many a Protestant *appropriator* will be prepared to say to all this. "Why"—he will ask—"are we to surrender up our judgment to the fantastic scruples of a nervous *Catholic*, 'a man of aspen conscience,' who affects to be more wise and righteous than his neighbours? Only just consider what it is that we mean to do. Nothing is further from our thoughts than to imitate that monster of sacrilege, Henry VIII., and his harpy swarm of courtiers. Not a layman in the land will be the richer for our dealings with the *superfluities* of the Protestant Church. There shall be no building up of noble houses, out of the ruins of the establishment. No; we will build up nothing but schools. We will educate the people, both Romanist and Protestant; and thereby we will dissolve the spell which, for ages, has kept the Romanist in a state of the vilest thralldom, and has disabled the Protestant Church from achieving the triumph of scriptural truth." Such is the grave indoctrination, which we occasionally hear

\* Mr. Mac Donnell has subjoined to his second pamphlet a long list of testimonies to his zeal, and talent, and fidelity, and, among them, the acknowledgments of no less than twenty-four Irish Roman Catholic Bishops; most of which acknowledgments are crammed with professions of Roman Catholic *gratitude*. And yet Mr. Mac Donnell is not a member of the Imperial Parliament! His qualmish integrity, it may be presumed, might be found rather troublesome in that assembly. The times require brave and heroic *stomachs*, that cannot easily be *turned*.

delivered with a perfectly serious countenance, in private. And loud are the cheers with which the same exposition of reforming policy is often hailed, in public. And miserable is the length of visage, with which these oracles of wisdom and liberality are listened to by many a respectable and well-meaning friend of established order, who suspects that there must be something false and hollow in it all, though his sagacity may not be keen and quick enough to unravel the nonsense and the sophistry. It is highly important, however, that this matter should be made clear, as the saying is, *to the very humblest capacity*. And, for this end, we beg permission, in the first place, once more, and at the hazard of weariness, to remind the good people who may be “perplexed in the extreme” by their plausible antagonists, that there is in the realm one Romanist at least,—(a *fastidiously* honest Romanist he may be thought by some, but still a Romanist)—who has written two pamphlets for the express purpose of proclaiming to his fellow religionists in parliament, that the *severance* of property from the Protestant establishment is, to them, an object of forbidden agitation,—*be the purposes of that severance what they may*;—and has, further, declared his conviction, that the appropriating resolution is a downright mockery, and is destitute of all tendency to benefit the starving peasantry of Ireland. Mr. Eneas Mac Donnell may be right, or he may be wrong. But still the fact remains,—that there is one Roman Catholic—(we doubt not that, in secret, there are thousands)—who is more *fastidious*, as to this matter, than many a Protestant dealer in reform and agitation; one Roman Catholic who would laugh, in utter scorn, if he were to hear of *general education*, as the “flattering unction” by which the lancinating pains of conscience are to be assuaged, when the hand of *appropriation* shall be laid upon Protestant Church revenues. This is one weighty and important consideration. But,

In the second place,—let us put one question to every man who retains a spark of attachment to the Anglo-Catholic Church established in this realm. Let us suppose that the Legislature were to say to the English branch of that Church—“We think you are too rich. We apprehend that your stall-fed divines are too many, and too comfortable; and, moreover, that you have many a rector who is far better off than may beseem a priest. We are satisfied that a process of reduction would be extremely salutary both to them and to the Church. This reduction would place a considerable surplus at *our* disposal. And how could we apply it better than to the purposes of education? We will not insist, however, upon your educating Roman Catholics. In this country, their number is comparatively small. But we are quite resolved that you shall educate your own people. And, with that



view, we shall, at our convenience, take care to ascertain what funds can be spared, for that purpose, from your own resources." Suppose the Legislature were to say this to the *English Church*. They might, indeed, call it *appropriation*. But is there a sound-hearted and well-informed Church of England man who would not, instantly, supply a fitter name to the proceeding? Is there an honest man among us, whose feelings and principles would not start up, in vehement insurrection, against the tyranny, which should say, "We know your property was given for the support of the sacred profession, and for the maintenance of the worship of God. But, nevertheless, we have come to the resolution, that, *whether you will or not*, such portion of it as we please shall be employed in the building of schools, and the payment of schoolmasters?" Does it not, then, exceed all ordinary patience to listen calmly, when we are told that the Irish Church, with her now starving Clergy, are to be amerced to some indefinite extent; and this, too, not for the purpose of *Protestant* education, but for the purposes of spreading "*general education*"—that is, *neutral education*—"among all classes of the people, without distinction of "religious persuasion?"

But, thirdly, we often hear it affirmed, that, let the Church's *abstract* right to her possessions be what it may, there is now a case of overpowering necessity before us. The people of Ireland are ignorant; and educated they *must* be. And what property so fit to contribute largely towards their education, as that which was originally given for pious and moral purposes? This reasoning appears, at first sight, strong; and, to some, it may appear irresistible. But Sir Robert Peel has demolished it.

"I hold in my hand," says the illustrious baronet, "a report made on education by an authority to which the honourable members opposite will, I have no doubt, be inclined to pay the utmost deference; that authority being no less than the right honourable gentleman (Mr. S. Rice) himself. The report was made so lately as the year 1828. It reviewed the whole of the previous reports on education—it embraced some twenty-three resolutions—it contained a specific reference to the act of Henry VIII.; but not one word is said in the whole of that report, from beginning to end, with respect to education being a pecuniary charge on the Church of Ireland. The right honourable gentleman neither proposed the application of church revenues to defray the charge of education, *nor was he then an advocate for gratuitous education*. Now, you are about to decide that question also by your vote; you are about to decide that education shall be gratuitous in Ireland. I ask you seriously to consider the importance of this principle. I ask you to pause before you sanction it. *There are, in my mind, the gravest and most serious grounds of doubt with respect to its propriety and expediency*. I utterly deny the possibility of applying any such sum as 200,000*l.* an-

nually to education in Ireland without doing much more harm than good. Here is the right honourable gentleman's own report in 1828. I will not refer to it at any length, but the purport of it is to recommend the plan of the noble lord (Stanley), which was adopted by the House of Commons; but not one word does it contain of the pecuniary charge, which he now asserts rests on the Irish Church revenues for purposes of education. On the contrary, here is one of his own resolutions—'That it is the opinion of this committee that parliamentary aid for the establishment and support of schools in Ireland should be for the future restricted, in granting aid to parishes, to two-thirds of the sum required;' and then follow details of the manner in which the local assessment should be raised, the principal object being to invite individual contributions and assistance towards the erection and superintendence of the schools. This was a wise principle. It was not recommended by economy alone. It proclaimed the great truth, that those who hold property have duties attached to the possession of it, and are bound by local ties to attend to local interests. It established the best link between the rich and the poor. It gave to the rich an interest in the condition of the poor—it confirmed in the poor a feeling of respect and gratitude towards the rich. *I do not hesitate to say, that even if you had the money to apply, you would do more harm than good, if you were to relieve the clergy and gentlemen of Ireland from the duty of paying that attention to local matters which those in England are accustomed to pay, from the necessity of local contributions, and local exertions in the cause of local education.*—pp. 32—34.

Again;—

"As to the application of the supposed surplus revenues I entreat you, *from the interest you take in education*, not to decide that question at present. If you had the surplus you suppose, nothing could be so unwise as to pledge yourselves to-night on this point. It excludes all after-consideration whether education shall be gratuitous or stipendiary. *I bring you very great authorities against the principle of gratuitous education.* This very commission, to which I have already alluded, whose opinions the right hon. gentleman so highly values, and whose authority he ought to appreciate, this very commission states,—'We had in the course of our inspection been much struck with the state of many schools in which the pupils paid for the instruction they received, and in which there appeared to be perfect harmony amongst children of all persuasions. These schools were carried on as objects of private speculation, and not supported either by public funds or by the aid of societies. Each child was taught the religion which its parents wished it to learn.' You are assuming that no education at all exists in Ireland, while there never was a country in which there existed more superabundant means of education. This commission again states, 'As to the funds for the maintenance of the new parochial schools, we recommend that they should be derived partly from the state, partly from parochial assessments, and partly from payments by the pupils. Looking to the results of our own personal examination into schools of all descriptions, to the

practical effects of the system so long and so beneficially in operation in Scotland, we are satisfied that the schools should be founded on the principle of pay-schools, and that the payment should go to the master and the usher. At what sum the rate of payment should be fixed, must depend upon local circumstances. By appointing in certain situations a higher rate of contribution, a most eligible class of schools may readily be provided, with instruction suitable to a better description of persons. Although in all cases, payment by each scholar should be the rule, we recommend that there should be lodged in certain individuals, a power of dispensing with the payment, and of admitting, as an exception, certain free scholars. *Payment, however, should be the rule, and gratuitous instruction the exception.* Observe, these recommendations in favour of pay-schools are given, not to save public money, but because the principle of pay-schools is preferred to that of gratuitous education. Now, is it not prudent to enquire, before we affirm the principle that a portion of church revenue should be applied, should be limited also to a given object,—What is the amount which that object will require? I complain that you can form no sort of estimate on that subject. You are in utter ignorance respecting it. You don't know the amount of the surplus; you don't know the extent of the demands on it. I charge you with the absurdity of coming to a resolution without the shadow of a ground on which to form any thing like a rational opinion."—pp. 38—41.

Let any one, then, who has carefully perused these passages, ask himself, where is the overpowering necessity for (*plundering* the Church we suppose we must not say, but for) easing the Church of what are called her *superfluities*? Sir R. Peel knows Ireland well: and he tells us that "there never was a country in which there existed more superabundant means of education; and that education would only be encumbered and impeded by the contemplated grant." Mr. Spring Rice too, it is to be presumed, knows Ireland well: and he, till very lately, was no friend to the *gratuitous* education of the Irish people. Nay, on the contrary, he still swears by a Commission which pronounces an encomium on *pay-schools*, and expressly recommends that "payment should be the rule, and gratuitous instruction the exception." Where then, we demand again, is the *overpowering necessity*? And where is the wisdom, or the sincerity, of those who raise an outcry on the strength of it?

But, fourthly, it is often and constantly averred, that without incurring the infamy of plunder, the State may appropriate superfluous church-revenue to purposes strictly *Ecclesiastical*: and who can deny, it is asked, that the education of the people is an *Ecclesiastical* purpose? Mr. S. Rice declared that he would prove it so to be, on the authority of—King Henry VIII.! The authority of King Henry VIII. was somewhat ominous. It called up, unavoidably, certain awkward remem-

branches of spoliation. It turns out, however, that after all, King Henry VIII. himself could afford no assistance whatever to Mr. S. Rice. And this was shown—by whom? by Sir Robert Peel? Not only by him, but by those very commissioners whom Mr. Spring Rice is never weary of extolling. Hear the matter stated by Sir Robert Peel himself.

“ My assertion, I repeat, is, that the object of the act of Henry VIII. was superintendence, while the right honourable gentleman maintains that it was contribution. Now the right honourable gentleman had a great many small slips of paper, which he read with great effect in the course of his speech. He alluded to the report of a commission which we had appointed many years since, to which he attached the greatest importance, and which consisted of Mr. Frankland Lewis, Mr. Leslie Forster, Mr. Blake, a Roman Catholic gentleman; Mr. Glassford, and Mr. W. Grant, an English barrister: but, amidst all the extracts which he adduced for the purpose of proving that the principle of contribution was established by the statute of Henry VIII., there was one, apparently a very material one, which, somehow or other, seems to have unluckily escaped his notice. Speaking of that very statute, and its bearing on this very subject—these commissioners—so deserving of all confidence—declare—‘ It is obvious to us that the intention of the statute of Henry VIII. was *not pecuniary contribution, but superintendence*; and that it did impose the latter duty. This act, after reciting, among other things, ‘ the importance of a good instruction in the most blessed laws of Almighty God,’ and further reciting His Majesty’s disposition and zeal, that ‘ a certain direction and order be had, that all we, his subjects, should the better know God, and do that thing that might in time be and redound to our wealth, quiet, and commodity,’ proceeds, after a variety of enactments tending to the suppression of the Irish and the introduction of the English language and customs, to require an oath to be administered to every clergyman at ordination, and another at institution, that, amongst other things, ‘ he should keep, or cause to be kept, within the place, territory, or parish where he shall have the pre-eminence, rule, benefice, or promotion, a school for to learn English, if any children of his parish come to him to learn the same, taking for the keeping of the same school, such convenient stipend or salary as in the said land is accustomed to be given.’ What, then, becomes of the argument that the act of Henry VIII., and the whole tenour of subsequent statutes, authorised the application of the ecclesiastical revenues in Ireland to general instruction unconnected with that Church? The argument is wholly without foundation, and the whole history and tenor of the statutes show, that, so far from being at variance with the principle of an establishment, or authorising the application of the ecclesiastical revenues to the purposes of mere general instruction, unconnected with the Established Church, their object was to connect education with the church, and fortify the principle of an establishment.” pp. 36—38.

It is clear, then, that Henry VIII. refuses to be pressed into the service. Nay, the enlightened Commissioners themselves are



downright traitors to their admirer. Their interpretation sweeps away the ground clean from beneath his feet. We must wait, therefore, for some other *authority*, to satisfy us that the education of Papists is an object strictly ecclesiastical, and may rightly claim a portion of the revenues of a Protestant Establishment.

Lastly, however, who is there that can witness, without feelings which it would be disagreeable to describe, the puffings and the trumpetings of this miserable *nostrum* of "*General Education*," as the grand specific for all the ills of Ireland; or, at all events, as the regimen which must precede the application of every other remedy? Why, it is scarcely an exaggeration to say, that one-fourth of the people of Ireland are starving. The rebellion, there, is the most desperate of all rebellions,—“the rebellion of the belly.” A moral and spiritual famine, doubtless, there may be among them. But there is a hungering and a thirsting of a coarser nature, which must be satisfied, before the cravings of the soul can demand attention, or, indeed, before any such cravings can arise. “Nature forbids that you should make a wise and virtuous people, out of a famishing people.” And this, as it would seem, is a truth, which is beginning to make itself felt and respected: for the Agitator himself has recently given notice of a measure for the introduction of a Poor Law into Ireland. What may be the Agitator’s *real* design in taking a step, from which, till now, he has obstinately held back, we shall not attempt to divine,—for his policy is, at all times, a bottomless pit. Neither shall we venture on any opinion as to the probable success and usefulness of this measure. We mention the fact, simply to show that lack of bread, rather than lack of knowledge, is, now, virtually acknowledged to be the *immediate* monster-evil of that wretched country. And if such a law should be introduced, it will be fit and righteous that the property of the Church (if the clergy should ever emerge from pauperism themselves) should contribute, like all other property, its full contingent to the relief of the national misery; for human *stomachs* are neither Protestant nor Popish. In the mean while, however, the Protestant Church of Ireland is threatened with confiscation; and all for what?—that the half-starved millions may be pacified and made happy by the invigorating diet of an *abstract principle*, to be realized, heaven knows when, in the form of *general instruction*, without distinction of religious persuasion!

“Aut hæc in nostros fabricata est machina muros;  
Aut aliquis latet error.”

Either this is a treacherous design against our Protestant establishment; or else it is a prodigy of infatuation, such as, we hope;

has not often disgraced the counsels of legislators, or of statesmen.

One most important view of this vexed and vexatious question still remains to be considered. It is, sometimes, demanded in a tone of bitter triumph, what has the Protestant establishment done for Ireland? Has it advanced the Protestant faith? Has it been able to maintain its own ground against the predominant genius of Romanism? Have not the Protestant congregations been wasting and dwindling for the last three centuries, till, in many parts of the country, the Protestant Church is a mere *nominis umbra*; the empty unsubstantial *ἕιδωλον* of a departed reality? Has not the Reformation, in short, been an ignominious failure, throughout all but a contemptible minority, a poor fraction, of the Irish community? And these questions are asked by those very men, who are eternally protesting that they have no other object, under heaven, but to preserve the Church in its fullest efficacy and honor; and that, if they venture to lop off its exuberance, it is only in order that, henceforth, it may flourish with augmented vigour. The Protestant establishment, we are sometimes told, is no less than a positive insult to a nation essentially *Catholic*; and yet we are assured, in the same breath, that its reformers are anxious for nothing so much as for the effectual promotion of its stability and usefulness: and that, this being once accomplished by the *severance* of a portion of its property, *the settlement is to be final*. Does it require the acumen of an Œdipus to read this riddle? One Œdipus, at least, there is, who has read it rightly. Let us listen to his interpretation: “You may attempt as you please”—says Sir Robert Peel—“to film over the gulph which separates the noble lord and some of those by whom he is supported. But you are only deceiving yourselves. The people of Ireland will read your speeches and your arguments, in which the Protestant establishment is described as *a nuisance and a badge of conquest*, and they will laugh at your resolution, and your frivolous attempts to limit your new principle of appropriation, by reference to the Acts of Henry VIII., and declarations that education, unconnected with the Church, is an *Ecclesiastical* purpose. Talk of this as a settlement of the question! What have been the arguments by which the resolution was supported? Let us shortly review them.”—He then produces specimens of *argument*, from the speeches of the appropriators: in which the Irish Church is proclaimed to be *destitute of all tendency to promote religion and good order*,—is declared to be merely a *badge of conquest*, forced on the people by superior power, which it is but natural that they should wish to throw off, at the first favourable opportunity,—is

described as an unwarrantable infliction on their consciences and resources,—and denounced as a great national iniquity, in favor of which no prescription can be urged, against the cries of a people, which become, in effect, the voice of God! Having finished his recital of appropriating rhetoric, Sir Robert proceeds thus:—

“ Now, then, I ask you whether this resolution, supported by these arguments, can possibly lay the foundation of a *final settlement*?—I am now looking into the womb of time, and am as certain of what it will produce, as I am of any thing in the history of the past. I feel as certain as that I am standing here, that the honourable member is too manly not to declare that he is not satisfied with this principle. He does not, in this measure, meditate a final settlement. You cannot meditate it either. I therefore will not consent to appropriate this property, which is ecclesiastical, and connected with the Protestant establishment, to other purposes than those of that establishment. I will not assent to your resolution, because I know how worthless and delusive it is; *because I know that it is a measure which sends into Ireland, not peace, but a sword.* It will excite in that unhappy country false hopes—hopes which you cannot realise, and yet hopes which you will shrink from disappointing. It will unsettle those foundations of property which are built upon prescription, and which are more secure than those on which you are erecting your new system of *spoliation*.”—p. 49, 50.

Is it possible that any sane man can meditate upon these things, without perceiving that the Irish Church is herself, in fact, the giant-grievance; and that what is called the *surplus* of her wealth, is but as the skirt of her robe, by grasping which the adversary will strive to bring her down? We know not how it may be with others: but it seems to us as if we could, at this moment, behold the *Abstract Principle* expanding before our eyes, and assuming form and substance, and growing into the likeness of an ugly and ravenous Harpy, ready to fly upon the prey with fang and talon. And, such being our visions, it makes us smile in bitterness, to hear the gentle patrons of appropriation describing it rather as a harmless dove,—the messenger of peace, and good will, and brotherly affection, and oblivion of religious differences; the harbinger, in short, of “*final settlement!*” A *final settlement*, indeed, we all may look for; a *settlement*, we fear, such as is usually made by that “*stern divider of possessions, that fierce umpire of strife,—the\* sword.*” What other arbitrament can any man look for,—unless he be one, who is content to drug himself with “*the consolations which Bedlam gives to Philosophy,*

\* — κτεάνων χρηματοδαίτας  
πικρὸς, ὠμόφρων σίδαρος\*

πικρὸς λυτῆρ  
πικρία. Æschylus.

“and which Philosophy gives back to Bedlam.” Were we not told, in 1833, that the peace and tranquillity of Ireland would be placed in imminent hazard by the prosecution of this “shadow of a claim;” and told it, too, by that very man, who now dictates to us that “there can be no *satisfactory and final adjustment*, “which does not embody the principle of appropriation,” and so pledges the government to the prosecution of that very claim? And is not the “Viceroy over the government” proclaiming, all this while, that *no* satisfactory and final adjustment can possibly be the result of this “half-faced” measure of *justice*?—“Let us “but promise to strip off the luxurious trappings, and gorgeous “superfluities of the Church, and all will be satisfactorily and “finally adjusted:”—so says the *Head* of the government. But what says *the Tail*? Is it not *rattling* most audibly and most intelligibly, to this effect,—that, “let tithes be demanded, to any “amount however small, or in any form that can be imagined,—“let them be levied on landlord, or on tenant,—it matters not; “whiteboyism must be the inevitable consequence?” Here, then, we have his Majesty’s Ministers talking of a *surplus*: while his Majesty’s *Repealers* are loudly proclaiming that there shall be *no surplus*,—(simply because there shall, eventually, be nothing, or next to nothing, from which a surplus can be taken,)—and that outrage, and bloodshed, and incendiarism, must be the consequence of any attempt to realize the thing to be appropriated. It is true that, in spite of all this, the Tail was active *for* appropriation, on the floor of the House of Commons: for it was something gained, to weaken and to mutilate the detested object, which is ultimately to be crushed. But nothing, we think, can be more clear than these three things,—first, that the destruction of that detested object is the only *final settlement* towards which the movements of the Tail are directed,—secondly, that this settlement can hardly be effected without a desperate struggle which we fear to think upon,—and, lastly, that the assertion of the “Abstract Principle,” if it does any thing, will only strengthen the desperate hands by which, sooner or later, the final settlement may be attempted.

Did not Sir Robert Peel, then, do well to declare, that “a “stronger, a truer, and an honester declaration, would have been “better, since this first deduction from church revenues would “only be accepted as an instalment of that whole amount which “is held in contemplation?”—(p. 47.) Did he not do well to ask—“Why is it that the noble lord and his friends have not “brought in a bill? Are they uncertain of their plan? Are they “ashamed of presenting, in the ordinary course, the result of “their solemn and mature deliberation? Do they shrink from “producing that detailed plan which they have so deeply and so



“anxiously considered?”—(p. 51.) And why, we may venture to add, why was not some measure proposed which would at once have brought before the public the whole question relative to the expediency of giving further maintenance to *any* Protestant Establishment in Ireland? If it be a matter of doubt, whether the Irish Church be a beneficial institution, or whether it be only a *badge of conquest*, and a *great national iniquity*, would it not be more honest, and more wise, to bring that question directly to a decision, instead of marking out the Church as a sacrifice, by a series of insults, which tend to strip it of all dignity and influence, and so to deprive it of all effectual defence?

And here we may be allowed a word or two touching the grave impeachment brought against the Irish Church, as an establishment which has not been very prosperous in anything, except in the imputed amount of its revenues. This impeachment has been openly and frankly met by Sir Robert Peel, (p. 20, &c.) He has affected no blindness to the fact, that, as yet, the Church in Ireland is unable to boast of having been the honoured instrument of delivering the people from the dominion of the Romish Priesthood, and of giving free course to the Reformed Faith throughout the land. It would require a much more elaborate retrospect than our space will allow, to search out the causes of this unhappy failure. We are strongly persuaded, however, that such an inquiry, if honestly pursued, would go far to show that her want of success has, for the most part, been rather her misfortune than her fault. In spite of the *alleged* enormity of her wealth, the Irish Church has, till of late, been beset by a legion of almost overwhelming disadvantages. Among the foremost of these may justly be reckoned the peculiarly ferocious type of Irish Romanism. In many other countries, the genius of the Romish religion is rebuked, and partially overruled, by a variety of corrective influences; by greater maturity of civilization, by the gentle operation of more refined manners, by a larger infusion of the elements of the Reformation into the public mind, or, lastly, by the force and pressure of the sovereign power. But, throughout a great portion of Ireland, Catholicism, unhappily, exhibits the fiercest combination of barbarism and superstition, each acting and re-acting upon the other, and thus perpetually *evolving* a spirit of intense and desperate malignity. The Reformed Faith, in that country, may be said, almost without a figure, to be walking in the midst of the *burning fiery furnace*; and the chief wonder is, that it has not been utterly consumed. But, besides the violence which it has had to endure from its enemies, there is another fatal mischief with which, for a long period, it has been visited by its *friends*—namely, a most profligate *political* abuse of

patronage. We fear that it would be found, on examination, that this one evil alone might do much to explain the stationary, or even retrograde, condition of the Protestant Faith in that ill-fated country. But who, that has the heart of a Protestant in his bosom, can endure the thought of throwing up the contest in despair—of dismantling the fortress of Scriptural truth and Apostolic discipline—and of surrendering the land, for all time to come, to the possession of an adversary, whose rule is fatal to all hope of civilization and prosperity, and, as we believe, at mortal variance with the simplicity which is in Christ? We cannot but persuade ourselves that better times would be in store for the Irish Church, if the heart of our legislature was right towards her. Her clergy are now among the most zealous, exemplary, and intelligent in the empire. If ever there was a time when she deserved protection and encouragement, it is now. She asks for no support in a system of wrong. We doubt not that she would gladly concur with any government, which should manifest towards her a spirit of frankness and good faith, in the suppression of every practice, and the correction of every abuse, which may have hitherto obstructed the progress of her doctrines. Besides, it should be recollected that she has now no longer to encounter that delicate sense of honour which, in former days, may have helped to defeat her efforts for the dissemination of her purer faith. The civil disabilities of the Roman Catholics are now at an end. Conversion is now no longer open to the imputation of low and secular motives. No worldly honour or emolument is to be gained by change of creed; so that argument and persuasion will be left to do their work more freely and hopefully than ever. In the mean time, there is another consideration—of very subordinate importance, it is true—but yet of too much moment to be altogether discarded. If the Irish clergy were proscribed, and their revenues confiscated, what is there to fill up the breach which would thus be left in the fabric of Irish society? The land, we all know, is crying out against her *absentees*, with an exceeding great and bitter cry; but it cries in vain. The absentees are deaf, and the law is dumb. The evil is beyond the reach of legislation. But the clergy, taken as a body, are permanently resident upon their cures; and, if they were not, the legislature would be all-powerful to compel their residence. What, then, would the people gain by the banishment, or by the ruinous impoverishment, of the clergy, but a calamitous aggravation of the evils of absenteeism? If they did nothing else, the parochial incumbents would still form a body of humbler gentlemen, performing all the kind and useful offices which are usually expected from the proprietors of the land, expending their incomes in the

local encouragement of industry, and gladdening their neighbourhoods by the example of beneficence, and order, and piety. But this is a matter which has been so often and so powerfully urged, that we abstain from further inculcation of it. We could not, however, properly forbear to claim for it that attention which the enemies of the Church, in general, find it most convenient to withhold. In estimating the value of the Establishment, it would be most unrighteous, and most unwise, to forget the benefits which the country has derived from the rescue of a certain portion of her produce from indolent and useless consumption, and, in many cases, from pernicious and unfeeling prodigality. These benefits, we are quite aware, are only collateral to higher and more sacred purposes; but still these benefits, in our sober judgment, would be, alone, sufficient to make the preservation of the Church an object of the weightiest national importance.

One honourable member\* there was, who, in the course of the debates upon this question, professed himself satisfied that the Church of Ireland must, to the end of time, remain useless, unless she were to put off her present form of *pride*, and to put on more of the missionary guise and aspect. "He would send through Ireland a number of Protestant clergymen, whose zeal should supply the place of wealth, and who, by the exercise of disinterestedness, and the exhibition of poverty, should conciliate towards themselves those feelings of kindness and respect which have been nearly extinguished by the noxious exhibition of worldly wealth."—(*Peel*, p. 27.) There is something inexpressibly repulsive in these recommendations of poverty, from the lips of opulence. But let that pass. How the *pampered* clergy of Ireland can endure poverty, when Providence is pleased to send it, we at this moment see. If their adversaries are resolved to deny them the credit of *knowing how to abound*, the last few years have shown, at any rate, that they *know how to suffer need*. This feature of the missionary character, at least, they have exhibited to the world; and the spectacle is one that no man, unless the fires of political strife have seared his heart, can look upon without admiration. The Irish clergy have seen their families suffering privations from which the humblest menials of the honourable member in question would shrink with disdain; and all has been endured with a meek forbearance, which ought to win affection towards themselves, and respect, if nothing more, towards the faith which they profess; and which possibly may "predispose the public mind to receive the salutary influence of a pure and tolerant faith."—(*Peel*, p. 23.) With regard to the project of substituting for the ministrations of a stationary and allocated clergy, the itinerant and

\* Mr. F. Buxton.

discursive zeal of a purely Missionary Church, it would be easy to show that the objections to it are numerous and insurmountable. But we have here no inclination to discuss the matter. The scheme is one which is not likely to find favour in the sight of any party. It is condemned by Sir Robert Peel, and by all who adopt his views of Irish policy. It is condemned, with still greater vehemence, by those of the contrary part. Nothing, we are perpetually told by them, could be more fatal to all hope of the conversion of Ireland, than the exhibition of busy and unguarded zeal. At one time, as all must recollect, the Protestants of Ireland were much disposed to a course of active and aggressive exertion against the errors and corruptions of Popery. And what was their reward? The cautious and the prudent shook their heads; the worldly and the *liberal* raised an outcry against the mischief of fanaticism; and, to this day, the attempt to win proselytes, by the circulation of the Bible, or the dispersion of Scripture-readers, is often met with galling derision, or scowled upon with positive aversion. If poverty, indeed, were the only requisite for a Missionary Church, there are numbers who would gladly make the Church *as missionary* as heart can wish! But the undisciplined energies of the missionary system would be deprecated by many of the wise and good, and would be loudly hooted at by those of a different description. Looking, therefore, at the question in this respect, we may spare ourselves the labour of examining Mr. Fowell Buxton's especial reasons for disbanding or impoverishing the Protestant Establishment.

So much, then, for the case which is brought before us, by the appropriating resolutions of the Commons' House of Parliament. But we must not let the occasion pass, without a sentence or two upon the more general principle which those resolutions manifestly involve. There are few questions which have given rise to more perplexing and inconclusive debate, than the right of the legislature to dispose of corporate property, or of ecclesiastical property. To us, we confess, the enquiry appears to be almost nugatory and unmeaning: for, when power is exercised by an *ultimate* constitutional depositary of power, power and right become, unavoidably, identified. The constitutional legislature, whether comprised in the person of one individual, or of a number of individuals, may do many foolish things, and many atrocious things. But we are unable to comprehend how it can be chargeable with exceeding the constitutional limits of its authority. To our apprehensions, it is no less than a manifest absurdity to debate about the mere abstract *rights*, either of an irresponsible man, or of an irresponsible body of men. But, although this be so,—there still may arise occasions which will call forth expres-



sions of contempt and indignation from the people, and impel them to speak as if the supreme government had been guilty of violating not only the laws of God, but the laws of man. We, sometimes, hear of legal robbery and judicial murder. And, after the same manner of *common parlance*, a tyrannical and rapacious monarch may, justly enough, be called the plunderer of his people; and so may a tyrannical and rapacious parliament. And, in such cases, the only question is, whether the acts of the monarch, or the parliament, are such, as virtuous, reflecting, and intelligent men, would pronounce to be tainted with the *moral* guilt of injustice and of robbery: a question which may very fitly be discussed; but which, of course, can be brought to no *authoritative* decision.

In matters of this kind, however, public opinion is often found to exercise a jurisdiction, which, practically, controls the power of the legislature itself. Thus—public opinion has invested property with a sort of sacro-sanctity. “There is such divinity doth hedge it,” that, for the most part, confiscation “can but peep at what it would.” And yet, there are emergencies, when even the property of individuals is not held altogether sacred; and when the sacredness of property falls before the still more overpowering sacredness of the Public Interest. If this were otherwise, the formation of Canals, and Rail-roads, and the improvement of cities, and other great national works, would be rendered impracticable. The owner of the property wanted for the public good, is, therefore, called upon to suffer,—with the best grace he may,—not a total loss, indeed, but, perhaps, to him a very severe partial loss. For he is *compelled* to accept such compensation as a jury may award him. And, it may happen, that no pecuniary compensation can completely re-instate him.

With regard to property held in trust, or under conditions express or implied, the legislature may be allowed to exercise its powers with something less of doubt and hesitation, than where the ownership is absolute and unconditional. But, even in these instances, property does not lose its sacredness. Public opinion, unless grievously perverted, will always forbid an arbitrary and wanton invasion. It will pronounce that nothing can *morally* justify any serious aggression upon such property, but a clear case of necessity—a demand, on the part of the public welfare, which shall approve itself to the conviction—not of a clamorous and discontented section, however strong in numbers—but to the conviction of all honest and enlightened men.

In order to illustrate this, let us imagine that a National Church were in possession of property to an amount so enormous, that the wise and the good throughout the land should, with one voice,

pronounce its wealth to be a nuisance, and proclaim that it perniciously obstructed the developement of the national resources, and fatally impaired the moral and spiritual efficiency of the Sacred Order itself. And let us further imagine that the Church should place the public opinion at defiance, and obstinately refuse to enter into any compromise with the State. In a case like this, it will scarcely be denied by the most scrupulous vindicator of the rights of property, that the maxim, *Salus Populi suprema Lex*, might come into legitimate application; and that the state might appropriate, even to secular uses, such portion of the overgrown revenue as could be spared, after a *liberal and ample* provision for the support of the Clergy, for the maintenance of Divine worship, and for the spiritual edification of the people. And if this were done by the State in a righteous, equitable, and considerate spirit, and with a fit regard to existing interests,—it would be unfair to call the process by the odious name of pillage, or spoliation.

A parallel to the case above supposed, is probably, at this moment, to be found in Spain. Something like it occurred in Scotland, and even in England, at the period of the Reformation. But then,—the manner in which the evil was redressed, both in Scotland and in England, was notoriously such, as to fix upon the secular powers the blackest infamy which can attach to sacrilegious plunder.\*

By following out the train of thought above suggested, we shall easily perceive how utterly impossible it is to limit the mere abstract right of the legislature, or to construct any *general* rule which shall determine when the exercise of that right is, or is not, morally chargeable with the guilt of robbery. There is, evidently, no imaginable approximation to any such general rule, except that which we have stated,—namely, that the supreme power should withhold its hand from property of any description, until an imperious necessity for touching it shall be *irresistibly* made out. In estimating that necessity, the voice of party, of faction, of personal interest, of religious enthusiasm, or irreligious fanaticism,—all must be resolutely shut out. If these be allowed to

\* With regard to Scotland, hear the words of John Knox himself:—"Assuredly some of us have considered how men that possessed godliness, could of so long continuance, hear the threatenings of God against *thieves*, and against their houses, and knowing themselves guilty of such things as were openly rebuked; and that they never had remorse of conscience, neither yet intended to restore any thing of that, which long they had *stolen* and *reft*. There were none within the realm so unmerciful to poor ministers, than (as) were they who had the greatest rents of the Kirkes."—*Knox's Historie*, p. 160, quoted in *Dr. Russell's Hist. of the Church in Scotland*, vol. i. p. 237.—It is notorious that John Knox died almost broken-hearted at the merciless and execrable voracity of the Aristocratical robbers of the Church.

influence its deliberations,—the legislature may, indeed, *enact* the appropriation, and, in so doing, it will not step—(for it *cannot* step)—beyond the boundaries of its *abstract right*,—but it must expect that honest men will accuse it of stepping over that immoveable line which separates *moral* right from wrong, and just distribution from iniquitous spoliation. And this step, we may add, will be so much the more fearful, when the legislature has to deal with property which has once been dedicated to the service of God. Their task, in that case, becomes awful indeed. For they are, then, called upon to determine whether the cause of God will be advanced, or dishonoured, by their counsels; whether the progress of Divine Truth is likely to be aided or obstructed by their interference. And in what a spirit of humility and prayer, should a question of this magnitude be approached by human beings!

And now—to revert to the appropriating resolutions—let any dispassionate thinker ask himself,—where is the overwhelming *necessity* for the biting *ordinances*? Is the wealth of the Protestant Church of Ireland so extravagantly disproportionate to her wants as to justify such resolutions, in the sight of God or man? The revenues of that Church have been estimated with a most surprising freedom of hand. Some time ago, they amounted to no less than three *millions* annually! (probably, more than six times their actual sum.) They, then, gradually fell to one million. This million, again, sank down to 800,000*l.*; and nearly at this point, Lord John Russell takes his stand; his estimate being 791,000*l.* Lastly, comes Sir Robert Peel, who “positively asserts that so far is the Church, in Ireland, from having a clear “revenue of 791,000*l.*, that it has not 450,000*l.*!” Now, the numbers of the Irish Clergy, we believe, are not far from 1500. According to the estimate of Lord J. Russell, then, the whole revenue, if divided equally among them, man by man, would give to each an income of about 526*l.*,—according to Sir Robert Peel’s, of 300*l.*,—according to a medium estimate between the two, of 413*l.* Such would be the result, on the supposition of an absolute equality of income, among all the Protestant Ecclesiastics of Ireland. Such an equality, however, is purely chimerical. For the parochial Clergy, therefore, upon each of these scales, the estimate must be very considerably reduced, in order that more ample incomes may be allowed for the Prelates, and other dignified members of the Church. And now, we would ask, does even the highest of these estimates present us with any such enormity of wealth, as to call for the correcting hand of the legislature? Does a Church deserve the name of a “gorgeous “nuisance” because it could give an *average* income of some-

thing more than 500*l.* a year to each of its ministers; but considerably less than 500*l.* a year to its *parochial* ministers, if its revenue were distributed in the proportions demanded by the distinctions of rank and office?

But what is to be said, if the estimate of Sir R. Peel shall turn out to be the true one? Does there live the man, who really is anxious for the preservation of the establishment, and who yet will gravely aver that a curtailment of *superfluities* is needful for a church, which, on an equalizing division of its resources, could give no more than 300*l.* per annum to each individual of its clergy? Whether a more beneficial distribution of the existing revenue can be effected, or ought to be attempted, is a question totally distinct. The question now is, whether the annual sum of 450,000*l.* to be divided among 1500 men, and many of them family men, is a provision which demands reduction at the hand of a righteous and impartial government? What that revenue may become, in the course of time, and from change of circumstances, it is, of course impossible for any mortal to foresee. But for us to talk of a *surplus*, is to busy ourselves with a matter which *may*, perhaps, be fit for the consideration of our grandchildren; but with which *we* can have no more to do, than we have with the future produce of acres which, at this moment, bring forth nothing but thorns, or thistles, or ling, or whortle-berries.

Aye—but then we are reminded of the deserted churches—of the clergymen without congregations—of whole parishes which have nothing to do with the Protestant establishment, except to nourish it with a tenth (a tenth!) of their produce! And then we are asked—is it fit that the Church should labour any longer under the infamy of these sinecures? Is it not lawful and right that appropriation should lay her hand upon revenue which is now worse than useless, and turn it to some honest and profitable account? Can it be denied that these vacant incomes, at least, will form a *surplus*, with which the state may justly and legitimately deal? And to what purpose can this surplus be so properly applied, as to the general education of the people?

Here, we apprehend, lies the whole pith and marrow of the case of the appropriators. Here is the favorite spectacle in their show-box of grievances; at which they expect that all the friends of equity and fair-dealing will turn up their eyes, and lift up their hands. The uplifted hands and eyes, however, may probably come down again, after a little dispassionate consideration of the matter.

In the first place, then, it must be remembered, that the real issue to be tried is this: Is the *aggregate* revenue of the Irish Church, at this day, more than adequate to the *collective* neces-



sities of the Church? Let us, for a moment, suppose it to be true that there are certain districts, in which the cause of the Reformed Faith seems absolutely hopeless; and that the church income, arising from those districts, is placed at the disposal of the state. Are there no purposes, *strictly and properly ecclesiastical*, to which the state may usefully apply those vacant incomes? Are there no ruinous edifices to be repaired—no glebe-houses to be erected—no churches to be built—no starving preferments to be improved? Are there no exigencies of an ecclesiastical description, which are sufficient to swallow up whatever funds may possibly arise from the final abandonment of this or that parish to the undisturbed dominion of Romanism? Our own knowledge of details is far too imperfect to give any complete answer to these questions. But this we know, that until these questions are fully answered, it is—to say the very least—precipitate and premature, to talk of a *residuum*, applicable to purposes which are not ecclesiastical, or ecclesiastical only by a violent and strained construction. We contend that not one particle of that *residuum* ought to be touched, until it shall be ascertained, beyond all doubt, that the Church can well do without it, and that the Church is, therefore, content to place it at the disposal of the legislature.

But, secondly, can it be unknown to the appropriators that this part of their scheme must fill many a Protestant heart with dejection and terror? Let us imagine ourselves forming a portion of a small remnant of Protestants, in the midst of a population of Romanists. If our number once sinks below fifty—(or whatever the *minimum* may be)—the Protestant Church is to be swept away from the parish for ever. For this blessed consummation the good *Catholics* are impatient; and a little terror, or a little outrage, may perhaps speedily accomplish it. Placards, and threatening notices, appear at every corner of the village. Every now and then, the rick, or the barn, or possibly the cottage, of a Protestant, is in flames. Or it may happen that the lifeless body of a Protestant, with marks of deadly violence upon it, is occasionally found by the way side, or close by a neighbouring hedge. The little Protestant community is haunted with incessant consternation. They begin to fly from the scene of constant peril and alarm. Their number falls below the prescribed amount. The *heretical* church is at an end; and the chapel is alone triumphant! Can any one who knows Ireland, or has read of Ireland, pretend to say, that this is an extravagant and fiercely-coloured picture of the dangers with which the appropriation-scheme may quickly surround many a small and helpless society of peaceable Christians? Is it not to be feared that the adoption of that

scheme will be the signal for the exhibition of such tragedies? And have our legislators and our statesmen hearts which yearn not to think upon these things?

There is a multitude of other thoughts which crowd in upon us, when the Irish Church is the theme. But we must dismiss them briefly. We could remind our readers that Ireland is the ground on which the first battles of the United Church will probably be fought,—that when the edifice of our neighbours is blazing, our own rafters cannot long be safe,—that when the possessions of the Church are assailed, the march of revolution may hold on, over their ruins, to the storming of all other property,—that the voice of the *Movement* has been heard to declare, by the mouth of the *Examiner*, that not the wealth, but the very existence, of the Established Church, is “the great national iniquity,”—that there is, among the Protestants of Ireland, *a fearful looking for* of national woe, and rumours of war even to extermination,—and, lastly, that the empire is threatened with dismemberment. All these are matters which might occupy us long and painfully. But we forbear. These, it might be thought, are inflammatory topics, and therefore not fit for us; or they are doubtful topics, from which human sagacity should abstain; and we are quite sure that they would be weary topics,—for the sounds of warning are perpetually in our ears. And yet we cannot hold it honest or faithful to stifle the feelings with which we hear of the stealthy but alarming pace with which the Church of Rome is said to be recovering her ground among us. Is it not true that the Papacy is at this moment stretching out the neck, with *earnest expectation*, towards the struggle between the Protestant Faith and the Catholic Faith, which is now supposed to be going forward in the British Empire? What shall we say to the language of those foreign journals, which are the organs of Jesuitry? Do they not claim one of the foremost ministers of our Protestant king as the champion of the Romish Church,\* the Defender of the Faith against the established heresy of Ireland? And, can it be denied that Romish Chapels are rising, in formidable number, in many quarters of the kingdom, and that the proselyting spirit is gone

\* The following is the language of the *Gazette de France*, May 20, 1835:—“Let us admire the marvellous ways by which Providence causes the nations of the earth to march towards the destiny reserved for them. It is one of the great lords of England, it is the son of the Duke of Bedford, whose annual income exceeds five millions of francs, (200,000*l.*) who becomes, to-day, the champion of the principles of Reform and Liberty, and who takes in hand the defence of Roman Catholicism against the monstrous establishment of Protestantism in Ireland. And it is Sir Robert Peel, the son of a mere manufacturer, who is called upon by the proud British aristocracy, and by the disdainful English clergy, to come to the assistance of their menaced privileges, and of all their abuses, which, on all hands, appear to be on the point of falling into ruin.”—See *St. James's Chronicle*, Saturday, May 23, 1835.

forth boldly, more like the noon-day plague, than the dæmon that walketh in darkness? These things—if they prove nothing else—seem to establish, that a new life has been breathed into the carcase of Popery. Its movements are not like the galvanic startings of a lifeless body. They surely indicate a return of conscious activity and power. And, if this be so, does it not become the men of the Church of England, whether lay or clerical, to be sober, and watchful, and alert, lest their re-animated foe should spring upon our Protestant institutions, and strive to bring them to the earth?

We shall conclude our observations by laying before our readers a document, which some of them may have already seen, but which we think that all must regard as a very eloquent sign of the times. The Roman Catholic Almanac—(which is published annually, under the Roman Catholic Archbishop, and a copy of which all the Roman Catholic Clergy are ordered to possess),—contains the following very significant questions:—

“ Quomodo acquiritur dominium rei, jam dominum habentis?—Quid est titulus?—Quid est traditio?—Quid est prescriptio?—Quæ sunt legitimæ conditiones?—Quæ (conditio) bonæ fidei adversatur?—Quantum temporis ad complendam prescriptionem requiritur?—Prescriptio, anne transferat dominium, in Conscientiæ foro?”\*

To the above, we shall add one or two questions of our own:—would not the Roman Catholic tithes and acres, which for three centuries have been in the hands of *heretics*, furnish a fine subject, for illustration, to a student at Maynooth, who might be required to exercise his acuteness and research upon the heads of *title*, *prescription*, and *legitimate conditions of ownership*?—Can it be at all an ambiguous matter, that these very tithes and acres were distinctly in the thoughts of the venerable personages who framed and propounded the above very ingenious questions?—Can it be disputed that the appropriating resolutions of the Imperial Parliament, will marvellously quicken the sagacity of the individuals, who may employ themselves upon the solution of those questions?—Lastly, can it be doubted that the *heretics*, whether ecclesiastics or laymen, must promptly and resolutely bestir themselves, unless they are content to see the tithes and acres revert to the possession of the *Mother and Mistress of all the Churches*?

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Since the above was written, a rumour has been in circulation, that the appropriation clause is to be introduced into the pro-

\* See the *Times*, May 18, 1835.

jected Tithe-Act, in such a form, as shall give to the measure the character of a *Money-Bill*; in order to compel the House of Peers to adopt, or to reject, the whole together. We can scarcely believe this. In the first place, it is extremely difficult to comprehend by what contrivance it would be effected. A money bill, if we rightly understand its nature, is an Act, by virtue of which, tax, or toll, or assessment of any kind, may be levied upon his majesty's subjects. And we are at a loss to perceive how an act for diverting from its original purposes a certain portion of property held in trust, or under conditions, can be made to fall under that description. If it could, the consequences would be somewhat startling. The precedent would go near to place all trust property whatever, not merely at the mercy of the legislature, but at the mercy of the House of Commons. The charitable settlements of the good Lady Hewley would be quite as destitute of protection, as the revenues of an Established Church. We are quite aware that the learned practitioners, usually employed in the manufacture of Acts of Parliament, have *verba et voces* at their command, which can frequently accomplish great marvels. But this is a masterpiece of conjuring which might seem to defy even their command of the wonder-working technical vocabulary. At any rate, we should greatly desire to have the opinion of his majesty's judges on the subject. But whether the *artists* can do the trick, or not,—the report sounds to our ears very much like a libel on his majesty's government. The design is altogether so sneaking, so pitiful, so utterly mean and cowardly, that, if it were to succeed, the title of the *thimble-rig* Parliament would be as immortal, as the title of the *lack-learning* Parliament. We should, therefore, be extremely sorry to give credence to any surmise which ascribes such a design to the ministers of the king. It must, surely, be "a weak invention of " their enemies."

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ART. VI.—1. *The Causes of the Corruption of Christianity.*

By the Rev. Robert Vaughan, Professor of Ancient and Modern History in the University of London. Jackson and Walford. 1834.

2. *Doctrinal Errors of the Apostolical and Early Fathers.* By William Osburn, Jun. Hamilton and Adams. 1835.

OF these two works the object is very much the same, namely, to prove that the stream of Christianity, so soon as it passed through



the heavenly soil of inspiration, contracted numerous impurities, many of which continue to tinge and pollute its waters even at the present day. They are both written with considerable ability and no small show of research; the authors are evidently serious men, who wish well to the cause of evangelical truth; and if their books have a practical tendency in any degree at variance with their benevolent motives, we are bound to ascribe the unhappy result either to the nature of the subject which they have undertaken to handle, or the unfavourable medium through which they have viewed it, but by no means to sinister intentions in their plan or purpose.

In entering upon such an inquiry, it naturally occurs, as a very important preliminary, to determine the standard of corruption; or, in other words, to fix upon some essential doctrines and indisputable usages, by a reference to which the soundness of all others may be ascertained. To illustrate what is here stated, it will be sufficient to call to the recollection of the reader a work by Dr. Priestley, the title of which bears a striking resemblance to that of Mr. Vaughan. According to that ingenious but eccentric writer, every thing in the Christian system was corrupt which did not symbolize with his scanty creed; and among the proofs that the followers of the Redeemer, in our times, have grievously erred from the path of pure belief, he alleged the tenets of the miraculous conception, the atonement, and the trinity. On the same ground it might be presumed, that a minister of the Congregationalist persuasion would denounce as the inventions of men nearly all the peculiarities of the Church of England, and more especially the rites which are associated with her constitution as an Episcopal communion. In the eye of such an author the presbyterian form of ecclesiastical polity must be equally corrupt with that which has been adopted, or retained, by the Greek Christians, the Roman, the Lutheran, and the reformed Episcopalian; and, consequently, the extent to which the institutions of the Gospel have been debased in these latter days must be regarded as beyond all calculation.

But, before we attempt to establish any criterion for sound doctrine and an authoritative ritual, we shall advert to those sources of error to which Christianity was exposed in the first stages of its progress, and of which the effects may be still partially traced in certain theological hypotheses which from time to time seem to come into favour.

As the doctrines of the Gospel were not propounded in a regular form, nor derived by any determinate process of reasoning from a set of first principles philosophically established, most of the early converts, whether from Judaism or the religion of the

Heathen, endeavoured to engraft them upon the several systems in which they had originally reposed their belief. The efforts made by the Jews for this purpose are familiar to every reader of the New Testament. Convinced of the perpetuity of their own law, they lent a very reluctant ear to the declarations and arguments of the Apostles relative to its entire abolition, viewed as an economy of outward ordinances. Many of them, accordingly, were willing to receive the truths revealed by Jesus, but could not be induced to relinquish the observances instituted by Moses. We are assured, in fact, by the Sacred historian, to whom we owe the Book of Acts, that from the beginning there were thousands of Jews who believed, and that all were zealous of the law. We learn also from the language of Justin Martyr, that in his time there continued to be a large class of Hebrew characters who were properly the successors of those earlier converts; men whom he viewed as holding the same faith with himself, and as heirs, notwithstanding their adherence to Levitical usages, of the salvation which he also hoped to attain. Proceeding on this broad ground, they saw no impropriety in circumcising their children and also baptizing them; in having recourse to the purifications of the Temple and to the sacraments of the Church; in commemorating the passover together with the more stupendous event of the Saviour's resurrection; in looking for the restoration of Israel to sovereign power on the throne of David, and likewise for that glorious renewal of human nature which will be brought to pass at the latter day, by the mighty working of Him who is able to subdue all things unto himself.

It is obvious that such an amalgamation could not fail to prove dangerous to the pure belief of Christianity, and that the disciple of Moses, in many instances, must have proved a treacherous ally to the companions of the Apostles. So deceitful indeed was the snare thereby presented, that even the immediate servants of the Redeemer did not always successfully avoid it. Compelled by circumstances to act to some extent on the principle of expediency, and influenced by the benevolent desire to gain their erring brethren to a better faith, those renowned Missionaries of the Son of God, St. Peter and St. Paul, proceeded further in the way of concession than either of them could approve in the case of the other. Nor did this necessity diminish immediately upon the formation of the infant Churches in Palestine and Asia Minor, the members of which were principally of Jewish extraction, and still fondly attached to their ancient ceremonies. If the attainment of a higher object justified, in the estimation of an inspired teacher, the sacrifice of an inferior one; if Timothy was circumcised to remove a stumbling-block from the path of Hebrew

proselytes; and if the great Apostle of the Gentiles put himself to charges in the temple of Jerusalem, that he might calm the jealousy of the more bigoted among his countrymen, it will not appear surprising, should we discover that less prudent guides connived at a closer approximation of the two systems of religious obligation, both issuing from a divine fountain, and both enforced by a spiritual sanction. The new wine, in short, was too hastily put into the old bottles; and, in not a few instances, the bottles were broken and the wine was spilled: the new cloth was put upon the old garment, and in numerous cases the rent was made worse.

Every one who has perused with attention the Apostolical Epistles must have observed the excessive and unreasonable attachment of the Jews to their ancient law. It must be obvious also, as Mr. Vaughan remarks, that the causes which produced this state of mind with regard to the ritual part of Moses' institution, were precisely those which tended to veil the true doctrine of the Jewish lawgiver from the men professing to be his disciples. Hence there was the greatest reason to fear, that an obstinate adherence to the more imposing ceremonies of the law would prove a source of corruption to the simple institutions of the Gospel. There was the same room for apprehension lest the misconception which had so long prevailed as to the general design of the legal economy, should be found no less injurious to the purity of the Christian doctrine. As the Mosaical dispensation was avowedly of a temporary nature, "the shadow of good things to come," no one could assert the tenet of its perpetual obligation, without betraying his ignorance as to the distinct character and the real object of the two economies. Hence, too, the connexion of the disputes, which at an early period divided the Church, on the permanent claims of the law, as opposed to the evangelical views of justification held forth by the Apostles. Thus, error was propagated throughout a large and very influential class of persons, from the operation of motives which were in themselves praiseworthy; the belief in Christ being rendered void, by an undue and uncompromising zeal for Moses.

The heresies which alarmed the later portion of the apostolical age had their origin in the misapprehensions now stated. The absurdities of Cerinthus and the blasphemous pretensions of Simon the magician, may be distinctly referred to this source; a blind reverence for the institution established in the Wilderness, mingled with a desire for initiation into the sublimer mysteries of the Gospel. It is admitted that the former of these heretics was a Jew, and that he encouraged an observance of the Mosaic ceremonies among his followers. It also appears that, from a wrong

reading or interpretation of a passage in Deuteronomy, he regarded the world as created by angels, and not by the Almighty; that he distinguished himself as a preacher of the millennium, holding out, among the rewards to be obtained by his disciples, a state of physical existence and enjoyment on the earth during a thousand years; and that he represented Jesus to be the son of Joseph and Mary in the ordinary course of nature and no more, adding that an emanation from the Deity, to which the name of Christ was exclusively appropriated, descended on him at his baptism, and remained with him till a little before his crucifixion. According to this hypothesis, our Saviour was a mere man, and only raised somewhat above the level of our frailties by being made a more special temple for that divine energy which worked in the created spirit "to will and to do."

The Ebionites, too, were a scion from the same bitter root, and corrupted Christianity by carrying into it certain debased notions of their former creed. They are said to have been divided into two classes; but the only difference which can now be ascertained, is, that while the one admitted the miraculous conception of our Lord, the other rejected it. There is reason to believe that the only documents received by them, as of strict religious authority, were the Pentateuch and the Gospel according to St. Matthew; and that both of these were considerably mutilated. Above all things, this invincible attachment to the law taught them to abhor the pretensions of St. Paul, and even to assail his character with the grossest calumnies.

"From the notices which have descended to us with regard to the whole of these sects, it is evident," says Mr. Vaughan, "that the causes which produced the grossest corruptions of revealed truth among the Jews before the Advent were in operation with that people, and with similar effect, subsequent to that event. By the daring impiety of these persons, especially of the Ebionites, all the distinguishing doctrines of holy writ were more or less discarded; and the scattered fragments of truth that were retained, were subject to admixtures of error in the greatest degree repugnant to them. If true believers, whether Jews or Gentiles, did not become corrupters of the Christian doctrine, even to the utmost, it was not because the times were too pure to have supplied the stimulus of example in such a course of proceeding. We have not the means of tracing the effect of the Ebionite creed on the faith of the heretical sects belonging to the first three centuries; but we may conclude that in the multiplied productions of those disputants, which history informs us were once widely circulated, frequent appeal was made to the degree of sanction conferred on every speculative extravagance, by the doctrine of a class of persons, who were the natural descendants of Abraham and professors of Christianity.—It would not be difficult to show, that Arianism owed its origin in no small measure to Judaism as expounded by the



Alexandrian Jews, and especially by their great representative, Philo. The mystical and elaborate effusions of that writer on the character of the Logos, were so far contradictory, that those regarding the Word as a person, or as a mere attribute—as a created, or an uncreated nature—might have appealed to the authority of that great Hebrew Platonist with nearly equal confidence.”

The next order of men who laboured to systematize Christianity on a basis already acknowledged, were the disciples of the School of Manes, whose dogmas, originating in some one of the Persian provinces, at length found acceptance among the wise men of Babylon and the Rabbis of Judea. The subtle, but wild speculations of the Gentiles, bore a close resemblance and a near relationship to the oriental dreams with which the fallen Hebrews became familiar in the land of their captivity. For this reason it is not easy, in some cases, to draw an intelligible line between the heresies which sprung from Jewish teachers in the apostolical age, and those which, by their peculiar tendency, claim a more decided connexion with the seats of Eastern philosophy. In the hands of Zoroaster, the conclusions of more ancient masters were moulded into such a form as to convey as the leading doctrine of his system, that the present world derived its existence from two causes or principles, the one good and the other evil; rival powers which were also regarded as the governors of this portion of the Universe, and the directors of the mixed order of events so characteristic of the present condition of man. Hence the perpetual conflict between the two mighty antagonist energies of good and of evil would seem to divide the natural as well as the moral world. But besides these, the Oromasdes and the Arimanius of Persian theology, there were various spiritual natures which had emanated from the Supreme Existence, and which had their respective places assigned to them in that vast space which separates the Divine Presence from the local habitation of man. These subordinate Intelligences were supposed to show knowledge and enjoyment in proportion to their proximity to the fountain of light and happiness; while matter, being removed to a vast distance from the Divine effulgence, becomes dark, inert, and sluggish, unvisited by every intellectual energy, and a stranger to all the emotions which agitate or delight the sentient and reflecting parts of Creation.

Viewed in connection with Christianity, there is a peculiarity in the oriental philosophy which deserves attention, namely, the theocratic spirit by which it was animated. The nations of the East, it has been remarked, have had various opinions as to the origin and purpose of religious institutions; but they have always agreed in regarding theology as their parent science. Not only

their jurisprudence, but even the most abstract departments of their knowledge, were taught either as parts of their religion, or as matters which were to be pursued in subjection to its dictates and subserviency to its interests. According to the tenets which were most widely received amongst them, the Eternal Principle was everything and man nothing. It is from their conceptions of this principle that all their knowledge has its complexion and its appropriation—exhibiting the experience and actions of men, and even man himself, as no more than parts of one varied mode of subsistence, which we call *nature*, and which is, in fact, the ever-changing manifestation of an ever-moving energy, assigning existence or decay, without cessation and with equal indifference, to the inert and the animate, insects and men. It is true that the spirit of theocracy which disclosed itself by slow degrees in ecclesiastical history, was not founded on a theology in all respects of this terrible and mysterious description; but the degree in which this tendency of orientalism affected a large mass of persons, and many great names, among the Christians of the first four centuries, did much to prepare the way for that reign of the *priest-caste* by which Christendom was so long enslaved. Every one must perceive that the tendency of oriental philosophy, whether viewed in its earlier stages, or in its later forms of Gnosticism and Manichism, was to induce a disposition to luxuriate rather than to act; to endure rather than to dare. Submission was its great law. Hence its invariable alliance with civil despotism; and to the same cause we must, in a great degree, ascribe the marvellous fixedness of its character. Its principles and effects, in the age of Alexander, were precisely those which distinguish it through the eastern world at this day.

The science of Greece and Rome was neither more wise in its objects, nor more salutary in its consequences. The Epicureans, Stoics, Academics, and Peripatetics, borrowed most of their notions from the East or from Egypt, whither Pythagoras, the father of their philosophy, had repaired at an early period. All of them may be said to have admitted the existence of a divine power, while they denied its exercise in the direction of human affairs; regarding the world as produced by a cause equally void of intention as to the main result, and of care as to the issue. Professing themselves to be wise they became foolish; and adopting as the practical rule of life a mixture of atheism and licentiousness, they exclaimed, “let us eat and drink, for to-morrow we die.”

Such extravagant notions, it is granted, could not affect Christianity, because the principles of the two systems had nothing in common, and could not possibly be mistaken for each other. It required a purer and more lofty hypothesis to deceive the disciple

of Christ, and to lead him gradually to acknowledge the belief that the wisdom of this world might in some cases be employed to illustrate or recommend the wisdom of God. For this purpose the subtle speculations of Plato proved much more efficacious than the self-indulgent doctrines of Epicurus; and those, who would have rejected the luxurious indolence of the one school, were captivated by the appearance of refinement and profound disquisition which distinguished the other. In the reasonings or conjectures of the Academy, the Parent of the Universe was always venerated as the moral governor of his creatures, and as possessing a nature separate from matter in all its forms. From his purely spiritual existence, the souls of men were supposed to proceed, and to share in the immortality which belonged to the source whence they sprang; a basis being thereby obtained for the important tenet of future reward and punishment, and for a code of morals better suited than any before it to the rational nature of the human being and the purposes of society. But the dreams of Plato were not always so exalted, nor even free from pernicious errors. Not to mention his frequent assumption of things without proof, he often expresses himself in a manner extremely enigmatical; ascribing to the power which he praises as the architect of the world, neither infinitude, immensity, omnipresence, nor omniscience; but imagining him to be confined within certain limits, and to have committed the government of the world to a number of inferior intelligences. What he teaches concerning these demons or ministering spirits, and concerning the origin and condition of the human soul, tends very strongly to produce superstition, and to confirm men in the worship of subordinate divinities. The mind, while connected with the body, he viewed as a prison, and inculcated that its escape from this thralldom, and its restoration to its proper state of alliance with the divine nature, could only be accomplished by means of contemplation. The effect of this doctrine on the minds of the weak and the speculative was to produce a neglect of the body, and of the ordinary concerns of life, and a disposition to abandon themselves to the feignings of the imagination.\*

It is obvious that there is much orientalism in the philosophy of Plato; that it was, in fact, a mere adaptation of the Persian creed to the habits and wishes of a more western people; and, moreover, that it supplied the foundation or the apology for those monkish reveries and unsocial propensities which mark the early history of the Christian Faith in Egypt and the parts about Cyrene. The school of Alexandria, where platonism was revived under

\* Mosh. *De Rebus ante Constantinum*, cap. i. sect. 29, quoted by Mr. Vaughan.



the auspices of men who believed in Moses, and who were not unwilling to engraft upon the tenets of their two masters the leading doctrines of Jesus Christ, may be regarded as the stronghold whence Gnosticism drew its most efficient armour. This extravagant theory, so intimately connected with the rise of the Gospel in certain provinces of the Roman Empire, is distinguished from the oriental doctrines, properly so called, by its freer reception of the fanciful notions of Plato, its more visionary details with regard to celestial natures, and by the extent to which it is indebted to the evangelical narratives for articles of belief. The Christian Gnostics, as every one knows, taught not only the existence of the two great principles of good and evil, but also the sundry gradations of inferior agents issuing as it were from the Divine nature: and they even allowed themselves to speak of Christ, of the Holy Spirit, and of the Church, as belonging to this order of spiritual Eons. They also held that our Saviour, as the instrument of the Supreme Deity, became visible on earth, that he might remedy the evil inflicted on the souls of men by the Demiurgus, or lord of matter and maker of the world, and procure to them a deliverance from this present connexion with the body, and the gift of perfection in divine knowledge, which, it was supposed, must necessarily embrace all other perfection. Distinguished by their practice of ascribing so high a value to mere knowledge, and by the assumption that they themselves were in the only path which could lead to it, they obtained the appellation of Gnostics, the "knowing, or the enlightened."

It may be enough to have indicated in this brief manner the sources of corruption, with which the pure stream of Christianity was doomed to mix almost as soon as it issued from the fountains of inspiration. The treasure of divine truth has all along been committed to "earthen vessels," and it has more or less derived a flavour, as well from the substance of which those vessels were composed, as from the nature of the ingredients with which they were originally filled. The Gospel was at first viewed through different mediums, according to the position in which it was presented, not less than according to the ground on which the spectator was situated. If accustomed to examine the dispensations of the heavenly grace from the heights of Mount Sinai, he could not see the Gospel but as it were through a glass darkly, and even with a veil on his eyes. The whole system would assume a Levitical aspect; a mere modification of his ancient rites and ordinances; an adaptation of Judaism to a philosophical age. If, again, he was invited to contemplate it from the high places of profane science, the cosmogonies and theocracies of the heathen schools, he would find his imagination caught by resemblances



between the new faith and the speculations of his favourite sages; and whatever in this respect might seem wanting, he would labour to supply.

In this way, there can be no doubt, the religion taught by the Apostles savoured differently in different individuals, according to their former tastes and pursuits. Even in their own case, the mode of illustration,—the benevolent device by which they laboured to bring the prejudiced soul to the perception of eternal truth,—was varied agreeably to circumstances; and thus it will be found that St. Paul fashioned his discourses so as to meet the comprehension of his hearers, to assuage the resentment of their zeal, to comply with their modes of thinking, and to secure at least a favourable hearing. His harangue to the incensed crowd in Jerusalem differed not more from his discourse on Mars'-hill at Athens, than the latter did from his fine appeal to King Agrippa, when seated at the tribunal of Festus. No one can read the Epistles of this eminent servant of the Redeemer without perceiving numerous proofs that he had studied at the feet of Gamaliel, and also made himself somewhat acquainted with the writings of pagan authors. In his person the "earthen vessel" was different from what it was in St. John or St. Peter, though the "excellency of the power" was in all cases the same.

In like manner, when perusing the works of the Christian Fathers, it is easy to discover, in what sect they had been educated, what school they had acknowledged, and what master they had followed, before they took up the cross. The style of argument, the references, the allusions, the figures, and the general tone of the declamation, point out the nation whence the particular individual derived his birth, and the studies to which his youth had been devoted. Philosophy, which ought to be the handmaid of revealed religion, has sometimes so far taken the precedence of her mistress, as to have entirely usurped her place. Of this fact we have still a striking example in the fundamental doctrines of Calvinism, which are not, in reality, founded on the basis of the New Testament, but on the conclusions of the ancient Stoics respecting fate and the necessary concatenation of events. When studying this subject, Augustine read not in the Gospels, nor studied the laws of Christianity as expounded by the Redeemer; he chose rather to draw his learning from the treatises of the Manichæan doctors, who, in order to avoid the difficulties which respect the existence of evil, resolved all the phenomena of the moral world into the councils of the Deity and the necessity of human action. His ignorance of Greek disqualified him from propounding the Scriptures; and the same defect rendered it necessary that he should read even his favourite Platonists in a Latin

version. Calvin himself, at least when he wrote his *Institutions*, could not boast of higher attainments in the original language of the Christian covenant; and, accordingly, being unable to appreciate the import of the several expressions used by St. Paul when describing the election of the sons of Abraham, he has, like his predecessor of Hippo Regius, assigned to them a meaning which, from other parts of his writings, it is manifest the inspired author meant not to convey. These two great writers viewed the Gospel through a medium which belonged to a different age, and upon principles which had supported a very different system; but having, from a concurrence of circumstances, acquired a certain influence in their respective generations, they succeeded in impressing upon the religion of Jesus Christ the repulsive aspect of the most hated of ancient heresies.

Meanwhile, it is worthy of remark, that, though our faith was endangered by the accession of unseemly concomitants, its essential principles were not called in question. In many cases, the earthen vessels were impure, but the precious treasure was neither diminished nor materially soiled. The attempt to reconcile pagan doctrines with the precepts of Christ, and to find in the usages of the Gentiles a counterpart to the sacred observances of the Church, led, no doubt, to much extravagance as well as to the most contemptible reasoning. But the most accommodating of the Fathers, while they had the good nature to discover proofs of divine inspiration in the volumes of Plato, and tokens of heavenly origin in the festivals of the heathen gods, did not relinquish any tenet of their own purer belief. They betrayed want of taste, and on some occasions, perhaps, want of knowledge; but they cannot be charged with any infirmity of resolution, any defect of honesty or of zeal.

For example: in the course of his *Apology* to the Emperor Antoninus, the venerable Justin Martyr defends the practice of calling our Redeemer the Son of God, by observing, that "such language should not be deemed strange by men who were wont to speak of Jupiter having sons, and especially of Mercury, as being his interpreter and the instructor of the human race." Again he remarks, "if Christ be a mere man, yet he deserves to be called the Son of God on account of his wisdom, the ancients describing their Jupiter as the father of gods and men; and if in an extraordinary manner he be the Logos of God, this is in common with those who call Mercury the logos, because he declares the will of God."

Now although every one must question the propriety of such an argument on such an occasion, the candid reader will nevertheless hold himself ready to defend the sincere and ardent apolo-

gist from the remotest impeachment of treachery to the cause which he had so nobly espoused. His life and his death afford the most satisfactory evidence that he valued the truth as a pearl of great price, and that no earthly consideration could induce him to part with it. Hence we may conclude that he regarded the style of reasoning which he adopted as more likely than any other to make a favourable impression on the mind of the Emperor, and to disarm his prejudices against the religion of the Nazarenes. He thought himself justified in having recourse to the *argumentum ad hominem*, being countenanced in this proceeding by an example, of which the authority could not be questioned by any follower of the Redeemer. When the Jews took up stones to cast at the Lord Jesus, he said, "Many good works have I showed you from my Father, for which of these works do ye stone me? The Jews answered him, saying, for a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?"

It cannot be imagined that the Saviour relinquished his claim to be esteemed the Son of God in a peculiar and special sense, merely because he argued with the Jews on the more general ground assumed by him for the occasion, and referred to an application of the offensive terms in a case which they could not condemn without "breaking their own Scripture." This species of condescension, when employed to convince a weak mind, or to blunt the edge of a violent prejudice, is at once perfectly consistent with honesty towards the gainsayer, and with a firm adherence to the doctrine, the maintenance of which seems for the moment to be compromised. On this point Mr. Vaughan, who sometimes sees corruption in similar acts of expediency, defends the conduct of Justin.

"When," says he, "the principle on which an obnoxious doctrine is founded is admitted by the opponents of that doctrine, there is not necessarily any abandonment of that principle in the method of reminding such opponents of their inconsistency in this particular, which our apologist chose to adopt. Nothing, as every one knows, is more common or more legitimate than this manner of reasoning. The object of Justin, in the passages adduced, was simply to show that, whatever might be his real doctrine, the parties objecting to the language he had employed, were condemned out of their own mouth. Similar passages are continually quoted from the Fathers, as betraying a disposition to corrupt the truths of our religion in the hope of procuring it a more general ac-

ceptance. That there were instances in which a compromise of this injurious nature occurred is not denied ; but even in these cases it is far from being in our power to determine the amount of culpable motive that may have been in exercise ; and it must ever be incumbent upon us to distinguish between excesses and a laudable attempt to render the acknowledged principles of mankind subservient to the peculiar claims of Christianity."

It is further admitted, that, when the Fathers appeal to certain pre-conceived notions of mankind as being in accordance with the leading facts of our holy religion, they do not mean to rest the claims of divine truth on the strength of such resemblances. Besides, it ought to be remembered that those early writers did not allow the merit of such coincidences or similarities to the unaided genius of pagan philosophy ; but boldly claimed for a holier inspiration all the lofty ideas and sound precepts which were to be found scattered in the volumes of the Academy or the Porch. Indeed, they hesitated not to assert that the riches of intellect and wisdom, so much admired in the disquisitions of Plato, were drawn from the books of Moses and the Prophets ; while it was insinuated that, on some occasions, the Ethnic science, where it most resembled the Bible, arose from the suggestion of the Evil One, who, by introducing a false gospel, cherished the hope that he might entirely defeat the great design of Christianity. It is not necessary to add, that, by challenging for Revelation more than really belonged to it, they did no small injury to the cause of sound criticism and evangelical truth. In following out this favourite view, it became necessary that every thing deemed reasonable in the systems of pagan wisdom should, by some means or other, be detected in the sacred oracles ; and, in making these discoveries, the boldest and most unjustifiable methods of expounding the Old Testament were brought into very common use. Of the fantastic mode of interpreting Scripture, to which the notion now mentioned gave birth, an instance occurs in the *Stromata* of Clemens Alexandrinus. One of his maxims was, that the study of philosophy should not only accompany the study of divinity, but even precede it ; and in one instance an appeal is made to a passage in the Pentateuch in support of this opinion.

" In the account of Sarah and Agar he finds every thing necessary for his purpose. In Abraham he saw the representative of a divinely taught believer in the Gospel ; in Sarah the emblem of Christian wisdom or divinity ; and in Agar the personification of human wisdom or philosophy. Abraham lived long in a wedded state with Sarah, but remained childless—a circumstance which was meant to teach that the mind, to become fruitful, must not be conversant with Christian wisdom or divinity alone. The history which states that Abraham afterwards took Agar to himself, with the consent of Sarah, is explained as teaching that men may teach



pagan philosophy with the full consent of Christian theology. The birth of Isaac by Sarah was subsequent to the birth of Ishmael by Agar, and this fact is said to show that the men who give their attention to profane as well as sacred studies, are alone capable of becoming spiritual fathers in the church, their efforts as philosophers being necessary to their success as divines."

Such a fanciful scheme of exposition could not fail to produce much trifling, and perhaps to lead to some extravagant conclusions. But the great doctrines of Christianity, nevertheless, remained sound and unassailed. The literature of those early times was heady, imaginative, and even puerile, and, so far, its alliance with religion cannot confer upon the latter either strength or reputation. But it was at once free from all scepticism, and bound by the most dutiful feelings to the authority of the Apostles; and therefore, though it might occasionally caricature and distort the most solemn subjects, it never attempted to undermine the foundations of orthodoxy. It treated Christianity, as the Roman Catholics in some countries treat the memory of its divine author, lavishing ornament and eulogy without either taste or discrimination, and thereby exciting a smile when their intentions were most serious. The compositions of certain ancient believers are like the silk and tinsel, in which the Virgin Mary is adorned, when exhibited for special adoration, in the churches of Italy and Spain. The semblance of the holy Mother may be correct, and the feelings revived by the effigy may be pious, and the effect, on the whole, may not be unfavourable to unenlightened devotion; but every eye accustomed to better things must bewail the rouge and the gilding, the gaudy feathers and the harlequin robes. In this case, however, as in that of the early writers, the great facts are preserved, though somewhat disfigured. The doctrine of the incarnation is venerated, the Redeemer's humiliation is kept in remembrance, and there is light thrown on the fundamental tenet of the Gospel, that the seed of the woman should bruise the head of the serpent. We defend not the fanciful and absurd expositions of Justin, of Clement, of Origen, and their imitators; on the contrary, viewed either as specimens of theological scholarship, or as attempts to elucidate the darker portions of the Divine record, we readily acknowledge that, while in these respects the most successful of their efforts deserve little praise, some of their extravagances might justify a severe censure. In their behalf we maintain nothing more than that they did not abandon nor betray the essential articles of the creed which was confided to their keeping by the apostles or the successors of the apostles; and that, though they sometimes laboured to adorn the fine gold and to give brilliancy

to the diamond, they did not change the precious ore, nor sacrifice the splendid mineral.

It may be also admitted that the fathers of the second and third centuries were not free from the angry style and intemperate declamation which characterized their age. The orators and authors of those times thought themselves privileged to use a freedom of remonstrance and invective, from which even the most popular of our rhetoricians would deem it necessary to abstain. Mr. Vaughan justly remarks, that, though the want of delicacy, ingenuousness, and even of common integrity, so frequently observable in the controversies of our day, is sufficiently appalling, yet in this respect the moderns are entitled to the praise of moderation and virtue, if compared with the ancients. With our conception of a philosopher, we associate calmness and dignified deliberation; and may therefore be much surprised to learn that the discussions of such men were exercises in which they gave vent to the most vulgar slander and abuse, clothed for the most part in the language of educated men, but uttered with a violence hardly distinguishable from that of a Python. There was nothing in the refinement of either Athens or Rome, to secure the public against the frequent exhibition of such scenes. The art of reviling as with the force of a torrent, and without any nice regard to the true or the probable, was one of the most essential requisites in a rising orator, whether in the senate or at the bar. Lucian paints the disputing philosophers of his day, as wiping the perspiration from their brows with a bent finger, while uttering their vociferations, and as separating after having done little more than abuse each other to the utmost.

We could scarcely expect to find the advocates of Christianity, when descending into the arena of dispute, to differ much from their contemporaries in the manner of conducting an argument; and it cannot be denied that, in the ardour of their zeal, they occasionally gave an undue licence to their tongues, as well as to their imaginations. It is mentioned as an extenuation of this national vice, that many of them, before they embraced the new faith, were orators and teachers of rhetoric by profession, and had accordingly been equally familiar with the debates of the schools and the strife of the bar. Such were Tertullian, Cyprian, Menucius Felix, Lactantius, Arnobius, Victorinus and Augustine. The passions of Tertullian sometimes led him to indulge in a vehemence of abuse which no circumstances could warrant; but which, if we except the diatribes of Jerome, is of rare occurrence in any other of the early Christian writers. An almost ludicrous illustration of this remark, applicable to the

African divine, occurs in the commencement of his work against Marcion.

“This person was a Gnostic and a great corrupter of Christianity; but nevertheless a man of learning and the advocate of maxims which procured his followers the reproach among their countrymen of being Christians. That the reader might be prejudiced as much as possible against the heresy of Marcion, Tertullian indulges in the most elaborate abuse of the native country of that heresiarch. The ‘Pontus Euxinus’ is described as the most inhospitable of regions, its inhabitants as roaming about in moveable cabins, the sexes as indulging in the most promiscuous intercourse, and both as accustomed to wield the battle-axe in war, and to feast on human flesh. The very elements are made to partake of a strange and ominous character. There are no winds except from the north, no seasons that do not belong to winter. The rivers consist of ice, the mountains of snow, and the heavens are blackness. The cold and the lifeless are every where, nothing being warm, nothing living except what is atrocious. But the greatest reproach of Pontus is, that it should have given birth to Marcion, more ferocious than a Scythian, more unsettled than the homeless savage, more inhuman than the Massagetæ, more daring than the Amazon, more gloomy than the clouds, more cold than winter, more brittle than ice, more deceptive than the Danube, more fitted to inflict sudden destruction than Caucasus!”

Such railing could confer no credit upon any cause, and would not be severely felt by the most sensitive antagonist. It bears a greater resemblance to a school exercise—a rhetorical display of words—than to a serious defence of an evangelical doctrine. But, it must be added, that such perversion of language was not confined to the days of Tertullian. The era of the Reformation, when the ardour and keenness of ancient times were for a season revived, witnessed a renewal of similar abuse, and saw the whole vocabulary of invective employed once more by writers who, in eloquence and boldness, were equal to the most distinguished of the primitive ages. In wielding the armour of theological resentment, Luther proved himself a match for the best practised of his opponents; and Calvin, when he found it necessary to take the field, showed that he could call forth the thunder from the dark clouds of his professional wrath to smite the proudest of his enemies. The reproaches directed against Castellio are not less bitter than those heaped on Marcion by his able foe.

It will not, indeed, be denied that, as to the manner of illustrating Christian doctrines and of entering into their defence, there might be a considerable resemblance in the plan pursued by the learned persons we have just named, to that which they

had been accustomed to follow before they became members of the Church. In their mode of writing a dissertation, or conducting an argument, they, no doubt, felt the spirit of the times in which they lived; and were probably no less intemperate in attacking the institutions of paganism, than they had shown themselves when supporting its authority as the religion of their fathers.

The war of controversy was not terminated, until the great body of believers agreed to have certain compends of doctrine, exhibiting, in a condensed form, the result of their inquiries into holy writ; and affording, in all cases, an easy reference to those of their number who were willing to direct their path by the aid of such light. Mr. Vaughan, for reasons which do not appear satisfactory, does not hesitate to condemn what he calls "those scholastic abridgements of Christianity," which, under the name of creeds or canons, superseded the Scriptures, conferred an undue authority on the ministers of religion, and, as he farther maintains, contributed to the manifest deterioration of every thing Christian. He ascribes, it is true, the establishment of this "false authority" in the Church to the influence of the ancient philosophy; but, in our opinion, he fails to trace this alleged connexion between the tenets or usages of any of the Grecian sages, and the introduction of doctrinal symbols, or confessions of faith, into the worship and standards of the visible body of the Redeemer. It is neither wise nor candid to denounce creeds as one of the pagan corruptions of the Gospel. As time passed on, a certain weight would naturally be ascribed to the opinions of the Fathers and the decrees of Councils, as well-studied expositions of the sacred volume, if not as authoritative determinations of disputed points in theology. The earlier writers, after the lapse of two or three generations, would come to be regarded as witnesses to the truth, and as useful assistants for discovering the true meaning of Scripture; a result which, so far from being peculiarly heathenish, is perfectly in accordance with the dictates of practical wisdom in all forms of society.

But we can no longer conceal that the most objectionable thing in Mr. Vaughan's book, is his practice of attributing to "pagan influence" and "Gentile philosophy" every institution or observance in primitive times which he himself does not like, or which may not happen to be recognized by the communion to whose ministry he has devoted his exertions. Thus we find that the rite of Confirmation, Holy Orders, Episcopacy, and belief in the Middle State, are to be regarded as possessing no higher warrant than such as might be derived from that "false authority" which the pride and ambition of divines, guided by the wisdom of



this world, finally established in the church. The Christian doctrine that the soul of man exists between death and the resurrection in a condition separated from the body, is very ignorantly ascribed to a notion entertained by Plato. Does not every novice in theology, to whom the book of Genesis is not entirely unknown, discover proof of that very ancient opinion in the lamentation of Jacob over his son Joseph, whom he supposed to have been torn and devoured by a wild beast? Aware that his child could not be deposited in any grave, his resolution "to go down to him mourning" could not apply to the earthly remains; hence the *sheol*, where he hoped to re-join his beloved boy, could be no other than the place of departed spirits, the paradise of the Jews, and of the primitive believers in Christ. Similar views are expressed in several other parts of the Old Testament, and especially in the prophecies of Isaiah, relative to the state of the departed; a fact which ought to have prevented the author, now before us, from assigning a belief so old and universal to the imagination of a heathen philosopher.

It cannot occasion any surprize to find prelacy represented as a "human invention," springing from the corruptions of human nature and the fascinations of Gentile philosophy. As Mr. Vaughan believes in the divine legation of Moses, and in the authenticity of the writings which bear his name, he must perceive some reason to question the soundness of his own statement as to the origin of prelatical power in the church of God. Was not the polity of the Hebrews—that sacred institution described and enjoined by the voice of the Almighty—established on prelatical principles? Did not the Redeemer himself make a distinction between the two classes of ministers whom he employed in establishing upon earth what is emphatically called the kingdom of heaven; namely, the twelve Apostles and the seventy Disciples? Was not the Apostolical regimen prelatical? Did not these holy men claim and exercise authority over the persons whom they had appointed to sacred offices, and even convey to others the privilege of commanding and rebuking the elder or priest? It is mere trifling, by way of answer to such observations, to remark that there are no injunctions laid down in the New Testament for the direction of the Christian world in such matters, and, therefore, that ecclesiastical model and rule must either be regarded as possessing no importance in themselves, or as being left to the discretion of believers in different ages and nations. To perceive the futility of such reasoning, let it be remembered that the churches to whom the Apostles wrote were already formed and constituted according to the proper system; having in them bishops (or

presbyters) and deacons, and being under the superintendence of their inspired founders. It was not, therefore, necessary to delineate a plan of government which was already in operation; no more than it was necessary to enjoin the observance of the first day of the week as the day of Christian worship, or to leave directions for the baptism of infants. In all these cases the rule was found in the practice. If any opponent of Episcopacy, infant-baptism, or of the sacred obligation of keeping the Lord's day, will point out a time, subsequently to the apostolical age, when these institutions *began* to be introduced among Christians; we will then listen to the assertion of Mr. Vaughan that prelacy is a human invention, originating in "false authority," and confirmed by the philosophy of the Gentiles. But the most subtle and shrewd among the enemies of the church cannot find a beginning for episcopacy later in its date than the times of the Apostles. The word bishop, indeed, underwent a change of meaning soon after the demise of those divinely-appointed governors of the faithful. It had been applied indiscriminately with the term presbyter to the second order of ministers; but, when the personal servants of the Lord were all removed from this world, the title of Apostle was laid aside, and that of bishop was thenceforth *exclusively* used with reference to the highest rank of ecclesiastical functionaries.

When a writer is heated with the fire of controversy, there are scarcely any limits to the hardness of his assertions; for which reason we are not, perhaps, to be astonished when we read in Mr. Vaughan's book that "under the Tudor dynasty of this kingdom it was generally agreed that the office and jurisdiction of the prelates were of purely human institution." Instead of replying to this bold statement in the words of history, a method of refutation which might prove a little tedious, we shall simply quote an authority which is in every body's hands, the Book of Common Prayer. In the Preface to the Ordinal, authorized by parliament and convocation, when a Tudor was on the throne, we are instructed as follows:—"It is evident unto all men diligently reading holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons."

That the office of prelates is of human institution, says the Professor of History in the University of London, has been conceded long since by the most learned Episcopalians and the most devout Reformers in this country, and even by our houses of convocation and of parliament. Under Henry VIII., he adds, these were all parties in affirming that "in the New Testament there is no mention of any other degrees but of deacons or

ministers, and of presbyters or bishops :” and in declaring as the consequence, that every shade of official inequality in the pastors of the church had been introduced “ by the laws of men, and not by any ordinance of God.”

To establish this rather staggering account of the opinions held by the most learned Episcopalians and most devout Reformers in this country, a general reference is made to the “ Institution of a Christian Man,” one of the formularies of Faith set forth by authority in the reign of Henry. We had recourse to that tract, and found the words quoted by Mr. Vaughan almost verbatim as he has given them ; but the import of the terms, taken in connection with the subject discussed and the intention of the writer, is, indeed, very different from that which is meant to be conveyed by the author of the “ Corruptions.” The number of office-bearers in the church, claiming a spiritual character, had, as is well known, greatly increased prior to the epoch of the Reformation, and actually become a positive abuse ; for which reason it appeared desirable in the eyes of his majesty’s advisers to cut off the orders, if so they might be called, of sub-deacons, acolytes, exorcists, lectors, and janitors, all of whom had certain duties assigned to them in the regular service. These appointments, at the same time, are ascribed to the “ holy fathers of the church which succeeded the Apostles,” and not to the Apostles themselves, who, as far as the record of the New Testament shows, confined their ordinations to deacons or ministers, and priests or bishops.

This statement, when distinctly made, does of a truth coincide with the judgments of the “ most learned episcopalians ;” it being by such men universally held, that the Apostles ordained only presbyters and deacons to serve in the church ; themselves being the third or highest order as long as they lived, and discharging the duties which (so far as uninspired persons were competent) were afterwards performed by the bishops properly so called. There is no token here that the Reformers considered prelacy as a merely human institution. They assert no more than that the Apostles limited the spiritual commissions issued by them to two orders of clergymen, and did not, like the Roman Catholics, sanction a multitude of inferior grades. Nay, that they were good episcopalians, and set a high value on the clerical function, viewed as a divine ordinance, will appear from their own words :—

“ We think it convenient that all bishops and preachers shall instruct and teach the people committed unto their spiritual charge, that the sacrament of orders may worthily be called a sacrament, because it is a holy rite or ceremony instituted by Christ and his Apostles in the New Testament, and doth consist of two parts, like as the other sacraments of the church do, that is to say, of a spiritual and an invisible grace, and

also of an outward and a visible sign. The invisible gift or grace conferred in this sacrament is nothing else but the power, the office, and the authority before mentioned. The visible and outward sign is the prayer and imposition of the bishop's hands upon the person, which receiveth the said gift or grace. And to the intent that the church of Christ should never be destituted of such ministers as should have and execute the said power of the keys, it was also ordained and commanded by the Apostles, that the same sacrament should be applied and administered by the bishop, from time to time, unto such other persons as had the qualities necessarily required thereunto; which said qualities the Apostles did also very diligently describe, as it appeareth evidently in the third chapter of the first Epistle of St. Paul to Timothy, and the last chapter of his Epistle unto Titus.\*

Mr. Vaughan further maintains, as may be seen above, that the English Reformers in the reign of Henry VIII. admitted that "every shade of official inequality in the pastors of the church had been introduced *by the laws of men, and not by any ordinance of God.*" We cannot discover such an expression in the whole of the "Institution," the only treatise referred to; and we are perfectly sure it is not used by the author of the said formulary, in the sense which the ingenious Professor of History wishes to leave upon the minds of his readers. It is, no doubt, mentioned that the several degrees of clerical jurisdiction, so far as such power was connected with civil government and required the law of the land to support it, were measured out by Christian kings and emperors to bishops, archbishops, metropolitans, patriarchs, and popes; and this narrative is accompanied with the assertion of a right on the part of sovereign princes to resume, when they please, the authority which they may have delegated to the prelates of their dominions. Perhaps it is on the following paragraph that Mr. Vaughan founds his remark, so little in unison with fact, that the English Reformers regarded the official inequality of their clergy, as proceeding from the laws of men, and not from any ordinance of God:—

"It is out of all doubt that the priests and bishops never had any authority by the Gospel to punish any man by corporal violence; and, therefore, they were oftentimes moved of necessity to require Christian princes to interpose their authority, and by the same to constrain and reduce inobedient persons unto the obedience and good order of the church; which the Christian princes, as God's ministers, in that part, and for the zeal they had to the establishing of Christ's religion, not only did gladly execute, but did also give unto priests and bishops further power and jurisdiction in certain other temporal and civil matters,

\* See Formularies of Faith, set forth by Authority during the reign of Henry VIII., pp. 104—105. Printed at Oxford, 1825.



like as by the laws, statutes, immunities, privileges, and grants, of the princes made in that behalf, and by the uses also and customs of sundry realms and regions, it doth manifestly appear. And, therefore, it was and shall be always lawful unto the said kings and princes, and their successors, with the consent of their parliaments, to revoke and call again into their own hands, or otherwise to restrain all the power and jurisdiction which was given and assigned unto priests and bishops by the licence, consent, sufferance, and authority of the said kings and princes, and not by the authority of God or his Gospel, whensoever they shall have such grounds and causes so to do, as shall be necessary, wholesome, and expedient, for the weal of their realms, the repressing of vice, and the increase of Christ's faith and religion."

All these claims and reservations on the part of the civil government bore a reference to the usurped authority of the pope in secular matters, and had no respect whatever to the "official inequality in the pastors of the church." It is not, therefore, honest in Mr. Vaughan, when he lectures on the corruptions of Christianity, to inform his audience that the Reformers of England in the times of the Tudors acknowledged that prelacy had been introduced by the laws of men, and not by any ordinance of God.

We find no fault with him, when he discovers that Christians were more disinterested, pure, and simple, before their religion enjoyed the patronage of the state, than they became when their ambition was excited by the hope of preferment and the love of wealth. Nor do we question the accuracy of his criticism, when he tells his readers that the word Church, in the days of the Apostles, did not mean the aggregate of all the congregations throughout a whole nation, but merely an assembly of private worshippers in one place with their presbyters and deacons. It will also be admitted that in the primitive ages the bonds of association among the disciples of Christ were all strictly voluntary; and that every man who became a part of this visible brotherhood by a profession of faith in the Redeemer, became such as the result of his own free choice. Finally, we object not to the conclusion to which the author points all his remarks, namely, that the churches constructed on this strictly voluntary principle, and thus wholly spiritual in their character, were separate and *independent* communities, so far as the management of their temporal affairs was concerned. As to belief and discipline, however, they were all under the bonds of obligation to one apostolic head, considered as two great bodies of Jewish or Gentile converts; for, with regard to the latter, St. Paul himself declares, that on him devolved the "care of all the churches." Thus, though Independents in one sense; the primitive believers were episcopalians

in another; for while, by their ecclesiastical constitution, they had two orders of ministers to discharge clerical duties, they enjoyed at the same time the inspection of a superintendent, clothed with powers incomparably greater than belong to a modern bishop. If Mr. Vaughan can point out an epoch, however brief in its duration, when the assemblies of the faithful were not under a superintendence distinct from that of their officiating ministers, we shall consent to become Independents. But if there be any truth in ecclesiastical history, we are justified in asserting that there was no such period. As the Apostles died, or were otherwise removed from the scene of their labours, they were succeeded in their office of governors by such men as Clement, Ignatius, and Polycarp; and when these holy fathers became bishops at Rome, Antioch, and Smyrna, there were, it may be safely presumed, more than one congregation of Christians in each of those cities with its contiguous district.

We know it is maintained that, as the Apostles were inspired, and possessed a peculiar authority, their office could not be hereditary; that it could not descend to others; that it could not become a precedent to others. In a restricted use of language we are ready to admit what is here asserted. The supernatural powers, with which they were invested on the day of Pentecost, were not handed down to their successors; a remark which will also apply to the inferior ministers of the Redeemer, many of whom could work miracles, and speak with tongues of which no human exertion could have given them the command. But as presbyters and deacons could preach and administer the sacraments without the aid of a special inspiration, so could bishops, as succeeding to the superintending authority of the Apostles, execute their office without the accompaniment of signs and wonders.

The Professor in the London University, however, sees things in a different light, and finds, that on the death of the Apostles "every Christian church possessed the freedom of a separate republic." But, he adds,—

"It is, nevertheless, unquestionable that before the close of the second century a nominal precedence, which was occasionally conceded to some one presbyter by his brother presbyters, began to acquire an *official* and *permanent* character. It is, moreover, true, that as the necessary appointment of a chairman in the smaller meetings of presbyters served thus to create the new order of ecclesiastics afterwards known exclusively by the name of *bishops*, so the appointment of a moderator in the councils, which began to be convened in certain districts about the same period, produced the embryo—if we may so speak—of those dignitaries, who, subsequent to the age of Constantine, were so extensively obeyed under the name of metropolitans, primates, and archbishops."

This hypothesis of the presiding presbyter passing into the diocesan bishop, has been often attempted and as often exposed as a groundless fancy. But Mr. Vaughan has greater difficulties than this to contend with; for he is compelled to admit that it was while the Church was enjoying her independent condition—her republican freedom—her strictly voluntary principle—that most of the corruptions, which he so eloquently bewails, sprang up in her bosom, and were cordially embraced. Not only did she err grievously in point of doctrine, when profession of the faith of Christ was the result of every man's free choice; when nothing was done by constraint, but everything with a willing mind; she also relinquished the path of liberty as to ecclesiastical rule, and of her own accord bent the neck to episcopal dominion. And what is still more perplexing, there remains not on record, in the pages of primitive history, one complaint uttered by the reluctant presbyters, who saw their privileges torn from them by an aspiring brother; nor by the general body of the faithful, who witnessed the process of usurpation whereby the lords over God's inheritance accomplished their ambitious project. On the contrary, this nefarious plan, which aimed at nothing less than a revolution in the great Christian commonwealth, seems to have been so universally connived at by the republican voluntaries of those simple times, that it is impossible to discover on their part any trace or symptom of resistance. In fact, it was not till the fourth century, says Mr. Vaughan, when the Church had become decidedly episcopalian, that true learning began to flourish, and the primitive corruptions to be disgraced and expelled from her pale.

It was reserved, he confesses, for the improved literature of that more advanced age, to restore in a great measure those views of the Trinity, of the fallen state of man, and of the doctrines of grace, which had been obscured and impaired by the dogmas of an anti-Christian philosophy. The statements adopted on these points in synods and general councils, after the close of the third century, may not have been in all respects such as inspired men would have put forth; but, he adds, they were in much nearer unison with the faith once delivered to the saints than would have been published by any such assembly before that time. Many of the old misconceptions were retained, and others were incorporated with them; but, as a whole, he maintains, it was no small improvement on the past. In other words, Mr. Vaughan acknowledges that, in proportion as the Church became corrupted in her polity and discipline, she became more orthodox in her doctrines; that, as she receded from the sincere and simple motives which were wont to induce men to enter into her communion, she gradually threw off the errors of her primitive state, her

philosophical heresies and heathenish propensities; and that, to the extent in which she yielded to the decisions of her assembled prelates and to the authority of ecclesiastical law, to the same extent did she obtain clearer views of divine truth, as revealed in the Holy Scriptures. How far this result is consistent with the praise which, in other respects, he bestows on the earliest professors of the Gospel in uninspired times, we take not upon us to determine; but it seems to follow, that, as long as Christians continued to be Independents, (granting that they ever were,) they were chargeable with much error in their theological tenets, and no small corruption in their forms of worship.

But the question still recurs, were the Apostolical Fathers really guilty of holding and teaching corrupt doctrines? We have unhesitatingly admitted that some of the early writers on Christianity, especially such as had been educated in the Pagan schools, were very apt to introduce into their treatises unsuitable illustrations, and even to attempt the engraftment of Gospel-truths upon the branches of science to which their studies had been previously devoted. In this way both the Jew and the Gentile laboured to deform the simplicity of the faith originally promulgated by the inspired servants of the Redeemer. But, though they exerted all their powers to systematise the religion of Jesus on the basis of their former belief, they did not reject, or materially change, any of the essential articles of the primitive creed. That they occasionally viewed them through a false medium, we do not deny; and that they sometimes associated them with foolish inventions and gross conceits, we have often seen reason to lament; but we have not seen any evidence to convict them either of casting away the pearls which were put into their hands, or of wishing to substitute false ones in their stead.

The title of Mr. Osburn's book—"Doctrinal Errors of the Apostolical and Early Fathers"—is calculated at once to alarm and to mislead. Finding that the Roman Catholics, in all their controversies with Protestants, lay great stress on the opinions and usages of primitive times, he imagined that a valuable service might be rendered to the cause of the Reformation, by showing that the Christian writers of the first ages are not worthy of much reliance; that they have fallen into many mistakes; and that, yielding to the propensity which everywhere prevailed around them, they were not a little addicted to the most contemptible superstitions. Great caution is necessary in making such charges; for if we once encourage the persuasion that those venerable persons, who were taught from the mouths of the Apostles, who received their Epistles, listened to their admonitions, were enlightened by their private counsels, and succeeded them in the ministry



of reconciliation, are nevertheless justly accused of embracing and propagating erroneous opinions, we shall, it is to be feared, remove one of the pillars on which the fabric of Christian belief has long reposed. If it shall ever become a popular conviction that Clement, Barnabas and Justin did not understand the lessons communicated to them by St. Paul and St. Peter, or wilfully deviated from the path in which they were instructed to walk, the authority of the first martyrs will be greatly diminished; and a suspicion may arise among acute controversialists, that the argument for the faith and polity of the Church ought not to be rashly extended beyond the days of Constantine.

We anticipate the reply which will be made to such suggestions, namely, that we possess the sacred volume—the fountain of all pure doctrine, and the standard of all sound opinion. But can any one fail to recollect, that the Scriptures of the New Testament were long in the hands of those very men, whose sense or honesty we are taught to call in question; and that it is to their discrimination, we owe a large portion of the sacred volume in the form in which we now have it? The canon of the Christian Scriptures was fixed and determined by the Apostolical and early Fathers, whose doctrinal errors it is at present the fashion to magnify and blaze abroad; and if their notions of divine truth were, indeed, corrupt, what security have we that, among the numerous writings in their hands, bearing the names of Gospels and Inspired Epistles, they chose the right ones, and did not reject some of the very best, merely because the sentiments contained in them were contrary to those which they themselves professed. In short, the contents of the New Testament were selected from a variety of similar compositions which had acquired a certain currency among believers; and this important task was performed at a time when there were no guardians of orthodoxy besides the fidelity and zeal of the principal members of the Church, those very individuals whose judgment, purity and soundness we are exhorted to suspect.

It is admitted, however, even by those who accuse them of false opinions, that the Fathers were good, pious persons, and consequently, that all their aberrations from the line of heavenly truth were the result of a bad education, perverted intellect, and a powerful bias towards a mystical superstition. Mr. Vaughan himself graciously acknowledges, that “while the theological system of the primitive Fathers was so far defective, and even unscriptural, it is evident that their piety was of that firmly rooted description which eminently fitted them for the unsettled times on which they were thrown. Their character was much more Apostolic than their creed; and we may well pity the moral taste of any man, who, after reading their productions, and en-

“deavouring to realize their circumstances, is not constrained to render an unusual homage to their bold integrity and their philanthropic devotion. If they retained the truth but partially, and often with a strong mixture of error, it was retained with their whole heart, and proved enough to stay them in persecution and in death.”

The learned Professor might have said nearly as much for the saints of the Mahommedan calendar, and finished an ambiguous eulogy by remarking that the men were sincere, but held “a defective and unscriptural” creed. He admires their works, especially those of Cyprian; not in consequence of the theological truth which any of them contain, “for that is of small amount,” but for the refreshing proofs they afford of the “energy which the grace of heaven may infuse where religious knowledge is singularly imperfect, and mixed more or less on *all* points with erroneous conclusions.”

But what, after all, is the fact with regard to the actual amount of corrupt doctrine with which it pleases this author to charge those holy Fathers, whose energy was inspired by the “grace of heaven,” and whose hold of the truth, partial as it was, stayed them in persecution and in death? In point of absolute doctrine, distinctly and didactically stated by them, we find no evidence brought forward and no examples produced. As to the “causes of corruption,” we have details in the most unsparing abundance laid before us—indolence, credulity, prejudice, presumption, sensibility, disease, sensuality, worldliness, formality, vanity and pride—but with regard to their effect, as applicable to the primitive authors, we are simply reminded that the proof could not be produced without numerous extracts from their writings.

In perusing the works of the venerable persons whose reputation for knowledge and understanding is now placed in jeopardy, we do not conceal that we have occasionally received some offence from their want of taste, and, perhaps, also from their involuntary infractions of a sound logic. No one can derive any gratification from the solemn trifling, to which they are from time to time seen condescending, whether to please their fancies, or to meet the style of thinking which prevailed among their disciples. For example, when Clement of Alexandria undertakes to extend the term “childhood,” as used in Scripture, to persons of adult years also, he reasons as follows:—“I discover a spiritual childhood (*παιδία*) even in Isaac; for Isaac signifies laughter, and the curious king saw him sporting (*παίζων*) with his wife Rebecca. The king’s name was Abimelek, which appears to me to denote the supermundane wisdom looking into the hidden mystery of this childhood. Rebecca means patience. O! what a wise sport was

this! Laughter is at play with Patience, and the king looks on from the window. But what was the window through which the Lord (Jesus) showed himself? Doubtless it was the flesh through which he was manifested."

In his controversy with Trypho, the Jew, the venerable martyr Justin thinks proper to conduct his argument in this manner. "The *tree* of the cross, after He had been crucified upon it, of whose glorious advent the prophets had foretold, became a symbol of the tree of life, which is planted in the paradise of God. Moses by a *rod* accomplished the deliverance of the children of Israel; with that rod he divided the Red Sea, and caused the water to flow from the rock. Casting a *tree* into the bitter waters of Marah he made them sweet. Jacob made his uncle's sheep conceive by casting rods into the water. The same Jacob boasts that with his rod he crossed the river. The rod of Aaron that budded proclaimed Christ to be a priest; for he was the rod that was to spring out of the stem of Jesse, as Esaias saith; and David speaks of him as the tree planted by the rivers of waters which beareth its fruit in due season. God appeared to Abraham from the tree; as it is written 'from the oak in Mamre.' The children of Israel in passing through the wilderness, found seventy-two *palm-trees* and twelve wells. David said that he was comforted by the *rod* and staff of God. Elisha cast *wood* into the river Jordan, and raised the head of the axe wherewith the children of the prophets were about to fell trees to build a house, that they might therein meditate on the law of God; and we also sinking and being submersed in the waters of baptism through the weight of our most heavy transgressions, are delivered by one crucified upon the *tree*, who purifies us by prayer, and makes us a *house* of prayer and worship."

This species of writing found favour in the eyes of the primitive people to whom it was addressed; it displayed an exercise of ingenuity which in those days was highly valued; and it suggested a variety of interesting recollections and solemn images which gratified the pious mind. Nor did this play of fancy involve the sacrifice of any cardinal principle whether of faith or morals. The figures and personifications which crowd the pages of those ancient authors constitute a resemblance to the more serious efforts of John Bunyan; and we may presume that, in the rhetorical delineations of Clement and Justin, as well as in those of our popular countryman, the style was recommended by a conviction of its use, its practical adaptation to the habits and taste of the great majority of readers.

It ought to be remarked, too, that, as it was not the object of the Gospel to convey the knowledge of physical science, of

astronomy, geology, or chemistry, the early fathers were not raised above the mass of their contemporaries, in regard to a more enlightened acquaintance with the laws of nature. Hence, their belief in magic, exorcism, and miracles, betrayed the prevailing principles of their age, without throwing any reflection on the genius of Christianity. Their notions, again, relative to supernatural agents manifested an excessive degree of credulity; inducing them to receive improbable accounts of angels, good and bad, and to identify with celestial warnings the ordinary visions of the night. The same weakness sometimes led them to entertain superstitious feelings with respect to the sacraments; to invest them with the power of charms; and also to use the sacred elements as effectual means for driving away malignant spirits, or for inviting the benevolent and gracious. The obligations, moreover, of celibacy and asceticism were congenial to the feelings of the times, and soon connected themselves with certain precepts in the New Testament, which seemed to recommend perpetual virginity and a severe bodily abstinence. The sign of the cross, it may be added, was frequently employed with views which indicated an improper reliance upon mere forms and outward observances; the usual resource of a people, whose minds cannot comprehend the full requisition of a spiritual worship, and who find it easier to give occupation to the hand, than to raise the soul to the contemplation of invisible excellences.

Could these practices and notions, inseparable from a rude state of society, be regarded as *doctrines*, we should at once concur with our two authors, that the truths of Christianity were corrupted in the second century, and that the fathers might have had justly imputed to them the guilt of doctrinal errors. But so long as we can distinguish between a usage and a tenet—between a figure of speech and an institute of Christ—so long will we defend the first professors of our holy religion against the heavy charge of having taught for the commandments of God the mere ordinances of men.

The second of the books mentioned at the head of this article, is evidently the work of a young man, whose talents and acquirements are of a high order, and who possesses zeal equal to his learning. There are, however, in his volume, marks of haste and perhaps of precipitation; while we do not perceive very clearly what is the object which he intends to accomplish. To deprive the Roman Catholics of the aid of the Fathers by representing these last as foolish reasoners, bad writers, and erroneous teachers, is to perform a very ambiguous service to our common Christianity—reminding the reader of the manifold hazards which attend a sword in the hand of a madman, and fire in the possession of a child. The



enemies of truth will avail themselves of such weapons supplied from the armoury of a believer, and will rejoice over such an ally, who fights their battles under the apostolic flag.

The Bishop of Lincoln has set a good example as to the manner of handling the works of the primitive authors; showing that, though the illustrations employed by them may not be unexceptionable, the true doctrines of the Gospel are neither sacrificed nor relinquished; and that, even when the essential principles of the faith are not brought prominently forward, they are obviously implied and taken for granted. Represented in this light, the labours of Justin and Tertullian rise in our esteem; we see their value as links of evidence and sources of information; and we learn to ascribe their imperfections to the circumstances under which they wrote, and their apparent deficiencies to the limited nature of the purposes which their several tracts were meant to serve. Hereafter, if our auguries fail not, Mr. Osburn will produce something more to our satisfaction, better calculated to promote the cause which he has at heart, and fitted at the same time to become the foundation of a lasting fame.

ART. VII.—1. *Songs of the Prophecies.* By M. S. Milton. London, 1835: Baldwin & Cradock. Tait, Edinburgh; and Cumming, Dublin. pp. 240.

2. *A Voice from the Dormitory: being a Collection of Sacred Poems, the Majority of which are from old Authors.* London, 1835: Smith, Elder, & Co., Cornhill. pp. 114.

3. *Sacred Poetry.* By a Layman. London, 1835: Seeley & Sons. pp. 194.

VERSE is so sadly at a discount, that we can only venture to afford a very small space to the specimens with which we now present our readers. Yet we feel that, in a philosophical point of view, it would be well, if, in these days, amidst the tumult of politics and the irritations of controversy, the souls of men were more often soothed, and refreshed, and harmonized, by the charm of imaginative description, the influences of moral song, and even the cadences and modulations of musical rhythm. More especially we are sure, that our deepest gratitude is due to the merciful wisdom of our God, over the pages of whose inspiration is scattered so much of the sublimest poetry to which human ears have ever listened; and that there can scarcely be a finer or more improving exercise for the mind and heart, than to have recourse

to the strains of Isaiah, and David, and the Book of Job, merely for the effect which they must produce in restoring and exalting the tone of sentiment. To see the poetry of a land decay from the growth of an utilitarian spirit, is to behold an inauspicious omen for its literature, its religion, and its national character.

The three productions, prefixed to this article, we have endeavoured to arrange in the order of merit. The first has more originality than the second; and the second we prefer to the third, because it is better to collect what is old and good, than to write what is very indifferent.

The "*Songs of the Prophecies*" are heralded by an "*Introductory Chapter*," and interspersed with some "*Historical Sketches*,"—as of the Cities of the Plain, Tyre and Babylon,—which have all some merit and some interest. There is really, too, in the "*Songs*" themselves (why called *Songs*, by the way?) a great deal of poetical feeling and expression. With some persons, indeed, it may be a question, whether to make songs of the scriptural prophecies be not an attempt even more superfluous, than

"To gild refined gold, to paint the lily,  
To add a perfume to the violet ;"

and the writer is fairly chargeable with some close imitations of Lord Byron (not to use the ugly words thefts and plagiarisms)—with occasional affectation—with some neologisms, which are to us corruptions of the English language—with, now and then, a brave contempt of quantity—and, sometimes, a loose carelessness of metre, which, though certainly not a very noble or difficult achievement, would appear to modern versifiers, who are apt to mistake slovenliness for ease and power, as "a grace beyond the reach of art." Yet, when these blemishes and drawbacks are admitted, there remains much which we must cordially admire, much for which we could desire a more extended circulation than probably awaits it.

The following stanzas exhibit, together with some beauties, many of the faults which we have specified :—

"A torch he dashes through the banner'd hall,  
Where many a trophy of forgotten times  
Waved its long drapery from the lofty wall,  
With the flags torn from Zoroaster's climes ;  
And the wild shriek of female anguish chimes,  
*Musically*, to his desperate soul—*Away*,  
*Away*, dash on the flames! the red fire climbs  
The lofty fabrics, and its glittering play  
Crimson'd a thousand cheeks, blanch'd pale with death's dismay !

" Aloft, on high, a *fiend-lord*, he stood,  
 Spirit-like, unapproachable, alone,  
 Now in his hour of dying hardihood ;  
 As if the fire of his ancestors shone,  
 In one tremendous lightning flash, t' atone,  
 Upon the altar of eternal fame,  
 With an old race and empire overthrown,  
 To the unborn and buried, for the shame  
 Of his supineness, in one sacrifice of flame !" —p. 97.

Very near, likewise, we find the expressions "*lord-king*," "*storm-clouds*," "*prophetic ear*," which ought to have been marked as a *quotation*, and sundry others which any sensible friend of the author would have expunged. The line about the "*fiend-lord*" we cannot *scan* ; nor, again, such lines as

" And more sable, deep, and billowy, over all."

This latter line is the more to be regretted, as it occurs in an account of the destruction of the Cities of the Plain, which is written, not without some strange faults of taste, yet with considerable solemnity and power.

The following description of the appearance of the scene after the awful catastrophe may speak for itself.

" Tomb of all nature ! there it sleeps the same  
 As morn beheld it ; and the Syrian night,  
 Lighting the hill-tops with its dying flame,  
 Over that Dead Sea, brings no change of sight.  
 Unbroken by the lonely bittern's flight,  
 In silent solitude, as o'er it rose  
 The sun, that orb holds on his path-way bright,  
 Rejoicing wheresoe'er his beauty goes,  
 Saving its sterile shores, where life no longer grows.

" No tree, nor shrub, nor flower blossoming there !  
 A sombre, sullen waste !—from far below,  
 The dark funereal waters lave the bare  
 And rocky mountain-sides ; *or deep, deep, oh !*  
 Full many a fathom down, their currents flow  
 'Mid Sodom's tenantless, dim halls of stone !  
 And through Gomorrah's vaulted chambers go,  
 Sounding a mournful dirge—a spiritual moan,  
 O'er the wild tribes who slumber, graveless and unknown.

" No lily lifts its alabaster cup  
 Unto the morning dews ; no lotus blue  
 Raises its incense-perfumed chalice up  
 To kiss the sunbeams ; nor the mazy clew

*Of tangle-weed streams, with its emerald hue,  
Far down, like fairy forests, cheerfully—  
Life hath no being there! Destruction drew  
A curtain o'er the dead, on which shall be  
No shadow of a change unto eternity.*

“ Time, marching on for centuries steadily,  
Hath left no footprint on that mighty, drear,  
And dismal ocean's awful mystery—  
A nation's grave—and Nature's desert bier!  
And are they gone—the towers that, tier on tier,  
Rivalled all earthly grandeur? Are the halls  
And thrones of kings and empires buried here?  
Past and forgotten, as a dead leaf falls,  
Their temples, towers, and domes, and adamantine walls?

“ O God, is all the life, which madly flow'd  
Within a million bosoms, ceased and gone?  
Is the dream over? Are their bodies *strew'd*  
Like forest leaves? Is every vestige flown  
Of those who sleep beneath that ocean's moan?  
Sodom, Gomorrah, grand and mighty, lo!  
Have ye not left one monumental stone,  
One trophied pile, by which mankind may know  
Where rests the giant warrior on his broken bow?

“ Alas! no, not a stone! Ye take your sleep  
Beneath the silent waters; and the tale  
Of sorrow the sepulchral waves shall keep  
In cavern'd secrecy, save when they sail  
Before the tempests, with a dirge-like wail,  
Singing the requiem, slow and sullenly,  
Of the lost maiden and her lover pale  
And perish'd, far within that sable sea,  
Shrouding a people, and their dark iniquity.”—pp. 72—74.

“ Thou that hast language and a prophet cry  
In every rolling billow! Thou that art  
The gulph and tomb, o'er which the majesty  
Of much on earth is tottering to depart  
Into thy caverns! Picture, and the chart  
Where destiny hath traced the doom of things;  
Mirror of horror, where the soul must start  
To see its shadow imaged in thy springs;  
Lone monitor of nations, empires, thrones, and kings!

“ Sleep on in everlasting solitude!  
Man may despise, but cannot change thy power  
And spell upon the spirit. For his rude  
Dull sneer of mockery, from splendour's bower,



As soon might stir thy billowy breast, or cower  
 Thy stormy march ; thou cenotaph of all  
 Earth's strength, and splendour, column, temple, tower,  
 And hall, and palace ! Thou funeral pall,  
 Drawn by the hand of heav'n over earth's second fall !

" Sleep, as thou hast, thro' centuries of war,  
 Blood, revolution, fire, or famine, slept !  
 And may thy name, albeit a darken'd star  
 Of prophecy fulfilled and set, be wept  
 By hearts to which earth's venom hath not crept,  
 Poisoning their sources with its touch of pride,  
 In breasts, where Nature's freshness yet hath left  
 Some sympathy, that wretches may deride,  
 But can no more divert than thy almighty tide !" —p. 77.

Next comes a "*Voice from the Dormitory.*" We cannot admire the dedication, which is sadly wanting in simplicity: and we think the title awkward, unintelligible, and most injudicious. Pope, and every body else, must laugh at the poet,

" Sleepless himself, to give his readers sleep :"

but here we have the boldest association proclaimed between poetry and sleep, which we ever remember to have seen; for really "*a voice*" issuing from "*the dormitory*" seems to tell the reader before-hand, whither he must expect to be sent. The collection itself, however, we can most safely recommend:—it is an unexceptionable manual at once of piety and poetry. The following version we extract as curious:—

#### " PSALM C.

SIR PHILIP SIDNEY.

O all ye landes, the treasures of your joy,  
 In merry shout upon the Lord bestow :  
 Your service cheerfully on him employ,  
 With triumph song into his presence go.  
 Know first that he is God ; and after know  
 This God did us, not we ourselves create :  
 We are his flock, for us his feedings grow !  
 We are his folk, and he upholds our state.  
 With thankfulness O enter then his gate:  
 Make through each porch of his your praises ring.  
 All good, all grace, of his high name relate,  
 He of all grace and goodness is the Spring.  
 Time in no terms his mercy comprehends,  
 From age to age his truth itself extends." —p. 100.

As to the remaining volume, intitled "Sacred Poetry, by a Layman," we are unwilling to blame, and unable to commend. The author appears to have borne in mind the old dictum about "*mediocribus esse poetis*;" and, finding that he could not rise above the unendurable mediocrity, has contrived to sink below it. What, at least, can be said of "*An Evening Thought*?"

" 'Tis sov'reign grace reigns o'er our day,  
 And broodeth o'er our night :  
 Who has not seen its sweet display,  
 In contemplation's light ?  
 " O, when the fitful day is gone,  
 And night's still hour doth bring  
 The works that in the day were done,  
 For contemplation's wing,  
 " How doth it soar above ?—*abash'd*,  
 It drops its heavy wings ;  
 And, in the frailty, *abas'd*,  
 To sov'reign mercy clings."—*Sacred Poetry*, p. 105.

Other specimens are, indeed, better: but we cannot discover one that is positively good. Still we are glad to see the words "*a new edition*," in the title page:—for there are many readers, who require in "*Sacred Poetry*" a peculiar kind of unction, knowing and caring very little about literary qualities and pretensions. This unction these pages possess; but without the addition of any thing offensive:—being, so far, unlike those *religious erotics*, which we took the liberty to reprobate in our last number; unlike, again, certain verses by the Reverend Mr. Smith, the *ci-devant* boatswain, which we have seen in the newspapers, where the Redeemer of the world is styled "*Jesus, our Lord High Admiral*," the question being first asked, "*Are you for the land of Canaan?*" and where the slang of nautical phrases is mixed up with expressions meant to be superlatively evangelical, in a way which we dare not describe, and will not characterise.

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- ART. VIII.—1. *Episcopal and Clerical Duty and Responsibility considered in Reference to Ireland, in a Letter respectfully addressed to the Right Rev. the Lord Bishop of Down and Connor, on his Lordship's Charge against the Established Church Home Mission.* By the Rev. R. J. M'Ghee, A. B. Dublin : W. Curry, jun. and Co.; London, Simpkin, Marshall and Co., 1835.
2. *The Divine Patience exhausted through the making void the Divine Law. A Sermon preached at Camden Chapel, Cumberwell, on Sunday, the 26th April, 1835.* By Henry Melvill, A. M., Minister of the Chapel, and late Fellow and Tutor of St. Peter's College, Cambridge. Published at the Request of the Congregation. London : Rivingtons. 1835.
3. *The Established Church : Letters on the Voluntary Principle.* By a Quiet Looker On. Published in the Morning Chronicle of the 2d and 3d October, 1834. London : Ridgway and Sons. 1834.
4. *The Present Position of Church and State described; the Cause assigned; and the Remedy proposed.* By a Clergyman of the Church of England. London : Nisbet. 1835.

If our readers will have the kindness to recollect the invariable tone of our observations; and if they will revert for a moment to the articles, in this present number, on the state of religion at Geneva, and on the Irish Church; they will perceive that we are no advocates of a low unevangelical standard of doctrine, or of a lax and careless maintenance of the truth; they will perceive, also, that we are not disposed to treat the Popish agitators, whether lay or ecclesiastical, with any thing of the favour which bespeaks indecision or timidity; and, again, that we are unwilling, rather than solicitous, to enter upon the general question of imparting a missionary character to the establishment. We deem it, however, the express office of *consistency*, no less than of moderation, to show that a dislike of one excess shall not betray us into an alliance with its opposite: while we daily see more and more reason for asserting, with reference to *particular persons*, that it is far better to be the noiseless instrument of good in a single spot, than to rush like a high-pressure locomotive engine, with a hundred horse power of disturbance, boiling and almost bursting in the impetuosity of its course.

"The Church Militant" appears to be a phrase more applicable now than ever, and realized in a greater variety of ways. It is the universal opinion, that its members, collectively and indivi-

dually, either are engaged, or are on the eve of being engaged, in warfares of no ordinary kind. Their comfort must be, that they are not aggressive, but defensive, combatants. They would invade no province, they would provoke no adversary; but they have to guard and maintain all that is near and dear to them as citizens and Christians.

Above all, by an eventful combination of circumstances, the Church of Rome is thought to be once more raising its head against the Church of England. A renewed and mighty struggle seems to be expected, even within the limits of the British empire, between the principles of Popery, and the principles of Protestantism. Some, of course, may not apprehend that the contest will be quite so desperate, or that the foe is quite so formidable, as their neighbours have imagined. They may not apprehend that the Papacy can ever re-enthral the mind of Europe, or build up again that gigantic fabric of spiritual dominion which was once the terror and astonishment of the world—golden in its gorgeousness, and adamantine in its strength. But this is matter of conjecture. A jealousy and dread of the Roman Catholics may be reasonably entertained, at a period when they are enabled, and tempted, to exhibit afresh the more hideous and malignant features of their system; and when they evince, in Ireland at least, and occasionally in England, a strong and growing bias to a most unnatural alliance with anarchy and radicalism. We have, moreover, lived long enough to learn, that no enemies are to be despised; and that, be they who they may, it is better to meet and overcome them, while they are in the comparative infancy of their resources, than wait until time has matured their power, and successes have inspired them with confidence.

Nor can it be necessary for us to say, that to the genius of Popery we are altogether opposed, both in its religious aspect and its political. We recoil from it for its tendency to enslave the understanding, and delude the conscience. We would spend our last efforts in resisting its usurpations. But we are, therefore, the more anxious about the manner in which the conflict is conducted. We are the more anxious that, *on our side*, Christian forbearance should be blended with Christian courage, and Christian discretion with Christian zeal; lest our cause should be dishonoured and our banners sullied; lest, by our folly, we should turn over to the hostile array the best advantages which we possess; lest, by our exaggerations, we should transmute right into wrong; lest, by our violence, we should even enlist the sympathies of the honest and humane in behalf of our antagonists.

Now, we have already more than once warned the ministers and members of the Church of England, on the spreading evil of



extremes in religion. We repeat that caution again, whether it be heard, or neglected. We add too, *that there may be, and that there is, around us, the extreme of Ultra-Protestantism.* Many may be startled by this assertion, and some shocked. We would proceed, then, to explain and illustrate our meaning. Mr. Stoney may be hardly a fair instance; but we extract from the newspapers of May 27th, his answers to the Education Commissioners, as exhibiting in its highest and most truculent state of excitation, the *animus* which we deplore.

“Has the number of Protestants been stationary, increasing, or diminishing, within the last five years; and if increasing or diminishing, to what extent, and what has occasioned such increase or diminution?—A. The number is increasing yearly, and would be greater than the church would hold only for Popish persecution. The parish priest preaches in his chapel the destruction of those who read the Bible, by pitchforks, bogholes and pavingstones, and is not ashamed to avow it on oath before the magistrates of the country. Protestants are threatened to be murdered, violently assaulted and beaten, and their property destroyed; their remains torn from the grave; husbands taught to beat their wives, and wives to abandon their husbands and children, to force them to leave the church and go to mass.

“What number of clergymen of the Roman Catholic church belong to or officiate in the parish?—Two priests say mass on Sundays, and preach the above doctrines. One in the country drinks whisky, expels devils, and reads a gospel for sick beasts.

“What number of places of worship belonging to Roman Catholics are there in the parish?—There are two mass-houses, out of one of which the king's troops had to fly from the seditious harangues of the priest, and in which the people are instructed in the art of defrauding and evading the payment of their legal debts, and abusing and murdering those in the Protestant clergyman's employment, by ‘walloping them with sticks.’ Such is the Christian and pious instruction publicly given by the priest in the Roman Catholic place of worship.

“How often in each week or month, or on what days is divine service performed therein respectively?—It is a horrid abuse of language to call the worship of wooden crosses, pictures, relics, and wafers, divine service.

“What is the average number of persons usually attending divine service in each of such places of Roman Catholic worship, at each time of the celebration of divine service therein?—I do not know. I do not go there. If the priest is asked, he will not give too low a return.

“Are there any places of worship belonging to other Protestant Dissenters in this parish?—There is no Protestant Dissenting house of worship in the parish, though some popularity-loving pro-Popery conciliators might wish to have such.

“Are there any, and how many, schools in the parish?—There are three daily Scripture schools and one Sunday school. There are some Popish schools, instituted by the priest, in connexion with the new

Education Commission, at whose board Satan sits shearing God's word of its glorious truths.

"Of the children so attending at each such school, what is the number of Protestants of the established church, and what the number of Roman Catholics, and of Presbyterians or other Protestant Dissenters respectively?—Most of the Protestant children of the parish attend the Sunday and daily schools. The Roman Catholic children would and frequently did attend, but the priest, who has fixed his residence close to the parochial school-house, persecutes them, hunts, stones, cudgels, cuffs, horsewhips, curses, calls out in the chapel, and tyrannizes over the unhappy victims of his fell superstition, so that they are forced to stay away from the Scripture-school, contrary to the wishes of both parents and children. The lash of the driver's whip was never more terrific to a West Indian slave, than the priest's whip and curse to a poor Irish peasant; the desolating slave system carried on in Africa is liberty itself when compared to the horrid tyranny of Irish priests, and the interminable sufferings they inflict. Some of the poor children are robbed of their books, some welted with horsewhips, some forced to run into the rivers, others confined to sick beds for weeks, from the brutal treatment they receive; some children may be seen going a great distance out of the way to avoid the infuriated priest and his cruel whip.

"What kind of instruction is afforded therein to the boys and girls respectively?—The instruction given in the Popish schools of this parish is still worse. Idolatry, rejection of the second commandment, praying to the Virgin Mary, image and saint worship, hatred to Protestants, hunting Scripture readers with pitchforks and stones, and shouting after them, for the young cock always crows like the old one."

But this matter we gladly leave, only subjoining the words of Lord Roden, who gave both a testimony to the character of Mr. Stoney, and a lecture to his intemperance.

"The Earl of Roden could not allow this conversation to terminate without bearing his testimony to the high character which Mr. Stoney had long held. With respect to the charge of the noble and learned lord opposite (Lord Brougham) that Mr. Stoney must be a man of unsound mind, he (the Earl of Roden) only wished that the noble and learned lord had half the soundness possessed by the gentleman to whom he had referred. He did not rise to vindicate the language used by Mr. Stoney as quoted by the noble viscount opposite; on the contrary, he thought it most improper. He must, however, say, that Mr. Stoney had long been an active and exemplary clergyman, *but had been subjected to great persecution and severe trials, not only from the Roman Catholics, but from Protestants who were opposed to those doctrines of the Gospel which he preached.* He (the Earl of Roden) would not justify that language, but hoped this would be a lesson of which Mr. Stoney would avail himself."

We turn to the publication of the Rev. R. J. M'Ghee, A.B.—a letter, written in a fervid, honest, intrepid spirit;—a letter, sometimes eloquent, and always energetic. But, alas, unless

under the direction of good sense, eloquence is at best a splendid mischief, and energy is a power injurious, because misemployed. It appears that the Bishop of Down and Connor had ventured to deliver a charge "*against the Established Church Home Mission*,"—a kind of society, as we gather chiefly from the pages before us, set on foot for the purpose of regenerating Ireland, and converting all its Papistical inhabitants by the instrumentality of itinerant preachers, sent forth into various districts from time to time: and having a committee, of which some among the members have actually arrived at the dignity of A.B. If not in the name, yet on the behalf, of that judicious and venerable committee, Mr. M'Ghee, as many of his statements indicate, although he certainly takes the whole responsibility on his single head, appears to have written; and on that account, we suppose, he feels himself authorized to address the Bishop in a tone of expostulatory remonstrance, which would otherwise have been quite insufferable in one of the subordinate clergy. Cowper describes in glowing terms the ancient priest whom Boadicea consulted:

"Sage beneath a spreading oak  
Sat the Druid, hoary chief,  
Ev'ry burning word he spoke,  
Full of rage and full of grief.  
"Rome shall perish:—write that word  
In the blood which she has spilt,  
Perish hopeless and abhorr'd,  
Deep in ruin as in guilt."

Mr. M'Ghee strongly reminds us of this angry Druid. The expressions, "*sage*," and "*hoary chief*," are not, perhaps, applicable to the letter; nor may the word "*sat*" suitably describe so restless and peripatetic a personage; but the rest of the passage, with the "*rage*" and the "*grief*," and the denunciations of "*Rome*," may be reckoned curiously appropriate.

The *rage* may be best conceived, by superadding evangelical enthusiasm to the utmost warmth of an Irish temperament. But specimens are safer and more convincing than descriptions. Let our readers feast upon the following:—

"This question is to be asked concerning another class, concerning five-sixths of the population of Ireland. 'CAN A SINNER DEPEND UPON THE REFUGES AND GROUNDS OF HOPE THAT THE CHURCH OF ROME PROPOSES FOR THE SALVATION OF MAN'S IMMORTAL SOUL AND BE SAVED?'

"To this, my Lord, I answer, if superstition, if idolatry, if one of the darkest developments of Antichrist that the earth has ever seen, if these can bring salvation to the sinner's soul, then is it to be found in the refuges of lies which the Church of Rome, the 'Mother of Harlots, and Abominations of the Earth,' proposes for the salvation of the soul

of man. I presume not, my Lord, to speak of individuals; I speak of principles. I cannot tell how many may be saved by truths which they may have learned and embraced *in spite* of the idolatry and anti-Christian superstitions of their Church. I know not how many God may 'have reserved to himself who have not bowed the knee to the image of Baal.' *But this I know*, that as surely as the salvation of the Lord Jesus Christ is the only refuge for the soul, the means of salvation propounded by Popery, are refuges of lies, of sin and death, and the sinner that lives and dies in dependence on them, *shall perish in his iniquity from the presence of his God.*"—p. 16, 17.

"The state of Ireland, with respect to the religious principles professed by its population, then, is this, my Lord; that five-sixths of the population are sunk in an anti-Christian idolatry, which brings not salvation, but perdition, to the soul of man; and there are vast multitudes of the remaining sixth, whose profession of religion is as far sunk in infidelity, as that of Popery is in superstition."—p. 17, 18.

Bishop Jebb is then soundly abused for a "*most melancholy exhibition of the principles of a minister of the Church of England;*" and we are told what an abomination it is

"to talk of 'a *very pious and attentive parish priest*!' a poor man who in direct proportion to the zeal with which he promoted the principles of his Church, was labouring in the work of Antichrist, and pillowing up the souls of his blinded fellow-sinners with the props of idolatry and superstition.

"To talk of *Divine Providence placing the souls of men under the care of such a pastor!* in any other sense than that in which Providence may be said to have placed men under any system of Heathenism or Paganism, in which he might be said to have placed the worshippers of Diana under the care of those who made silver shrines for the goddess! or the inhabitants of Lystra under the priests of Jupiter!"—p. 35.

Soon after, is a *tirade*, in which principles *partly* correct are perverted into error by the extravagant way in which they are enunciated;—

"Your Lordship having adverted to the state of our Church and country, I shall be excused if I venture to call your attention to the real facts of the case; and permit me to ask your Lordship, what is that iniquitous principle which is now laid down as the popular standard on which a government that calls itself Christian, ought to maintain an Established Religion in a country? It is this, my Lord—not that that religion is true—not that it is maintained by the Eternal Word of God—not that it is therefore the duty of a Christian government to maintain it on God's authority: no, but that it is pleasing to the majority of the people! Therefore, on this principle, if Mohammed, or Juggernaut, or the Sun, or the Devil, or *the Pope*, be the idol of Ireland, no Clergy are to be maintained who do not teach the religion of the people. There is hardly a newspaper in which this abstract principle is not laid down, and there is not a man of common observation who does not see, and know,



that it is the growing standard of public opinion, and that, according to which his Majesty's late Government were modelling their legislation for the Church of Ireland.

"Whence has this principle originated? How has a principle so at war with the very essence of the Christian faith—with the very vitality of truth—how has it been suffered to arise and grow up in the Church, so that the Senate of Britain can be brought to entertain and act upon it? It is through the *criminal neglect of the Bishops and Clergy*, my Lord, in this, that we have not held up the standard, the purity, the inestimable value of the principles of our religion—and proved that they were worthy to be established, by proving that they were worthy to be diffused throughout the land."—p. 44, 45.

But if we were to quote all the passages of this character, we should quote almost the entire publication. And yet men, animated with such a spirit, and breathing such language—language, how prudent, how moderate, how conciliatory!—are to form themselves into a Protestant Reformation Society, nay, *into a Church Missionary Society*:—such men are to go forth, as the Apostles of the nineteenth century, preaching and proselytizing, likening themselves, (in the name of piety and modesty!) to Timothy and Paul;—abjuring the rules of that establishment to which subordination has become a solemn duty,—abandoning the dull routine of quiet and ordinary ministrations,—scorning the narrow limits of pastoral and parochial localities. Oh! what can they do, but embroil a whole people, and, where the combustible materials are alas! already prepared, set a whole empire in conflagration?

At p. 65, the Bishop meets with a rub from the A.B. which is intended for an impressive castigation; and we beg to say, that the capital letters are not ours, but belong to Mr. M'Ghee.

"First, then, my Lord, your Lordship's statement of the ordination service appears to be CONTRARY TO THE VERY NATURE OF OUR SACRED OFFICE. Our office, if duly entered on, is undertaken in reference to a great principle, and not to a particular place."—p. 65.

Again,—

"On the whole, my Lord, as far as the Canons relate to the question, I have no doubt your Lordship will candidly admit that they furnish direct evidence against the whole tenor of your charge.

"Having, I must respectfully say, disproved your Lordship's premises, from the very Canons which you quote to establish them, it were unnecessary repetition to show how they must subvert the conclusions deduced from them."—p. 117, 118.

The Bishop is next asked,—

"What, if Bedell could see the power of Popery daring to suppress the Word of the Holy God from the National Education of the Protestant Children of Ireland; and not only a Protestant \*\*\*\*\*, but a Protestant \*\*\*\*\* (I spare your Lordship the pain,) sitting in Divan with Popish

and Socinian Doctors, to mutilate the Bible to the taste of Superstition and Infidelity, and to send forth their corrupted substitute for the Sacred Volume, as an apology for a religious education for the nation? What if he could see Popery, I will not say legislating for the Protestant Church, but trampling on all the powers of legislation, and on all laws, human and divine, to overturn it?"—p. 152.

The whole is summed up in a passage which we beg to submit to the serious consideration of the Prelates and orthodox Clergy of the united Church of England and Ireland.

"Do the Bishops take care that the Gospel is faithfully preached to the immortal souls in their Dioceses? Do the Clergy preach the Gospel of Christ to the immortal souls in their Parishes?"

"I answer, my Lord, fearlessly, and confidently answer, without advertg to the capabilities, or knowledge of Bishops or Ministers, *that they do not*. I say, to the reproach and disgrace of our Church be it spoken, that as far as respects the fidelity of Bishops and Clergy, nearly five-sixths of the population of our country are totally and universally neglected; they are left without an effort, to perish in ignorance of the Gospel."—p. 157.

And this is said in confutation, and partly in denial, of an objection urged by the Bishop of Down and Connor, as resulting from this Missionary preaching, "Is it not an evil that a public allegation should be made, as a ground for these proceedings; that many parishes are unprovided with competent Ministers; that there are many whose Ministers are ignorant, slothful, worldly hirelings, that care not for the flock; that many Ministers preach not the Gospel of the Lord Jesus Christ?"

In the same temper, we read of "every parish in Ireland containing an altar, around which a wretched population is congregated, to *sacrifice to the demon of idolatry, of superstition, of sedition, and of revolution*;" while of Protestant efforts it is pretty broadly insinuated, that "so far from bringing glory to God, *such apathy, and want of fidelity and zeal for the salvation of men, bring reproach upon his cause and name*." Mr. M'Ghee shudders at every rag of Popery with a kind of rabid horror—a kind, if we may coin the expression, of *Papophobia*; and in ascribing all imaginable mischief to the priests, (whose intermeddling violence we have, assuredly, no disposition to defend,) he is always falling into that disastrous error, *the endeavour to prove too much*; so that he reminds us often of that marvellous production, by Mr. J. Bellenden Ker, "*The Archæology of Popular Phrases, and Nursery Rhymes*," which is now spread out before us in its green honours of a second edition.\*

\* Little did we think ever to introduce to our readers the old "traditionary jingles" of the nursery as an ecclesiastical publication. But a change has come over what Mr. Bellenden Ker is barbarian enough to call "these unmeaning metrical farragos." "The

But here the question comes, has this hyperbolical school—the school, of which we hear, with loud and perpetual boasts, that, for

reinstated specimens," he informs us, "are not offered as *models of composition*, nor as the *effusions of superior genius*, but simply for that which I believe them to have been. To me they seem popular Pasquinades, elicited by the soreness felt by the population at the intrusion of a foreign and onerous church-sway, bringing with it a ministry, to which a goaded people imputed fraud and exaction."—p. 244. Alas! it is very hard to disenchant us of the happy memories of our childhood—to bid us unlearn the music of those rhymes which soothed our little cares, as we sat upon the nurse's lap, undreaming of criticism. We asked not to be disabused; we were quite content with the "exquisite pleasure of being well deceived." We had no wish to be initiated in these erudite mysteries; we had no suspicion of exoteric and esoteric meanings; and if these things be corruptions, we only wish that all corruptions were as good, for they are worth the "reinstated" originals ten thousand times over. But the march of intellect has walked fairly into the nursery. It is nothing now that the gentleman in Molière had been talking prose all his life without knowing it; for we find that, from our very infancy, when we imagined ourselves to be repeating delicious nonsense in English, we were discoursing desperately dull philosophy in high Dutch. Ah, unconscious reformers!—ah, ignorant that what "*the nurse had taught*" was so much against "*the priest!*" But what an auxiliary is Mr. Bellenden Ker to Mr. M'Ghee and his friends! They, at least, ought to be grateful; and as most of these strains, we believe, have been set to befitting tunes, they are in duty bound to sing them to their children, not in the base vernacular, but in the foreign and proper idiom. We, however, must be so incorrigible as to adhere to the vulgar tongue. We fear that we shall still listen to the affecting story of "*Jack and Gill*" almost with our old feelings of uncontrollable delight, but without troubling ourselves about "*the rector and the lawyer*;"—that we shall hear the touching pathos of "*Hush-a-by Baby on the Tree-top*," without diverging to the interpretation, "*Don't spare them, priest—storm at them in your best style*;" (see p. 270)—and the following catastrophe, however terrible, will not remind us of "*the poor man's call to the cloister, and the wretched condition of the bonded layman*":—

"As I was going to sell my eggs,  
I met a man with bandy legs—  
Bandy legs and crooked toes—  
I tripp'd up his heels and he fell on his nose."

With Mr. Ker, however, there is "nothing but suffers a Dutch change." By an ingenious turn, the fine philosophical poem about "*the man of Thessaly, who was so wondrous wise*"—almost as wise as Mr. Ker himself—is converted or restored into a pungent satire on the clergy; the domestic history, "*I had a little husband, no bigger than my thumb*," is a severe lesson for the friars; "*Little Tommy Tucker*," and "*Little Bo-peep*," and "*Tuffy the Welchman*," and "*Little Boy Blue*," and "*Charley over the Water*," and "*Goosey, Goosey, Gander*," and "*Hey, diddle, diddle*," and "*Diccorry, diccorry, dock*," are all stinging lampoons upon the priesthood and their priestcraft. Two specimens we subjoin entire:—

"There was an old woman, and what do you think?  
She lived upon nothing but victuals and drink;  
Victuals and drink were the chief of her diet,  
And yet this old woman could never be quiet.

"Daer wo aes een Ouwel-wije-hummend, end wo aet toe die hincke,  
Sij luidt op aen nutting Bot. Vied t'els, handteringh!  
Vied t'els handteringh! Wie Heer die kijf af haer die haeye heet;  
End je wet dies Ouwel-wije-hummend keije houdt nijver; Bijje quae heet.

"Wherever there is provision in store, there you always find a buzzing chantry [a church establishment]; wherever there are victuals and drink, this always limps after them. The burthen of the chantry song is how to make the most of the clodhoppers; itself an enemy to all handicraft, essentially hostile to all industry in others. As chief

the last twenty or thirty years, it has been prodigiously on the increase,—has this school, with all the freshness of its zeal, and all the ardour of its hopes about it, been able to put down the Roman Catholics; or *has the march of popery actually advanced, as if pari passu, with the march of ultra-protestantism?* Let our readers mark well, and ponder wisely, a note taken from page 151 of this very “Letter.”

“Let any man take the map published by the British Reformation Society, and look at the popish seminaries and chapels there presented to view, in their respective localities through England, Wales, and Scotland; let him look at the progressive increase of them for the last twenty or thirty years, and he will see that popery is growing faster than any two denominations of Christians in the empire.”—p. 151.

Our readers have now, we dare say, had enough of Mr. M’Ghee. Otherwise we might still add many more paragraphs, printed in the closest imitation of the original; as for instance, where, in speaking of the blood of the Redeemer, he denounces—

“The *antichristian* principle that that blood is not sufficient to save us

[upper hand], it brazens out those who call it the shark of the community; and you know these buzzing bodies hold honest diligence to be no better than madness [folly], and that they term the honest labourer, who works for all, rubbish [mean stuff].”

“To bed, to bed,  
Says Sleepy-head;  
Tarry awhile, says Slow;  
Put on the pot,  
Says Greedy-gut;  
We’ll sup before we go.

“Toe hed, toe bed,  
S’ eys Siel hij ’p je hued;  
Toe hare je er u y l s’ eys Louwe;  
Put aen de bot,  
S’ eys Greytig-guit,  
Fiel’s hope behoor wijje-gauw.

“Harken to the begging one—to the begging one! says the one who has the care of the soul ever in hand—the priest. Hasten to me, says the man of law. Strip the dolt, says the greedy rogue—the parish priest. All a true blood-sucker has a right to expect must be allowed to be due of the holy sly fox—the priest.

“The pasquinade seems aimed at the three branches of the tonsured profession, viz. the friar, the lawyer, and the regular clergyman, and refers to the share which each takes in the pillage of the countryman’s property. At the end, the regular clergyman is made to say he thinks he is quite rogue enough to be entitled to the whole of the booty, and not to share with such inferior thieves as the other two are, in his eyes.”

Alas! we had always considered this a gem among lyrical productions—a perfect, though brief, example of that very difficult species of composition, the dramatic ode—wonderful for the spirited rapidity of narrative, the nice discrimination of character, and the easy strength of expression, which, we hoped, would not shock the fastidious. Our only consolation is, that if ever some future archæologist should arise (*exoriare aliquis*) to translate Mr. Ker’s own sentences into English, he may discover, after all, that the “learned Pundit” was mistaken. At present, it seems almost enough to call up poor Porson from his grave, that it is a false and most unworthy sense of these familiar and homely favourites, which he put into elegant iambs.



without works, and *that works must be added* to purchase out salvation."—p. 170.

Or where, after quoting the text, "How can they hear without a preacher—and how can they preach, except they be sent," he breaks out—

"And O, alas! alas!! alas!!! my Lord Bishop, what becomes of the case, if those that ought to send, should rather hinder men from going!!!!"—p. 195.

Or where he informs the ignorant, benighted, unfortunate prelate whom he addresses—

"*Licenses to Ministers of Christ to preach the Gospel are an unnatural excrescence on a Christian Church, which are but the proof of some radical disease in her constitution.*"—p. 248.

But we stop. It is needless to dwell upon the arguments of Mr. M'Ghee. Their very basis is rotten. He proceeds upon assumptions altogether wrong. He mistakes, or rather forgets, the position of these missionaries from first to last. If men would undertake a warfare, as spiritual crusaders, against the religion of a land, let them go forth, and take the consequences. So went St. Paul and the rest of the Apostles, seeing the bloody crown of martyrdom before their eyes, when the world was overclouded with the darkness of heathenism. So went Wickliffe and Luther, when popery was in the ascendant; so went the illustrious band of our early reformers, not without the presage that they were going to the scaffold or the stake. So, again, went the followers of Wesley and Whitfield in the last century; and so likewise may go the disciples of Irving and Armstrong in our own day. But,—and how essential is the distinction!—they did not go *as part* of the ecclesiastical establishment of the country. They did not go, unsanctioned, uninvited, and perhaps unwelcome, into parishes already occupied by their brethren in the same ministry. The instances, therefore, brought forward by Mr. M'Ghee, are either quite beside the purpose, or they tell against himself. The itinerants of "*the Established Church Home Mission*" proceed, we suppose, with auxiliary and tutelary intentions. They go, we suppose, as protectors and allies. Their object, we suppose, is not subversion. But how was it, as we have just seen, with the Apostles and Missionaries of old? *They* went to attack, to shake, to overthrow, to uproot. Well, therefore, might *they* break through the rules, which they would have blushed to acknowledge, and laugh at the discipline, which it was their intention to destroy.

Still less shall we enter upon an elaborate discussion as to canons and statutes—the limits of episcopal authority—and the right of "ordination and jurisdiction." Not that Mr. M'Ghee

has made out a case upon any one of these topics. But the matter is really too plain for lengthened inquiry. What, in the name of common sense, what, not merely to the eyes of the Churchman, but to the eyes of the Dissenter, and to the eyes of the Infidel, must be the spectacle of Missionaries, *professedly belonging to a Church*, coming without summons—nay, against the expressed will of its dignitaries,—into places, where ordained Ministers of that Church have been regularly stationed;—neglecting the services of that Church;—for its form of prayers is sacrificed to the discourse of the itinerant preacher;—and throwing slight upon the temples of that Church;—for consecrated, or unconsecrated, ground is made matter of indifference. Why, the whole process—the very appearance of the men—is a libel upon the Church, and a triumph for the enemy; and every fulmination which is hurled against Popery, falls back upon the head of the Establishment, as a charge of inefficiency, and inertness, and uselessness. To our minds, the controversy—if controversy it can be called—between the Bishop of Down and Connor and the contumacious Bachelor of Arts, is decided at once by the obvious and immediate inferences which every rational being must draw. Nothing, if it be interdicted by the Prelate, nothing will authorize this strolling ardour, too often degenerating, by the way, into a mere chace of notoriety, which would not also authorize secession from the Church: and, besides, at a period when men have so many opportunities of making known their opinions through the press as well as from the pulpit, these eccentric and volunteered incursions can have no longer that plea of necessity, which might have justified them in times past.

As matters stand, they are not, and cannot be, justifiable. To what scheme of ecclesiastical polity do such proceedings bear a resemblance? Are they consonant with the spirit or the forms of the Church of England? Are they consistent with the regular action of an ecclesiastical establishment? Have they the *appearance* of conformity, or of dissent? Is soberness of doctrine likely to exist under such circumstance;—is exactness or stability of discipline even possible?

The force, therefore, of the Bishop's objections is untouched, and his positions remain impregnable. Well may his Lordship utter his protest *against the intrusion of unauthorized ministers*; well may he ask—

“Is it not an evil that the parochial Minister, to whom is lawfully committed the government of the Church, and the cure and charge of souls in his parish, should, without his permission, perhaps in defiance of his disapprobation, be molested in his ministrations, that he is to be seduced to give countenance to an unauthorized intruder into his fold,

and become a witness, perhaps a partaker, of the irregularity, or to be forced into a situation of estrangement, perhaps of necessary opposition, to a brother Minister of the Church?"—p. 179, 180.

"Is it not an evil that the character of the paid clergyman of the parish, is to be brought into invidious comparison with the gratuitous and unbought zeal, and the consequently greater sincerity and deeper conviction of the intruder?"—p. 184.

"That his hold upon the good will and affections of his people should *thus* be weakened, his influence among them diminished, and his ministrations depreciated?"—p. 185.

"That his teaching should be gainsaid and vilified, and the sobriety of pastoral and systematic instruction superseded by the rhetorical excitement of an occasional and passing address?"—p. 185.

"Is it not an evil that pulpit should be set up against pulpit—altar against altar? that all notions of Church government and religious union are to be kept out of sight of the people, and that they are to be taught by the example of their intrusive teacher to contravene the Apostle's injunctions, not '*to know them that are over them in the Lord;*' not to '*obey them that have rule over them, and submit themselves,*' but to despise their spiritual rulers, to '*speak evil of dignities,*' and to '*keep to themselves teachers having itching ears*?'"—187.

"Is it not an evil that instead of remaining content in their own lawful sphere of duty, and setting forth quietness, peace, and love, among all men, and especially among them that are committed to their charge, Ministers of the Gospel should be forsaking their own charge, and wandering abroad, sowing the seeds of necessary disquiet and dissension, among other Christian people in every parish and in every diocese, into which, without authority, they intrude?"—p. 189, 190.

"Is it not an evil thus to cause the body of Christ to be even more and more divided—to propagate and multiply schism—and to assist in causing it to be regarded rather as a matter of indifference than as a prohibited and condemned sin against God, and against the own souls of those who commit it?"—p. 192.

"Is it not an evil that the outward decencies and solemnities of public worship are to be disregarded—that without any preference of consecrated over unholy ground, any place where it is possible to collect a congregation, is to be employed for their ministrations altogether independently of any lawful authority, to appropriate it and sanction its employment for the purpose?"—p. 193.

"Is it not an evil that prayer, the great business of religious assemblies, should be discountenanced, and that the formularies of public worship should be mutilated or abandoned, in defiance of the law which enacts and makes obligatory upon the conscience of every minister of the Church, 'that at all and every time and times, when any sermon or lecture is to be preached, the common prayers and service in and by the book of Common Prayer appointed to be read for that time of the day, shall be openly, publicly, and solemnly read, by some Priest or Deacon in the Church, Chapel, or place of public worship, where the said sermon or lecture is to be preached, and the lecturer then to preach shall be present at the reading thereof?'"—p. 196, 197.

We have dwelt the longer on these topics, because our bile has been somewhat stirred to see a young man—for, in common charity, we take Mr. M'Ghee's youth for granted—publishing a remonstrance against a bishop of his Church, in answer to a solemn charge delivered by his lordship in his episcopal character, and insisting that his superior is wrong upon many important points of clerical regulation. In kindness to him, and for his future benefit, we would mention a remark, more valuable for the truth which it suggests, than for its particular expressions, which was once made, we believe, on a similar occasion—"A junior officer should at least throw up his commission in the regiment before he calls out his colonel."—But we are not writing an article upon Ireland. That task has been performed in some preceding pages. We would rather direct attention to general principles of Church doctrine and Church government. Unfortunately, England and Scotland, as well as Ireland, are furnishing examples of this Ultra-Protestantism, which is working grievous injury to the Protestant cause. And, in the first place, we must turn, with very considerable regret, to a production of one whom we are very far from mixing up with the common herd of the hot-headed and barking zealots of the day. We allude to a sermon, intituled "*The Divine Patience exhausted through the making void the Divine Law;*" the most emphatic part of its argument being, that the divine patience is exhausted, not by individual crimes, but by legislative enactments; and that it is time for the Lord to work "the work of punishment," because the nation "has made void His law" by the course of its policy. Surely, these are awful assertions for a clergyman to make: surely, this is perilous matter for a clergyman to handle. Wherefore, in taking up the publication, much were we concerned to see the distinguished name of Mr. Henry Melvill in the title-page. It strikes us, too, as neither so original in the conception, nor so fine in the composition, as the generality of his discourses. We are far from agreeing with every thing which Mr. Melvill has asserted; we think him often chargeable with rashness of speculation, inconsistency or uncertainty of doctrine, and overwrought colouring of style: but no one who has heard or read his sermons can deny to him the possession of the highest talents. We regret, therefore, his want of recollection, that there are certain lines, in which men of the highest talents will never stand first; for this simple reason, that they are sure to be out-heroded by persons of more intemperance and less reflection. Among these is the line of political declamations from the pulpit, and fiery descants about the devil and the pope. Such things ought really to be left to the insatiable hunters after popularity, whom we will not even indulge by a mention of their names.



We have no room for a lengthened criticism of Mr. Melvill's harangue. If we could afford the space, we might express an unfeigned sorrow that this celebrated preacher should not rest satisfied with the exhibition and development of the divine attributes as contained in the Scriptures, but should allow himself to say—

“ We have often told you that the long-suffering of God is wonderful, because *it indicates the putting constraint on his own attributes ; it is omnipotence exerted over the Omnipotent himself.*”—p. 5.

“ The grand thing is, that we ascertain a principle in the divine dealings, the principle that there is a register kept of the impieties of a land, and that too with the unerring accuracy of the Omniscient ; and that though, as the figures go on rapidly accumulating, God may bear with the land, and ply it with calls to repentance and overtures of forgiveness, yet when those figures present a certain array, they serve as a signal to the ministry of wrath, and mark that there are no sands left in the glass of divine patience.”—p. 12.

“ Vengeance is one way in which God works ; but it is a way of which we may declare that it is forced upon God, and not resorted to without the greatest reluctance. We find these expressions in the prophecies of Isaiah : ‘ The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.’ You observe, the work of wrath is a strange work, and the act of punishment is a strange act. God strikes, *but the striking might almost be declared foreign to his nature ; it is necessary for the vindication of his attributes, but can hardly be said to be congenial with them.* There is much in this to encourage the penitent, but not the presumptuous. God may be loath to punish, but nevertheless he will punish ; and I am only impressed with a greater sense of the tremendousness of divine wrath, when I find that the bringing it into act is *an effort* even to the Omnipotent. *How weighty must that be which God himself has difficulty in raising !*”—pp. 15, 16.

But it is the political spirit of the discourse which we regret to see embellished with Mr. Melvill's oratory, and recommended to imitators by Mr. Melvill's example. It is embodied in passages like these :—

“ We have spoken of the desperate jeopardy in which that land would be placed, if its legislature should so abjure the principles of Protestantism as to give countenance and support to the Roman apostacy. It would be time for God to work in *indignation and vengeance*, if a people, whom he hath marvellously delivered from the bondage of Popery, and whom he strengthened to throw off a yoke *which had kept down their immortality*, should give vigour, by any national act, to the corrupt faith of Rome, and thus reanimate *the tyranny which waits but a touch, and it will start again into despotism.* But we know what would be the business of all the righteous in that land, if they saw signs of the approach of such peril. We know that it would not become them to sit in calm expectation of the ruin, comforting themselves with the belief that God

would shelter his own people in the day of indignation. It would be their business to recall the memory of former deliverances, and to bear in mind how God has always chosen extremities, when there seemed least hope that ruin would be averted, for the manifestations of his care over his Church. It would be their business to remember, and to act on the remembrance, that the time for God, in every sense, to work, is the time at which men are making void his law."—p. 20.

"If, indeed, in the land of which we have spoken, a Protestant government were so to sacrifice every principle which enters into its constitution as to make provision for the propagation of Papal falsehood and delusion, we might justly fear that the time for intercession had passed, and that God must hearken to the voice pealing forth from the sepulchres of martyred thousands, and from the souls beneath the altar, *telling him the time was come for him to work as an avenger*. But so long, at least, as the land still held fast his Protestantism, and there was only the threatening of its being surrendered, we should feel that a vast responsibility was laid *upon the men of prayer, and upon the women of prayer*, throughout that land. Aye, and we should hope that the days of its happiness and its greatness were not numbered, and that measures, fraught with its desolation, because involving the compromise of its Christianity, would never be permitted to be enacted and enforced, if we knew that these men and these women were urgent in the business of supplication, and that from beneath every roof which gave shelter to God-fearing individuals, in the city, in the village, on the mountain, in the valley, was issuing the cry, 'It is time for thee, Lord, to work as a Protector, for they are making void thy law.'—p. 21, 22.

"'It is time for thee, Lord, to work.'—'They have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;' and the Judge of men must arise, and vindicate his insulted authority. But I know on whom the mark of deliverance will be set, when the men with the *slaughter-weapons* are commanded to pass through the land.'—p. 34.

Still, with many faults of taste, and with some interlocutory addresses to the Divine Being, strange, if not censurable, from their familiarity; as, for instance, "It would be into such a form as this that his reflections would shape themselves—*indeed, Lord, he hath made void thy law; therefore, as for me, I love thy commandments above gold, yea, above fine gold:*"—still, amidst these drawbacks, the sermon has several paragraphs breathing and glowing with high eloquence—the eloquence of reason, the eloquence of imagination, the eloquence of feeling. And hence we but grieve the more that it is disfigured by political allusions, *not*, we think, "*considered with care,*" however they may be "*pronounced with fearlessness.*" We grieve the more, because we entertain serious apprehensions—nay, we have present evidence,—that others will adopt a similar strain with far inferior discernment, until it almost becomes a fashion with a certain school of clergymen,

"To rave, recite, and madden through the land."

As an elucidation of our remarks, we select one specimen from a multitude before us, although taken, we allow, from a very questionable source. But if—for one evil of such publications is their irresponsibility—we may not fix upon Mr. Cumming all that “*The Pulpit*”\* puts into his mouth, our citations may at least stand as a sample of the kind of spiritual instruction with which it is the business of such publications to indoctrinate the realm. We may observe, indeed, that as an excuse for mentioning them, that their natural effect is to circulate every extravagance which attracts notice, and spread that ultraism in religion of which we complain.

The Rev. John Cumming, M. A. preaches a sermon for the British Reformation Society, at the Scottish Church in Crown Court; and takes for his text the awful exhortation in Jeremiah, “*Put yourselves in array against Babylon round about, all ye that bend the bow shoot at her, spare no arrows; for she hath sinned against the Lord.*” The charitable exordium is, “*There can be no question, my Christian Brethren, that Babylon is the type and emblem of the Popish Apostacy;*” and of course, the mild inference is, that all, which, by the special interposition of the divine command, was to be done for the destruction and extermination of Babylon, is to be done for the destruction and extermination of Popery,—and, in *fairness of argument* as deducible from the text, although we, of course, do not suspect the orator of an extent of meaning so atrocious—of the Papists. Not content with the legitimate affirmation of the undeniable truth, that it is a sad and criminal thing in the Church of Rome to refuse or discountenance the free and general perusal of the Scriptures, Mr. Cumming presumes to add,—

“*We do think that this apostacy has herein been guilty of the sin against the Holy Ghost; and we are borne out in this awful charge by the fact, that*

\* *Quousque tandem abutere, &c.* How long, we may well ask, is Christian patience to be abused? In the brief preface to Mr. Melvill’s sermon, we find it declared, “the author would take this opportunity of saying, that he is not responsible for sentiments contained in sermons printed under his name in various periodicals. *It is not only without his consent, but in spite of his repeated remonstrances, that what he preaches is thus continually published, or rather, continually misrepresented.*” And yet, we understand, these devout and most conscientious plunderers have since printed his discourses, as swimmingly, as remorselessly, and in as quick succession as ever. We know of another instance, in which a clergyman delivered a farewell address to a congregation, whom he was about to leave; and during the time of divine service little placards were distributed in the church, announcing that the sermon was to be printed; and, although the clergyman then stated a determination to publish it himself, he was actually anticipated by these people, and frustrated in his intention. And yet they are the religious, *par excellence*. The end is to sanctify the means: and they thus, at the very best, do evil that good may come, living by a pirated piety, and diffusing their evangelical principles by the commission of a palpable theft. When will they listen to the injunction, “*Let him that stole steal no more?*”

to *Babylon* no overture of peace, no promise of mercy is sent in the Scriptures, but threatenings and destinies of blackness and wrath for ever and ever. Adam defaced and marred the pages of the book of creation, which beamed forth the glory, and the majesty, and the goodness of the Almighty; but popery has mangled and marred the pages of inspiration, which do contain the brightness of the glory of Jesus. Adam sinned against *a creation God*, but popery has sinned against *a revelation God*."—p. 126.

"Popery finds a sphere for every native propensity of man, and withal it pledges a sure reward in eternity. It gives full scope to every depraved desire, and nevertheless holds forth unblushing promise of glory. *It shows how men may live as devils, and die as angels.*"—p. 128.

"You are now to make an *active and aggressive* movement on the battlements of Rome. You are now to open on her heaven's artillery. You are now to urge forward that ploughshare of God's truth, which will turn up her foundations to the withering influences of the winds and rains of heaven. If popery be not actively kept down, it will rapidly spring up. It is a creed indigenous to our nature. This array *commanded in the text*, was formed by the Waldenses, when they dashed like waves of the sea, against the strongholds of popery, and retreated like the same, strewn with the wreck of beauty, and strength, and health. This array was formed by the continental reformers when they sent forth the sound of the glorious gospel which destroyed the walls of Babylon, and razed some of her strongest bulwarks. This array was also formed by the English reformers when from the flames, and from the floods, and from the teeth of the lion, and the fangs of the serpent, they snatched the oracles of inspiration, and opened their blessed pages in the midst of open day; and it will be a revival of their spirit and their times *if we can prevail on the clergy of the three establishments to preach as becomes them* ON THE FOURTH DAY (SUNDAY) OF OCTOBER, 1835, which is the third centenary of the completion and publication of the first English Bible by Miles Coverdale, on the glorious privileges and blessings of the Reformation. This array was likewise formed by the Scottish reformers, when they so thoroughly rooted out the man of sin from the land, that in 1641 there were but one aged Roman Catholic priest in Scotland, and about ten families professing the popish faith. Thermopylæ, and Marathon, and Trafalgar, and Waterloo, are not meet to be mentioned in the same breath with these glorious triumphs, these embattled arrays of the noble army of reformers; and the names of Cæsar, and Themistocles, and Alexander are not worthy, &c."—p. 129.

"'All ye that bend the bow shoot at her, and spare no arrows.' This appears to me to be the Spirit's call to the ministers of the gospel. It is on them especially that the duty devolves of standing on the watch-towers of Zion, and of taking the lead in all the battles of the Lord. They are to bear forward that consecrated banner, under the inspiration of which are marshalled the saints of the Most High; and on no account to retreat till they are called from the arena of contest to the victor's laurels and the victor's rest. *Never will the Christianity of our Protestant people rise to its spring-tide strength while the Christianity of our*



*Protestant priests continues so low and so superficial.* Let us, then, 'spare no arrows!' Let us use all legitimate weapons. These arrows are mentioned in Psalm xlv. 5, 'Thine arrows are sharp in the hearts of the king's enemies.' Some of these are feathered with love, and some with wrath; some are the terrors of the Lord, and others are the mercies of the Lord. We are to take one and all from the armoury of heaven, and whether *they produce plagues* or wound but to save, we are to shoot them against Babylon."—p. 129.

Alas! plagues in abundance they will produce! This is something beyond the "*perfervidum ingenium Scotorum*:" it is almost the very spirit, which, in sterner and darker times, would have subjected a religious opponent to the flames. But Mr. Cumming has not yet exhausted his shafts, or emptied the quiver of his wrath.

"The present crisis calls aloud for active and vigorous efforts. Spare no arrows—support every society that bears upon popery at home, aid and strengthen especially the British Reformation Society, which, in my opinion, is a noble and scriptural array—a glorious phalanx—a *mighty vantage ground from which we may shoot the arrows of the Lord against Babylon*. If we come short in our efforts now, we shall have to lament our neglect, when *Babylon has reared her blasphemous head, diademed with the crowns she has filched from heaven and earth, and drunk with the blood of martyrs*, and rejoicing in the strength and maturity which your apathy and liberalized notions have ministered to her."—p. 130.

The true criterion of such sermons is to be found in the question, with what feelings will those who hear them leave the temple of God? Will it be with gentler tempers? Will it be with holier dispositions? Will it be with that mind of Christ, with that spirit of the gospel, which urges us to "bless and curse not," to love and not persecute? We tremble for our country, when we see these exasperating harangues—the more exasperating, because by no means destitute of a rhetorical ability and power—backed by the machinery of a public association. What good, we ask with a solemn foreboding, what possible good can be accomplished by reviving names and terms which were bandied about in the first fury of the struggle, when men burnt one another, "thinking to do God service?" Will truth be best recommended, or error best encountered and most surely vanquished, by heaping virulent maledictions, unsparing, indiscriminate abuse, upon that religion, which was for centuries the faith of almost the whole of Christian Europe;—the faith of our ancestors, the faith of Pascal, and Fenelon, and Bossuet, and Bellarmin, and Sir Thomas More:—the faith of the monks of St. Bernard, and the sisters of Charity; and which, amidst its melancholy adulterations and corruptions, retains so many of the common elements of orthodox belief? To us at least

it is a frightful image to think of our own forefathers as excommunicated from heaven, and devoted to everlasting perdition!

And what *has been* the effect? If the condition of Ireland is to be evidence, do we find that the cause of Protestantism has been placed upon firmer ground and in a more secure position by the flaming zeal of these its itinerant and self-constituted defenders? Is Popery paralyzed, or weakened, or alarmed? Do we find crowds of converts flocking over to the standard of its adversaries? On the contrary, it is a matter, as we have traced from the documents put forth by the Reformation Society itself, capable of statistical proof, that the greater feebleness of Protestantism, and the more rampant exultation of Popery, have been almost contemporaneous and commensurate with the exertions of this Quixotic itinerancy.

It was hardly possible, in the nature of things, that the result should have been different. Popery will inevitably fall before the spread of education, the general diffusion of knowledge and intelligence, the recognition of the just rights of the human understanding, and the gradual influence of truth, firmly, charitably, temperately asserted. But Popery will not fall before the efforts of men, who contrive to make Protestantism as intolerant and as unreasonable as itself,—of men, who do nothing to convince, and every thing to exacerbate; and whose first care is to issue a mere volley of invectives, at which the blood of a Roman Catholic must boil with a thrilling indignation.

Unless experience is to be altogether thrown away, the past and the present may warn us as to the future. It may be difficult, by any line of conduct, to preserve from decadence and ruin the Protestant establishment in the sister kingdom: but to encourage the designs of these well-intentioned, but most mistaken enthusiasts, is, humanly speaking, to leave it without a chance. They will proceed as a moving tragedy, exciting terror and pity at the same time in the sober-minded members of the community. The regular clergy of our church can scarcely regard them without suspicion: and the Romish priest must look upon them as so many peripatetic incendiaries, while he feels that *he* too may wave his torch, and fling his firebrand. Ay, and from their numbers, and their sway over the populace, the priests may do these things with a ten-fold effect; while they may now be enabled to throw into their most savage attacks, a tone of retaliation and even self-defence. Thus Dr. M'Hale, the titular Archbishop of Tuam, and one of the most vehement and scurrilous of his order, can find a place, even amidst his account of the destitution and famine of the peasantry, for a sore and choleric attack upon the Protestant church: nor can it be

doubted that, in the struggle, not of reason but of passion, for such, alas, it is, the Papists will have a tremendous advantage, and the Protestants may suffer an irreparable loss. Indeed, unless some arrest is laid upon political and spiritual extravagance, within five years, Protestantism and Protestants may be expelled, or exterminated, throughout the unhappy and almost doomed provinces of Ireland, amidst the most awful scenes of violence and bloodshed.

In England, the chief mischief at present accrues to the Church, in the discredit which fanatics cast upon it by their virulence, and the stabs which they inflict upon it by their slanders. We scarcely ever take up one of their publications without meeting with some truculent libel upon the establishment as it exists. Be Mr. M'Ghee our witness: be Mr. Cumming our witness: be our witness the anonymous author of a precious Pamphlet, styled, "*The present Position of Church and State described, the causes assigned, and the remedies proposed by a Clergyman of the Church of England.*"

Let us hear how this "*Clergyman of the Church of England*" can speak of his brethren. The majority of them he describes, as

*"The prelates and clergy and laymen, who entertained what are called HIGH CHURCH sentiments and feelings, with scarcely any doctrine at all, or, what is more lamentable, with DOCTRINES DIRECTLY OPPOSED TO THE FUNDAMENTAL ARTICLES OF THE CHRISTIAN FAITH, although they call themselves, or are UNRIGHTEOUSLY called, orthodox."*—pp. 28, 29.

A note is subjoined, which commences thus,

*"WITNESS A HOST OF TRACTS PUBLISHED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, besides volumes of printed sermons, and works, and sermons innumerable delivered weekly by that class of churchmen from the pulpit."*—p. 29.

We are moreover informed,

*"It is not at all surprising that by the lapse of ages and generations, and the vicissitudes, whether disastrous or beneficial, during the same, that many things which now appear unfair and unequal, should be susceptible of, and greatly need a just and equitable improvement; nor is it surprising that in turning as the nation did from Popery to Protestantism, the many who were only convinced and moved by the abominations the Papists had committed, and not by a change of heart, should like to possess and retain the lucrative offices and places the Papists had created, and that there never should have been a set of men, from that time until now, to PERFECT THE REFORMATION which Cranmer and other martyrs and confessors, it is said, entertained in their hearts.*

*"THEREFORE is it, that the sinecurist indulges in luxury, while the hard-working clergyman is starving in penury. The worldly, fox hunting, and dancing clergymen, and sometimes the godly clergymen*

also, because of government and other patronage, are in many instances, holding two or three livings each, or even more preferment; while their curates, who do the work, are frequently not paid the interest for the money spent in their education"—p. 43.

But the "*Clergyman of the Church of England*" is not satisfied with mere general accusations; he rejoices to specify facts and names.

"The writer *dined with two brethren* at Matlock, during the summer that is past, who told him that the dean of Lincoln is taking annually from that and a few of the neighbouring villages, about six thousand pounds a year, though he has not visited those parts for ten years past. One of them was curate in one of these villages, for the whole duties of which he is paid ten shillings a week, or twenty-six pounds the year! He keeps a school to make a living!"—p. 45.

A pleasing sample of the conversation of these gentlemen at or after dinner.

But the "*Clergyman of the Church of England*" flies at higher game than the Dean of Lincoln.

"It has even been currently reported (with what accuracy I cannot tell,) that the Primate of all England has finally resolved and declared, 'that there wants no reform in the church' or 'that he will patronise no reform of the church.' If this be true, the thing is ominous! It will easily be called to mind that the first minister of the crown, after he had proposed and carried the Popish Bill, said in his place, 'I'll have no reform:' Ah! but he had given up his strength like another Sampson, by his spiritual fornication with the HARLOT OF BABYLON, and therefore the reform was forced upon him, when his strength being given to the harlot and her friends, he could in nowise stand, but fell, before both it and them."—p. 47, 48.

What wonder, then, is it that the following is the clergyman's deduction; in which, by the way, we have the happiness partly to agree with him?

"Of the many enemies, who are now waging war against the Church of England, there are none to be compared to those within her pale! It is true to the letter in this case, as our Lord said, that a man's foes shall be they of his own household. Matt. x. 36.

"Her true friends are those whose minds are equally balanced."—pp. 46, 47.

Our readers will, perhaps, like to see what it is to have a "*mind equally balanced*:" the "*Clergyman of the Church of England*" being himself not merely the commender of that excellence, but "the great example too!"

In his production, as the title page signifies to us, the cause of our position is assigned, and the remedy proposed.



"The CAUSE of this trouble or consternation, in both departments, is assigned; and it is proved by facts to be, the abolition of all Christian tests, and the admission of Roman Catholics and Infidels, as such, to the Commons house of Parliament."—p. 65.

"The REMEDY proposed, therefore, is, *the retracing of those steps which have led us into so great difficulty*; in other words, the *repealing* of those measures which broke down, which unchristianized and unprotestantized, the constitution."—p. 66.

Now, upon these matters, we confess, very much might be said. But discretion tells us, that, in our actual circumstances, it is idle to open afresh the wounds which we cannot heal. What is past, is past; and for ourselves we would always be the more careful what we concede, because we believe that concession in general is almost from its very nature irrevocable. Power, when once abdicated, can scarcely ever be resumed. At any rate, insults are not arguments. *Cui bono*, then, such paragraphs as these?

"What an accession was made to the Commons House of Parliament by thus opening the doors to *lewd fellows of the baser sort*! (Acts xvii. 5.) of whom it is nothing but truth to say, that, on subjects the most serious and awful, again and again have some of them systematically laughed and ridiculed."—p. 7.

"No longer countenance to that hot-bed of sedition and lies, 'Maynooth,' can be given; but it must be abandoned, or levelled with the ground—not hurting a hair of any man's head, but only checking the means of vending poison and desolation to the souls of the king's subjects."—p. 70.

"Now, my dear Christian and Protestant brethren, who are lovers of your country, your religion, and your God, consider what I say, and the Lord give you understanding in all things! Is it that you desire to promote *temperance, sobriety, and chastity*, among your fellow-subjects? Tell me, how shall you really do so, if you set not your faces against *Popery, the parent of licentiousness*, and against infidelity, which is the enemy of all godliness and the betrayer of all virtue, in the higher places of the state as well as in the lower places of society? In other words, tell me, what can you do without the REMEDY proposed."—p. 74.

But although "the first genuine conservative measure, and without which all others will be found ineffective and useless, will be THE REPEAL OF THE ROMAN CATHOLIC RELIEF BILL—" 'I know what I say, and whereof I affirm,'"—still this is by no means all.

"The Church can neither be preserved nor reformed *until first the repeal of the Roman Catholic Emancipation Bill is proposed, and supported,*

and carried. If this cannot be done, then the only hope of safety to the Church is *her secession* from such a state, the revival of the convocation of her clergy, and the honest and earnest setting about her own reform—a reform which her heads can only devise and righteously effect, by giving diligent and affectionate heed to the testimony of *her laborious servants*, and the necessities of her destitute people in all parts.”—pp. 48, 49.

For this purpose an unlimited multiplication of proprietary chapels is advised, that the principles of the Voluntary System may be sown, *broad-cast*, in the very midst of the Establishment; “*in accordance*,” perhaps, “*with the sentiments and feelings of Nonconformists, of blessed memory*.”

“The power to do so great benefits has not been with ‘the Body,’ the Church,” headed or subscribed with the approval of the bishop, or ordinary; but a *preventing* power has been vested with every individual incumbent.”—p. 50.

*Hinc lachrymæ!* And hereupon “the Clergyman of the Church of England” has recourse again to his personalities, and relates a story, the *literal* truth of which we must beg leave to doubt:—

“It is but the other day that a clergyman (whose testimonial was signed by three of the London clergy, not inferior, touching reputation, to any, and with which the bishop was perfectly satisfied, for indeed this clergyman then held his lordship’s license to a chapel in London) was resisted by an incumbent, and finally ejected, and the chapel doors were shut; and they are now only re-opened upon the minister who serves consenting to and signing a bond of that incumbent’s dictation, ‘that he will not visit in sickness, even during the absence of the incumbent or his curate, the members of the congregation to whom he ministers every Lord’s day, on pain of forfeiting TWO THOUSAND POUNDS.’”—pp. 52, 53.

Moreover,

“There are also instances of ministers and their congregations being prevented joining the communion of the Established Church by incumbents. One occurred about two years ago at Reading, when a pious and excellent man, with his large and influential congregation, desired to be united, and with the entire approbation of the bishop of the diocese; but which was effectually prevented by the unreasonable demands of the incumbent, which rendered the same impossible.”—p. 51.

May we not submit this account to the notice of a poet and divine who has lately been promoted by Sir Robert Peel?

“The Clergyman of the Church of England” has the additional honour of being a correspondent of some newspaper called “*The*

*Record*;" and writes, it would appear, as the organ and representative of a body.

"Mr. Editor,—After a *providential*, and not a concerted interchange of thoughts, between a number of clerical and lay brethren, it devolves on me to request in their behalf, though for an object far more important, that you will give publicity to an opinion in which they all concur.

"It is their decided conviction, that peace and safety to the Protestant establishments of England, Ireland, and Scotland, can never more be insured, so long as a Roman Catholic is found in their legislative assemblies."—pp. 39, 40.

In another of his letters to the same paper, he praises the lucubrations of the Rev. R. J. M'Ghee—for it must be owned that these gentlemen never desert one another, but preserve the closest connexion—and seems equally alarmed with the worthy A.B., lest "the nation, being wilfully and obstinately marked on the forehead with the Papal and Infidel beast, become desolate, afflicted, ruined, destroyed, smitten of God, accursed!" (p. 42), and "*from the heaven of her privileges should be thrust down to hell.*"—p. 77.

In this letter he first asks, "Is there not a cause? If I may use a figure, is *there not a Jonah in the vessel?*" and then, having ascertained the fact, begs to inquire "whether the Jonah in the vessel, which we feel and know to be in imminent danger, be not certain *dignitaries in Church and State?*"—p. 22.

But we are sick of such diatribes. However, as the author has favoured us with a note, requesting our opinion of his pamphlet, and pointing out particular passages in which its sentiments are condensed, we are constrained to inform him that it strikes us as a farrago of pestiferous rubbish; and that we dislike it the more for the very injudicious, and improper, and almost profane, admixture of scriptural expressions and allusions.

The worst is, that we are thrown upon a crisis, when zeal *must be ruinous* without prudence, and even mere folly has the power of doing much harm. We know that we are on delicate ground; but we are careful to advance no statement which we could not substantiate by almost countless quotations. There are clouds and storms of disaster hanging over us, not merely from the enmity of Dissenters and Roman Catholics; but from the Ultraism of men who are not contented with the doctrinal state of their own Church. From the ranks of these men a loud and general outcry has been raised against the false or impoverished theology of the mass of the Established Clergy—a loud and general outcry has been raised, that they have not been true ministers of God or faithful expounders of the Gospel—a loud and general outcry has been raised, that "*the Protestant Reform-*

ation is incomplete." Alas! if it is to be completed by such men as Mr. M'Ghee and his friends, we can anticipate too well what will become of the Church of England!—if it is to be completed by a blind impetuosity in politics, joined with a shallow exclusiveness in religion, by absurd and angry statesmanship blended with rash and partial divinity. Alas! we discern in men like these no sobriety, no evenness of mind; we discern nothing steady, nothing well-balanced; we discern nothing of the firm and moderate caution by which our Church has been distinguished. We see little more than painful oscillations between intemperance and fear. Thus, on the one side, we are beset by theorists who would amalgamate in the same nominal Establishment professors of the most opposite principles—Papists, Protestants, Episcopalians, Presbyterians, Independents—perhaps Socinians and Unitarians; on the other side, by enthusiasts, who, if others are unwilling to walk upon their peculiar causeway of dogmatism and phraseology—a causeway well-nigh as narrow as the bridge of Al Sirat—would almost deny them to be fellow-Christians, or capable of salvation. The worst, however, is, that the conduct of these latter persons is as inconsistent, as it is violent. In one hour, they are fraternizing with the Methodists; in another, they are pealing their tocsin against Nonconformity;—in one hour they are thundering anathemas against the Papists; in the next, they are virtually aiding the seceders and self-conceited philosophers, who would tell us that the science of government is exploding the barbarous doctrine of Ecclesiastical Establishments, and who, in the present state of public opinion, are far more to be dreaded than the Roman Catholics:—so that these railing polemics scarcely ever strike a blow, without managing, either by accident or design, to wound the Church and its orthodoxy as they brandish their weapons.

And the irreligious portion of the community, the Nonconforming congregations, the opponents of the Church in general—do they not all rejoice in these things? They rejoice with a mighty and undissembled joy. Do they not take advantage of these attacks? We will give one instance, out of the hundred which we might bring forward, of the advantage which they have taken. Before us is a slight pamphlet, consisting of two letters reprinted from the *Morning Chronicle* newspaper. The second of these letters, on the *Voluntary Principle*, addresses itself, with an *argumentum ad homines*, to the Evangelical Clergy:—

"I am not, you will observe, expressing any opinion on the abstract question of the necessity or possible advantage of a religious Establishment, but commenting on the actual Church Establishment of this country. Now, then, I would say to you, with deference, take an



impartial view of the English Church, through a duration of nearly two centuries, and at the present time. You well know that, with all its amplitude of powers and means—its many thousands of consecrated teachers, of all degrees—its occupancy of the whole country—its prescriptive hold on the people's veneration—its learning, its emoluments, and its intimate connection with all that was powerful in the state—it did, through successive generations, leave the bulk of the population, for whose spiritual benefit it was appointed, in the profoundest ignorance of what *you* consider as the only genuine Christianity.”—pp. 20, 21.

“ You gladly retreat from this point of review, and take your stand on the present state of the Church, in which you say that a better spirit is at last arising ; and therefore you would regard its supposed fall as a dreadful calamity, involving little less than ruin to the cause of religion in the land. By this better spirit, I must understand you to mean that many ministers like yourselves are appearing in the Church who inculcate religion in that form which has fixed on you and them, for praise and opprobrium, the distinctive epithet *Evangelical*. I believe you all insist on the vast importance of exhibiting religion in that form ; *declaring the doctrines so distinguished to be of the very essence and vitality of Christianity ; insomuch that the contradiction or suppression of them radically vitiates a minister's religious teaching*. But now let me remind you what a small minority, notwithstanding all the recent accessions, you form of the ministers of the Church ; and seriously ask you what you can deliberately think of the principle and tendency of an institution under the appointment and sanction of which, perhaps, six-sevenths or more of the religious instructors are, as in your judgment they must be, misleading the people in respect to infinitely the most momentous of their concerns. Are you never, in your pulpits, when solemnly enforcing the Evangelical principles, intruded upon by the image of the many thousands of congregations listening, at that very hour, to doctrines virtually or avowedly opposite to yours, in churches which they attend in the undoubting confidence that the religious ministration in an institution sanctioned by venerable antiquity, and all the authority of the realm, must be right ? On retiring, you have to strike the balance between the good and evil effected on the selfsame Sunday by the institution which you extol.”—pp. 22, 23.

“ But you, even you, with *all your sorrow that the Establishment is fatally treacherous to its momentous trust*, are still more zealous for its permanence, in the professed hope that the Church, which should all this while have been converting the people, may at length be itself converted. Strange idea, methinks !” —p. 28.

“ What will you be thinking, all the while, of the contrary and counteracting effect of the *spiritually dead* condition (your own phrase) of the *un-evangelized* portion of the Church, which will for a long time, at all events, retain you in the hapless condition of the captives of Mezentius ?” —p. 30.

“ On such a survey of the Ecclesiastical system, I hope you will pardon an old observer *for presuming to dissuade you of the evangelical*

*party from joining chorus in the language which profanely affects to identify the fate of Christianity with the stability or fall of an institution which, by your own declaration, unites the Manichæan principles—but without their equality.*”—p. 31.

Comment must be superfluous. The inferences will suggest themselves.

Even as we write, we see a meeting announced for the 20th of June, at Exeter Hall, where the Rev. Robert M'Ghee and the rest of the fraternity, are to explain the true principles of Popery to "*Protestants of all denominations*;" and where, we suppose, a grand confederacy is to be formed of the foes of the Papal Antichrist, the Church of England being merged in the general mass, as one sect among many. This smaller evil, however, must be borne; so that the provincial actors may have the opportunity to come *starring* upon the London boards;—starring, yet not content to shed a tranquil light as fixed constellations; but preferring to travel about as erratic planets; or blaze, like fiery comets, big with trouble and change\*.

We call this spirit *Ultra-Protestant*, as a designation much more appropriate than evangelical; since we look in vain for any real conformity to the temper of the Gospel; and we would fain believe that the heads of the evangelical party in England are ready to disclaim it. And, in fact, it is the activity of hatred with which men start away from Popery, which makes them overleap the truth. There is to be no medium. Popery is wrong—such appears to be the mode of argumentation—Popery is wrong: therefore, that which is the farthest removed from Popery must be right. The conception never seems to enter within the scope of this strange philosophy, that one extreme may be as erroneous and as pernicious as another.

Yet if these extremities prevail, the man in the United Kingdom, who will have most reason to rejoice, is Mr. O'Connell. The effect of such mistaken policy is, in Ireland, to play into the hands of priests and demagogues; and, in England, if its career

\* Since our remarks were written we have seen several accounts of this meeting as having actually taken place. It appears to have turned out much as we anticipated—a thing of boisterous confusion, heated declamation, and idle challenge—that is, idle in England, but terrible in Ireland. The speakers, we believe, were all Irish or Scotch; and will they derive no lesson from the non-attendance of persons, who, in more judicious measures, would be happy to support them? What a pity it is, we must repeat, that these men are so eloquent! Their oratory is their snare; and every trope is a misfortune. Have they no duties at home? Alas, what good can there be, in attempting to create in England the same fever of agitation, which is burning in the sister kingdom with so intense and delirious a rage? We cannot but think—while the common and legitimate channels of expressing opinion are all open and at hand—that such meetings are calculated to do serious mischief, although some excellent persons might be present, and so respectable a nobleman as Lord Kenyon might preside.

be unimpeded, to unhinge the whole frame of our ecclesiastical constitution. In such a state of things, we can foresee, for the Church, only schism and calamity; for the empire, only dismemberment and decay; for the people, only discords and convulsions; and for individuals, only the loss of true religion, absorbed in the scorching heat of feuds and controversies. Like begets like: violence is the parent of violence. The rancorous and factious turbulence of the Romish Priests inflames the rage of their opponents, and is inflamed by the almost equal rancour of those opponents in its turn. And if the animosity of the Priests is embittered, we cannot marvel that the fierceness of a subservient multitude should not be softened and civilized by the thriftless prodigality of insults and contumelies lavished upon their creed.

In short, we are, as we have ever been, ardent and earnest friends to the principles of the Reformation, ready to do all and sacrifice all for their maintenance; but we would have Roman Catholics and Protestants treat each other as fellow-men and fellow-citizens, not hunt each other like wolves. We regard the system of the Papacy as politically despotic and spiritually perilous, and, when developed in its worst shape, as under both aspects baneful and destructive; but, for that reason, we the more lament the ebullitions of Messrs. Cumming and M'Ghee, and decry the course which such men are pursuing. We wish to see the Roman Catholics converted to a purer faith: this, however, is not to convert, but to irritate. We wish to see Protestantism triumphant: this, however, is not to crown it with triumph, but to render it odious. We wish to see our institutions unimpaired and inviolate: this, however, is not to preserve, but endanger, to bring our establishments into disrepute, and to throw the most painful embarrassments in the way of our conservative statesmen. Would that these enthusiasts could take a lesson from Mr. Blunt, of Chelsea, where, in a sermon appended to his discourses on the doctrinal articles,—a sermon firmly defending the Church, without judging or maligning its opponents,—he says:—

“In the disputes which have latterly agitated, and are at present agitating, in so violent a manner, both Dissenters and Churchmen, I have taken no part. The subject has never been, however distantly, alluded to from this place—first, because I have always felt that the plain and simple topics of Scriptural instruction afford sufficient, and far more than sufficient, occupation for these brief and hallowed opportunities; and that if, during the week, the minds of men are exercised, as they must ever be in this great metropolis, in the toils of labour, or the vicissitudes of trade, or the anxieties of professional duties, or the conflict of political opinions, the Sabbath ought to be a day of mental repose, as well as of bodily rest; that no harassing or irritating topics

should ever be permitted to interrupt its hallowed hours; and that, above all, no subject, no word, no thought, should cross the mind, while in the house of God, which does not, as the word of God expresses it, 'make for peace.'—p. 234.

"It is unnecessary, we hope, to add, that nothing which shall be spoken on the present occasion shall be in any degree at variance with feelings such as these: that called upon, as I conceive myself to be, by the passing events around us, to endeavour to defend the Church, of which I am a very humble, but attached and devoted member, I obey the call, with the fullest conviction that 'the weapons of our warfare are not carnal;' that unless we bring to the task a really charitable feeling towards those who differ from us, and an earnest desire to avoid all fierce, and angry, and bitter controversy, the God whom we serve will withhold His blessing, and we shall run and labour in vain."—p. 236.

We are glad to borrow these quotations on several accounts; more especially, as their introduction may serve for another testimony, that we would not confound with the fanatics of the hour the able and excellent men who adorn the evangelical party in the Church, although there may be points of difference between that party and ourselves. We would rather call upon them to use their influence in a case where our exhortations would be wasted. We would call upon them to impress upon zealots, who are dealing about fury and condemnation, "that the wrath of man worketh not the righteousness of God:" to impress upon enthusiasm that, in religion, as in all other matters, extremes meet; and that the superstitions of Solifidianism may be found closely bordering upon the superstitions of Popery; inasmuch as it matters little, in the effect upon public morality, whether a criminal may receive absolution from the priest, or an atrocious murderer may go with holy rapture to the gallows, as assured of pardon and reward, as if his whole life had been irreproachable. We would call upon them to urge, that there is no inconsistency in asserting both justification by faith and the necessity of good works; to inculcate a sound comprehensiveness of doctrine, and a courageous meekness of demeanour; but, most of all, to assist in driving back those billows of turbid folly and boisterous violence,—half filth, half froth,—which may otherwise overwhelm every landmark of pure and rational belief, and in saving the Church from distraction and overthrow, by presenting it with a front towards its adversaries, bold and yet calm, intrepid and yet gentle, prepared to meet and vanquish all its difficulties by a prudent vigour and a tranquil magnanimity.

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- ART. IX.—1. *Abstract of Education Inquiry.* Ordered by the House of Commons to be printed, 20th March, 1835.
2. *Resolutions respecting Education.* Ordered to be printed by the House of Lords, 21st May, 1835.
3. *The Speech of Henry Lord Brougham, in the House of Lords, on Thursday, May 21, 1835, on the Education of the People.*

THE document which stands at the head of this article, we may venture to say, is the most important of its kind which has ever appeared. And, certainly, its introduction to the public is at least as extraordinary as the thing itself. It has had the honour of being proposed as the basis of a great legislative measure, before it has been completely submitted to the inspection even of the senators on whose voice the measure is to depend. Literally speaking, while two-thirds of the Abstract only were printed, while the concluding and explanatory observations of the compiler upon his own work were shut up in his own breast, a learned and noble peer moved certain resolutions in the upper house of Parliament, which rested mainly for their value and their truth upon the Abstract of the education returns, an important part of which were still in the press; and we understand that he has given notice that he shall proceed with the business forthwith, i. e. before they can be complete.

This extraordinary velocity of proceeding in legislative measures has been adopted on more than one occasion in modern times; and though we protest against *the pace* as dangerous in the extreme, and would fain see the old *drag-chain* a little more in use, we have not the indiscretion to cry out and increase the danger by making a noise, provided *the vehicle is all right*. But when we find that its materials are of an inferior kind, picked and patched up hastily and carelessly from any shop,—that many of the screws and bolts and stays are altogether away,—that the roughness and impediments of the road are to be completely set at nought,—in fact, that (although it is said, “let us keep to the old way! nothing can work better than things have hitherto done,”) a new line of road is to be taken which nobody has tried before;—and, moreover, that the driver intends to maintain, or rather to increase, the rate at which he goes, then, at all hazards of provoking his anger and incurring a thousand other risks, we must call out, and catch hold of the reins, and resist such a course of proceeding to the utmost of our power.

But we are writing in sad and sober earnest. The Abstract is a most important document, though far from what we had expected and from what it ought to have been;—and the conclusions

which have been derived from it, and printed for the information of the House of Lords are injudicious and erroneous in the extreme—just what might be anticipated from the haste in which they have been formed.

The abstract is the result of a motion made by the Earl of Kerry in May, 1833, requiring returns on the state of education in England and Wales. The measure was delayed at first on the score of expense, and only undertaken by Lord Melbourne, in the following autumn, on being told by Mr. Richman that he would superintend the whole business without expecting any personal remuneration. The questions were then immediately issued to all the overseers in the kingdom, with duplicate copies (sometimes amounting to 100 or even more for the most populous places) to be handed over by them to the several schoolmasters for making and signing their own returns.

The very numerous subjects embraced in the inquiry can only be understood from the address itself:—

“ A return of the number of schools in each town, parish, chapelry, or extra-parochial place; which return, after stating the amount of the population of the said town or place according to the last census, shall specify;—1. Whether the said schools are infant, daily, or Sunday schools;—2. Whether they are confined, either nominally or virtually, to the use of children of the Established Church, or of any other religious denomination;—3. Whether they are endowed or unendowed;—4. By what funds they are supported, if unendowed, whether by payments from the scholars or otherwise;—5. The numbers and sexes of the scholars in each school;—6. The age at which the children generally enter, and at which they generally quit school;—7. The salaries and other emoluments allowed to the masters or mistresses in each school;—and shall also distinguish,—8. Those schools which have been established or revived since 1818;—and, 9. Those schools to which a lending library is attached.”

In making the abstract, our readers may be surprised to know that *all schools* in which the children *do not remain after seven years of age* are classed as INFANT SCHOOLS, whether supported by the parents, as village dame-schools, &c. or under the superior plan of what are called, *par excellence*, infant schools; no distinction is to be perceived in this class, except what may be derived, by way of inference, from (4), under which some account and classification of payments has been obtained. *Daily* schools are determined also by *the age at which children leave*, viz. fourteen; and these comprise children from two or three to any age between seven and fourteen. So that an infant school, which children leave at eight, is termed a *daily* school; and under this head an attempt is made to comprise, not merely schools for the working classes, but every species of academy from King's College and the London University down to that description of school

which affords instruction of the humblest kind;—from the Latin and Greek and science of a school at 100*l.* a year, to the institution which is composed of fifteen or sixteen little folk (decked out in curls and finery, which they are not allowed to wear in any well-conducted public or national school,) ranged in rows all day upon two or three little forms, learning *their* A. B. C., and to be *pretty behaved*;—in one of which, we remember, the governess once told us, concerning a working man's child, that "miss was a pretty scholar and now able to read *her Galatians*!" These noble seminaries of polite literature, with colleges, grammar, boarding, national, Lancastrian and preparatory schools of every description, are comprised under the division entitled "daily schools." *Sunday* schools stand apart;—but unfortunately there are no data for determining whether the same children are comprised under the heading SUNDAY, as well as under that of DAILY schools; and this we hold to be a cardinal defect in the inquiry. In some few cases the writers of the returns have of their own accord furnished the explanation which ought to have been required of them all; and of these the compiler has carefully availed himself, so as to reduce as far as possible the uncertain extent of the duplicate entry; but what he has been able to do is nothing in the account, and the public remain where they were some years ago, notwithstanding the expense and labour which have been incurred; they are still (after this the second public inquiry) in ignorance as to the actual number of children receiving instruction. There is not, indeed, any confusion or any duplicate entry occasioned by the returns from *infant* and *daily* schools; and so far it is well; but, in as much as the Sunday scholars are more than equal to the number of daily scholars, and (as we shall hereafter show) in consequence of the nature of certain districts, Sunday instruction is in every point of view at least as important as that given in other districts through the whole week, we are really left by the abstract in ignorance as to the very matter which we hoped to have ascertained. The total number of children receiving education throughout England only is somewhere between 1,548,890 (Sunday scholars), and 2,825,837 (Sunday scholars and daily scholars together), less or more, according to the proportion in which the daily scholars are or are not comprised in the Sunday schools; but these duplicate returns are only shown to exist in the case of a few children who belong to *Sunday and daily schools* (being one and the same institutions), and are entered and repeated in each class.

In offering these remarks upon this branch of the inquiry and other departments which will necessarily come into notice as this article proceeds, we wish to be clearly understood. Nothing can

be more satisfactory than the information which has been derived from the returns;—few things have lately come under our notice more *unsatisfactory* than the questions by which those returns were obtained. When we first looked into the subject we were forcibly reminded of a passage which we had hoped would have for ever put an end to such careless and unstatesman-like work. We cannot believe that the *questions* were ever drawn up by the able and gratuitous compiler of the abstract, or by the author of the following remark:—

“ This address for returns to Parliament is here mentioned (*Preface to the Population Abstract*, 1833, vol. i. p. xviii.) as an example *not* fit to be imitated in future, the terms of it being so vague, &c. The different versions of the meaning of the Address were perhaps inevitable (by those who replied to it); *but in any case to circulate questions unaccompanied by a printed formula, whereby to insure uniform answers, can only obtain a vague, or at best, an unmanageable return. The expense incurred, &c.*”

Thus much, in a general way, for the Abstract;—we feel bound to offer a few remarks in justification of the charge which we have made against the noble mover of the fourteen Resolutions, before we proceed to examine the substance of what he desires to have invested with the authority of law.

In the first place, when we took up the resolutions, we were forcibly struck at the general carelessness of the expressions in which they are put forth. We were not disposed to be over-nice in this matter; but such a specimen of tautology as the following, from so great a master of the English language, did, we thought, betoken undue haste;—resolution 2 . . . *the kind of education given at the schools . . . is of a kind* by no means sufficient for the instruction, &c.” We find, indeed, that Lord Brougham, in his published speech, has blotted out the glaring repetition of terms which was submitted to the House of Peers, and *which still remains in the paper printed by their Lordships’ authority*; but the luminous opposition between education and instruction still remains, and though it is the education of the people which is condemned in resolution 2, and their instruction which is desired, yet it is, after all, in resolution 6, their education which is to be improved and made all that can be wished. The tautology betokened haste, and the imperfect correction demonstrates that undue haste has been used. There are many other inaccuracies very apparent to those who understand scholastic affairs. Then, the order, or rather disorder, of the six first resolutions, surprised us much;—the *first*, the *third*, and the *fifth* resolutions relate to the deficiency of schools; the *second* and *sixth* to the insufficiency of what is taught in them; and in the midst of these stands the



*fourth*, declaring the great principle of non-interference with existing schemes. When we looked into the speech, which served as a comment upon the resolutions,—the speech itself, discursive as it was, appeared clear and well-digested in comparison of what is here described. We read, page 9—

“ I say, then, first, that the schools are still too few in number ; secondly, that they are confined to children of an age too advanced ; and, lastly, that they give a kind of instruction exceedingly scanty and imperfect. I am prepared to demonstrate these three propositions by facts which are within the knowledge of many of your Lordships, and would be known to you all, if you deemed the subject of sufficient importance to fix your attention.”

All this, and all that followed from it, was orderly enough, and we were led to conclude that certainly the resolutions must have been written out in haste, and that the substance of them was digested and arranged in his lordship's mind as he proceeded to the House.

Two other points especially struck us as evincing signs of an undue want of thought. We were surprised that, while Lord Brougham dwelt so forcibly upon the deficiency of schools in the larger towns, he should have no compassion upon places which had not any schools at all. We remembered a very impressive speech from his Lordship in March, 1834, in which he maintained the urgent want of schools, and said that, in respect of *two kinds of places*, his assertion was especially true :—

“ The first had reference to very small parishes or places. He believed that there were in the country not fewer than 1500 such at that moment without any day-school. The other and more important defect of education, to which he wished shortly to call the attention of the house, was one which could not be too much deplored, nor could it be too speedily dealt with, in order to remedy the evil. He meant the case of large towns.”

Now, we had heard from the annual report of the National Society (delivered to the public upon 20th May), that by a calculation founded on the two first volumes of the Abstract, it was lamentably true that there were above 2000 places (small parishes, chapelries, townships, and extra-parochial spots,) which were without any school at all. The report grounded upon this fact an earnest appeal to the nation to co-operate in the good work in which the committee were engaged. But it seemed to us very strange that the Abstract should have been submitted, even for an hour, to his Lordship's keen eye, and yet that he should have given up an argument which that document showed to possess at least one-third more power than he had ever sup-

posed. We inferred, and subsequent reflection has convinced us we were right, that Lord Brougham had hardly looked into the two volumes at all, except, perhaps, to take out the numbers; as we also felt persuaded, on a mere glance at the 5th resolution, that he had never duly considered the proceedings of the Treasury in respect of the parliamentary grants during the two last years. *Our hasty* and instantaneous reasoning ran thus:—"What! parliament give *separate* encouragement for infant schools! Is his Lordship then ignorant of the Treasury minute of 30th August, 1833? Is not he aware that the terms of the vote were most general—" *Schools for the education of the children of the poorer classes?*"—and that neither in the acts of the two sessions, nor in the Treasury minute, is there any reference whatever to the scholar's age! Has he never seen the National Society's Report! How careless of its conductors not to put a copy in his Lordship's hands; and how unfortunate that his Lordship never thought of an institution which possesses the confidence of all the great educationists in the country, and is in communication with schools containing above a million children. He might at once have read, p. 10 Report for 1834:—"

"Hence, while every variety of arrangement for the instruction of poor children, whether under male or female teachers, has been encouraged as far as possible during the last twelve months, three kind of schools may be particularly distinguished in the list of applications which have either been transmitted to the Lords of the Treasury for assistance, or aided to a limited extent out of the funds of the National Society, viz. *Schools for Infants* under 6 or 7 years of age; *Sunday and Daily Schools* for children from 6 or 7 to about 13; and *Sunday Schools*, chiefly for those who have passed through the other institutions, and are engaged in labour during the week, the evening being the only time, except on the Lord's Day, when they can profit by the school. And, it is satisfactory to the Committee to add, that schools of the first and last-mentioned class have been frequently combined, so that the rooms, which are filled with infants during the week, will serve for elder scholars on the Sundays; and thus, when the plan is completely matured, twice the number of children will receive instruction in the school-rooms which they are calculated to hold at one and the same time."

His Lordship must have heard it mentioned, as Chairman at the British and Foreign School Society's Meeting this year, that the National Society had got above 13,000*l.* appropriated by a Whig government towards their schools, while the institution in which he was chiefly interested had only got rather more than 6000*l.* Did he not think it worth while to ask how this larger proportion of the public money had been employed? His Lordship might have heard, if he asked at the Treasury, that while (after this grant) the unsatisfied claims of the Lancastrian schools

amounted to 6,196*l.* for 9,100 scholars, the claims of the National schools were no less than 19,170*l.* for 28,410 scholars! Was it not worth while to ask what this meant? But whether it was so or not, no doubt remained on our minds that Lord Brougham was in ignorance of the educational business which had been transacting for some time at the Treasury. He never could mean that there should be encouragement to schools in general, comprising infant schools, and to infant schools in particular, distinct from the rest. With surprise, therefore, we yielded to our conviction in this respect; and we certainly thought it wrong, and unstatesmanlike, and not in keeping with the boasting exordium of the speech, that his Lordship should come forward to recommend a set of *legislative resolutions* to the country without some inquiry, which he might have made (and indeed without much trouble) into such matters as these.

We lament to state that all our deliberations upon the subject have only tended to confirm our first impressions. We cannot follow out the resolutions according to the order in which they stand; but we will take them as nearly as possible in this order, classing our remarks under the four different heads to which they relate; viz. I. Resolutions 1, 3, 5, On the deficiencies in the means of education, comprising the four heads—*Increase* and *Extent* of Schools, *Unequal Distribution* of Schools, and *Infant* Schools; II. Resolutions 2 and 6, On the kind of instruction given in the schools, and the means of improving it; III. Resolution 4, On the principle of non-interference; which last is, however, intimately connected with IV. Resolutions 7 to 14, On charitable endowments, and the means contemplated in order to a more beneficial application of such funds.

Lord Brougham commenced with laying vast stress upon *the increase* of schools; and since he spoke of "*demonstration by facts*," we looked into the documents existing on the subject with a sense of dissatisfaction at our stupidity in having formed a conclusion widely different from his. Not that we doubted the increase of schools; but we were convinced that it had not taken place in England to the extent of 647,034 daily scholars, and 974,634 Sunday scholars, as stated in the education abstract. We had all along surveyed the matter with impressions such as these, that "the digest of the Education Committee, in 1818, was got up in a hasty manner, and not with the same deliberate care as the present abstract;—that the inquiry on which it was formed was made with a view principally to the charitable endowments (against which *in that day* the wrath of the chairman of the committee was so hot), whereas the inquiry for the abstract was made simply and deliberately with reference to numbers,

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“ and not to this particular class of schools ;—that the former inquiry was made through the clergy only ; the latter, by help of the overseers, but through the schoolmasters themselves.” And from this last circumstance it appeared to us conclusive that the difference between the digest and the abstract did not show the actual increase of schools. The clergy, indeed, performed their work on the former occasion faithfully and completely ; the chairman testified (Third Report of Committee, June, 1818, (426) page 55,) that “ it was impossible to bestow too much commendation upon the alacrity shown by those reverend persons in complying with the requisition, and the honest zeal which they displayed, &c.” But, with zeal they had discretion, we supposed ; and it was hardly probable that they would go into every dissenting school, and into every little lodging-room in which a day-school was advertised upon a board, or meddle with private institutions of a higher kind ; and it was certain they would not exaggerate the amount of schools. But overseers, in their earnestness, might do the first ; and, in fact, to save themselves from all charge of partiality, must do so. (We have heard complaints uttered in much bitterness where they did not send a paper of questions.) And then, as to exaggeration of numbers, the abstract itself bears witness that this has taken place. In the vast town of Liverpool, for instance, where the overseers have been particularly active, they state that much delusion will arise from this cause, viz. the overstatements of parties who give account of *their own* schools. In fact, what petty schoolmaster, whose notions of veracity do not rise very far above the standard of the world, will acknowledge that his school has fallen off ? Either names of children who have left are kept on the list, or round numbers are used, as *about* 50 for 37 or 38, &c. &c. ; but certain it is that there is a strong tendency to exaggeration whenever mankind are allowed to give an account of themselves. For all these reasons, our conclusion was different from that which is made the basis of Lord Brougham’s speech. And when we read that he would spare the house the entering into details, that he would lay before them results, that he would only state facts, we felt that he took great responsibility on himself ; but no doubt he was right ; he could hardly say so much, unless he was speaking from book. What then was our amazement, when, on turning to the digest of 1818, we read the following remarks, drawn up by the chairman of the committee, no doubt, and on which our conclusions were formed, though we had forgotten whence they came.

“ The digest contains the substance of the answers given by the *officiating ministers* of all the parishes and chapelries in Great Britain. . . . . Sent out in May, 1818.



“ The returns must generally be supposed to be most full and correct for the endowments, both because the state of these is less liable to fluctuation, and because the Committee did not direct its inquiries so minutely to unendowed schools, but rather required details respecting foundations, as a guide for the inquiries of the Commissioners into the abuses of charities.

“ The omissions of unendowed schools in the returns are chiefly, *it is supposed*, in those from *the larger towns*, and *particularly the metropolis*; but whatever error there may be in the totals, it is likely to be by defect, and not by excess, &c.”

We really are astonished that, if Lord Brougham was pleased to rest his calculation of the increase upon a comparison of the Abstract and the Digest, he did not remember that he was proceeding on very doubtful grounds. These circumstances (*if* he had thought) he must have known: he must also have been aware, that the questions circulated on the two inquiries were widely different, as well as the persons through whom the inquiries were made (though an opportunity was not given to the public of examining how far they differed, by printing those of 1818 in the Digest); and he must have known that representations of the extreme imperfection of the returns in 1818 had been made indirectly by churchmen through the National Society's Reports, and more directly by dissenters, through the Sunday-School Union Reports. Yet, notwithstanding this kind of contradiction and hostility, his Lordship, as he intimates that he has been accustomed throughout his public life, proceeds forward;—opposition affects him not;—and he arrives at the conclusion which he expected and desired!—He may arrive at such a conclusion in a published speech; but we have no idea that, when the matter is deliberately weighed, such a process of unsound calculation will at all tend to effect the change in educational affairs which it is his object to bring about.

But, it may be asked, what has this error as to *the increase* of schools to do with the matter?—Do we believe or not that schools exist to *the extent* which is stated?—For that after all is the point.—Undoubtedly it is so. But it is something to know what the opinion of the legislator is worth, before we deliberate on the conclusion to which he comes. We differ from him as to *the extent* of schools as much as we do in regard to *the increase*; but the difference here is of another kind. Whatever surprise it may create among persons not conversant with these affairs to hear of the prodigious number of schools now existing, and comprising, as the speech informs us, one-eleventh of the population in daily schools; those who are connected with the societies for education know that there is a much *larger* proportion under instruction such

as it is. They know, what we undertake presently to prove, that the Sunday scholars and daily scholars are not mixed up in the manner that is supposed, so that “at least three-fourths, if not four-fifths of the one class belong also to the other;”—they know that the chairman of the Committee, in 1818, thought that “one half, more or less, of the Sunday-scholars might attend the daily schools,” and they consider that even this statement is extreme.—Let it only be remembered that schools of *every kind* are comprised in the late inquiry, and who will imagine that the proportion of *one-eleventh is not far below the truth*. We have already alluded to the returns of Liverpool, we desire that the passage in the abstract itself should be read.

“The overseers of this important place appear to have bestowed much labour in endeavouring to obtain correct information respecting all schools in the parish;—but they observe that ‘the returns from private schools are not satisfactory, many having refused to make returns, particularly the most expensive *daily schools*, together with *boarding schools*, many probably not liking to expose their numbers;—the inferior schools are suspected of being exaggerated;—wherefore the returns of private schools must be considered as defective, and in some instances delusive.’”—Liverpool, vol. i. p. 445.

And then observe,—

“Liverpool, (population 165,175,) returns no more than 1601 children in private schools; while  
Manchester, (population 142,026,) returns no less than 6,724.”

And we have grounds for stating that these defects in the returns prevail to an extensive degree. For instance they are especially observable in Lancaster and in Middlesex;—in the former of these, Ashton, population 33,597, Lancaster, population 12,613, and Everton, population 4518, total, (with Liverpool,) population 215,903;—in the latter, Chelsea, population 32,371, Hillingdon, population 3842, St. Pancras, population 103,548, St. Mary le Strand, population 2462, Shadwell, population 9544, Shore-ditch, population 68,564, and Tottenham, population 6937, total, population 227,268, the deficiencies in the private daily schools are stated to be very great; so that here, in two remarkable counties (and they are pointed out as such by Lord Brougham), are defects in the returns of daily scholars amidst a population of 443,171 specifically reported. If Lord Kerry’s inquiry were carried out to its full extent, i.e. if private schools for the middle and lower classes were to be entirely (as they are now partially) comprised in the returns, the proportion of the population under daily education would be vastly increased. And yet, forsooth, his Lordship’s speech intimates that the returns are complete, and that one-eleventh is all that we must suppose to be under daily instruction, while he would have us make no account of Sunday-

scholars (often receiving instruction on certain evenings of the week), as if they were altogether neglected; as if they did not receive the only kind of instruction of which they can avail themselves at all after the age of nine years, under the powerless and inefficient factory bill.\*

However, this extraordinary demand upon our credulity leads us on to the next point we undertook to notice, viz. *the unequal distribution of schools*. Lancashire and Middlesex are the counties his Lordship selects to illustrate "the melancholy conclusion" to which he arrives in this branch of the inquiry. He states that while the general average for the country is one-eleventh in schools,—

"Of Middlesex and Lancaster, I can speak with certainty, that the proportion is little more than one-fifteenth, being in each a deficiency of near 60,000 children, and these are the two counties in all England in which the importance of Education is the greatest; so that the provision for instruction is scanty, exactly in proportion as the circumstances of the people require that it should be abundant. For I ask whether the metropolitan and the great manufacturing counties are not those which every consideration of public policy and of public morals (if things which are one and the same must be spoken of as distinct) prompts us to instruct most liberally—to fill with the means of education—to stud over with schools?"—p. 10.

Now, let it be observed that Lancaster and Middlesex are two counties in which we have just shown that the returns of daily scholars, on which all is made to rest, are incomplete to a considerable extent, possibly on the whole to the extent of one-fourth, comprising places of smaller population than those specified. And after examining the two first volumes we confidently affirm that the defects in other less populous counties are not at all in the same proportion with these two. Here, therefore, is a *prima facie* objection to the selection of counties which has been made.

This matter, however, as to the unequal distribution of schools, cannot be disposed of without explaining one great fallacy in Lord Brougham's speech. His Lordship lays aside the consideration of Sunday-schools,—

"Not from undervaluing those excellent institutions, or because the details relating to them are unimportant, but because of the limited nature of that kind of education, and the necessarily inferior advantages which alone it can bestow; for while one day in the week is very little towards the purposes of instruction, it is still less towards the benefits—the far more important benefits of moral discipline. It is evidently not merely the teaching of reading, writing, and ciphering, that profits the child: the regular school attendance is far more material for its improvement.

\* See Mr. Bradley's (of Manchester) Evidence before Committee, 1854, Question 2310.

“ It is not because I value them less,—but because I prize the others more,—those schools in which the whole time of the children is spent under the master’s eye,—that I have said nothing of the numbers taught on Sundays. There is, indeed, another reason for keeping those numbers out of our calculation ; we have no means of knowing what proportion of the children attend the Sunday-schools alone, and how many attend both the Sunday and the day-schools.

But why could not the proportion of Sunday-scholars be just as easily taken as of those who attend during the week. They were both given in the Abstract. The children who attend either or both kinds of school were not distinguished ; no !—but this did not prevent a judicious calculator, who wished to ascertain the real state of things, from taking the average of both returns. For instance, it might have been said, the proportion of children in Sunday-schools, out of the whole population of England, is one-ninth, the proportion in Lancashire is above one-seventh ;—but the proportion of daily scholars in Lancashire is only one-fifteenth. At any rate here is some kind of compensation for the defect in daily education ; and there may be circumstances peculiar to that county or to Middlesex, which explain this variety of complexion that their moral and educational characters assume in the abstract. This was the manner in which we reasoned, and we have subsequently taken out of the population abstract the following statement ; viz. four agricultural counties, the first as they stand in alphabetical order, and which the speech implies are among the number that are best provided with daily schools, and then the two districts in which the state of education is said to be so grievously defective :—

	Number of Families.	Number of Families employed in		Agricultural Labourers.	*Manufacturers and Handicraftsmen.
		Agriculture.	Trade, &c.		
Bedford .....	20,016	11,364	5,137	11,588	5,540
Berks .....	31,081	14,047	9,884	14,802	11,279
Bucks .....	31,849	16,893	8,395	16,743	8,973
Cambridge .....	30,210	16,093	8,213	15,698	8,831
Four Agricultural Counties. }	113,156	58,597	31,629	58,831	34,623
Double the last line gives .... }	226,312	116,794	63,258	117,662	69,246
Lancashire .....	260,025	24,696	173,693	20,949	183,596
Metropolis .....	347,356	2,977	196,620	3,232	192,589

\* Two divisions or classes are comprised in this column, viz. (1) Persons employed in manufacture, or in making manufacturing machinery, and (2) Persons employed in retail trade, or in handicraft, as masters or workmen ;—it appears necessary to combine these two classes in order to institute the comparison which was desired.

When we considered and compared the totals in the three lower lines under the several heads or columns, (the double of the agri-



cultural counties being taken in order to bring the districts which are compared to something like the same amount of families) and reflected on the general statement in the population abstract (preface, p. xii.), that of 2,745,336 families in England, there are employed in agriculture 764,348, and, in manufactures 1,182,912, we imagined we saw very obvious reasons why Lancashire and Middlesex should be defective in the proportion of daily schools, and also why any calculation made upon the state of education without reference to Sunday schools must be erroneous, not to say worthless. One grand charge, therefore, which we bring against the calculations of Lord Brougham is, (not merely that they are got up in haste) but that they are formed upon insufficient data. His lordship has drawn general conclusions from particular facts; he has surveyed less than half the evidence, and given his judgment in respect of the whole case. He has been led away by the error of the political economists of the day. For it appears to be admitted now, that the grand error in this department of study is that of drawing hasty conclusions from incomplete and ill digested evidence, from making the conclusion before *all* the different bearings of the subject have been surveyed.

That there are such things in the country as *Sunday school districts*, and *daily school districts*, that is tracts of land where these two kinds of school naturally and necessarily will predominate, we consider to be as clear as that there are districts suited respectively for pasture or for grain. But, for proof of this we will refer to the Abstract. Liverpool, Plymouth, and Portsmouth with Portsea, as commercial sea-ports are clearly different in their character from Manchester, Birmingham, and Leeds, whence cottons, hardware, and woollens are respectively supplied. We should call the former *daily school districts*, and the latter *Sunday school districts*. What say the returns to such a distinction as this:—

	Daily Scholars not Infants.*	Sunday Scholars.
Liverpool . . . . .	9,278	2,727
Plymouth . . . . .	7,741	4,094
Portsmouth and Portsea, &c.	6,574	4,834
	<hr/> 23,693 <hr/>	<hr/> 11,655 <hr/>
Manchester . . . . .	17,261	44,457
Birmingham . . . . .	6,554	12,879
Leeds . . . . .	5,624	11,098
	<hr/> 29,439 <hr/>	<hr/> 68,434 <hr/>

\* Infant schools are omitted, because the instruction of children below seven years of age is very little affected by the ordinary pursuits of the place.

In the former kind of districts the daily are to the Sunday scholars as *two to one*; in the latter, the daily are to the Sunday as *one to two*. It will be found that in the sea-ports of Newcastle and Hull, as compared with Norwich and Nottingham, (of which we have also made trial) the same proportions will not hold good; that is, not to the same extent, but there are, we think, obvious causes to explain the variation, and to convert such exceptions into a proof of the general rule.—Or, else, our proposition may be proved by circumstances and by evidence of a very different kind. For instance, Mr. Robert Owen of Lanark—who (we should say) was born in a great Sunday school country, WALES, and had lived long in a Sunday-school district, *Manchester*, and was sixteen years in a daily school country, *Scotland* said—that he found,

“That at Newcastle-upon-Tyne where there are no manufactories in the neighbourhood to withhold the children from attending the school, they remained in it on an average about four years; while in the manufacturing districts, at Manchester and Leeds, the children do not remain on an average longer than three or four months.” See First Report of Committee on Education, 1816, p. 238.

When he said this, to our apprehension, he merely proved that Leeds and Manchester are *Sunday* school districts, and Newcastle is not. And every practical person we think must perceive that the distinction which we draw is too clear to need much proof.

The evidence submitted to the Education Committee last year, shewed that the educational clauses in the late factory bill were a dead letter,—that they took no effect; and consequently that the nature of the manufacturing countries in the point to which we allude remains the same as before.\*

But Lord Brougham's whole argument proceeds without reference to this; and Lord Kerry's questions are drawn up with the same disregard to the important fact; (there is nothing in the questions which tends to give Sunday schools their proper honour and due rank, and no attempt is made to shew how far the duplicate entry of children under the two classes extends. It is not, therefore, from a spirit of opposition, or a wish to cry down those whose political sentiments are at variance with our own, that we express our opinion of the incompetence of these noblemen for the work which they have chosen for themselves. Our unprejudiced and deliberate opinion is, that the friends of education in the country have just reason to complain when such noble members *volunteer* their services in the cause which others might manage with more success;—and that the houses of parliament may

\* See among other evidence that of Mr. Braidley; questions, 2354—7.

well feel dissatisfied when they perceive into what errors of opinion they have been drawn by the *political* vices of incompetence and haste.

We have spoken of the very limited view which Lord Brougham has taken of the subject on which he has pronounced judgment; and think that we have stated enough to substantiate the charge in respect of the *unequal distribution of schools*. But such accusations should never be made upon slight premises, and therefore before leaving this branch of the subject, we request our readers to observe that we have wholly omitted two important considerations, viz. (1) the *comparative wealth* of the working classes in the different counties, a cause of great influence among the people of the metropolis, as distinguished from all others; and (2) *the movement of population*, a singular fact which, we believe, was first brought to any accurate test by Mr. Richman in the population abstract; (see preface, vol. i. xlv. and p. xlviii.)

We have only space to say briefly on this matter, that the movement of population is proved by the increase or decrease of population in a given county beyond what can be explained from the difference between the number of births and the number of deaths; that the document we refer to shews upon this principle what the movement has been in the three decennial periods 1801—11; 1811—21, and 1821—31; that during these periods the influx into Lancashire has been respectively 45,284, 88,167, and 169,169, and into Middlesex 155,640, 132,717, and 182,561.\* that these are not the numbers of people who merely come in, but the difference between those who come in and go out of the counties; and that where such vast changes are constantly taking place, there must be a great tendency to the unsettling of schools, or in other words, it cannot reasonably be expected that the same proportion of children shall be found in the schools.†

Before passing to another subject, on which his lordship touches with as much infelicity, as he has shewn inaccuracy in the comparative view of the counties, let us once for all notice that it is not to undervalue the effects of private benevolence that our re-

\* The number of persons (single, and without families) who come to London annually to seek situations in the families of the rich, and to get work with the best tradesmen, may give some clue to this *movement of population*. Mr. W. F. Lloyd said 10,000 new servants annually arrive in the metropolis from country places. Education Committee, 1816, pp. 76 & 79.

† A considerable and regular *increase* appears to have taken place, from the movement of population, in (what are mostly Sunday-school districts, Chester, Durham, Northumberland, Stafford, the West Riding of York, &c.;—a *decrease* regularly in (what are generally daily school districts) Berks, Hereford, Rutland, Southampton, and North Riding of York, &c.; and a variation either way in the successive decennial periods in Beds, Bucks, Cornwall, Cumberland, Derby, Devon, Dorset, Essex, Herts, Hants, &c. and East Riding of York, &c.

marks have been made upon *the increase* of schools, nor is it to disprove the want of further means of education that we have declared our opinion as to *the extent* to which they exist at the present time. We have a public duty to discharge; and our object is to state the truth without reference to the conclusions which we or others may think will be drawn from our words. At the same time we do not hesitate to declare the inferences which we have drawn ourselves. 1. We think that the daily schools for the higher classes comprised in the returns, remain in point of number very nearly what they were in 1818; that is, that all who can pay for the education of their children in boarding-schools, &c. did so then, and do so now; but that the kind of education which their children receive from various causes is improved. 2. In regard to the infant schools we think that their number is more increased, and their character and efficiency is greatly improving, but not yet, *generally speaking*, much improved; where infant schools (properly so called are established) half the dames' schools are given up, and the other half are improved from the effect of competition; but these institutions are as yet in *their infancy*, and we heartily desire with Lord Brougham to see them spread. 3. The chief increase no doubt has been in daily schools and Sunday schools for the poor,—a better kind of instruction is given in these schools than formerly was given; but wherever the former of these are established some allowance and deduction must be made for the petty and inferior schools which fall to the ground. All, as to numbers is not gain; but on the whole, both as to numbers and the character of education a vast improvement is everywhere effected. 4. With regard to the most populous parts of the country, to which the greatest attention is undoubtedly due, we submit that a much more correct account is given of them by the National Society in its twentieth report, 1831, than has lately been supplied, and a far more practical remedy is proposed for their remaining deficiencies than the noble mover of the resolutions has devised.

“ In colliery, manufacturing and mining districts, large masses of population have often been rapidly collected without any of that mixture of rank, and intercourse between the rich and poor, which is so beneficially exercised in most parts of the kingdom. The inhabitants of the places alluded to consist, for the most part, of persons engaged in the various works carried on and little tradesmen who supply their wants, all residents possessed of property having usually moved away, deterred by the inconveniences attending the management of an extensive trade. In such places and under such circumstances the means of religious worship cannot be provided for adults, and the children consequently are suffered to grow up in utter ignorance of all their duties and privileges as Christians.

“ Why, it will naturally be inquired, has this state of things been



permitted to exist? &c. . . . The Committee lament that so few persons have felt, and acted upon, the great duty of providing for the religious instruction of families collected together for their advantage and profit.

“ In such districts the clergyman is, in general, too much engaged with other duties to be able to attend effectually to the education of the young. The settlements alluded to are commonly made at a distance from his church. Perhaps the opening of a new mine, or manufactory, finds him occupied on the Sunday with churches very distantly situated amidst a scattered population, and the necessary occasional offices to be performed for his augmented charge consume whatever time he has to spare. Or perhaps he is led (where his bodily strength may suffice) to open his church for divine service a second or a third time in the day, and afford an opportunity of public worship to some among the thousands newly brought under his care. Little in aid of education can reasonably be expected from the most diligent clergyman thus circumstanced. At the same time, even amidst these obstacles, it is but justice to add, there are many whose exertions in establishing schools, or in the superintendence of them, have been productive of the greatest good. But it may be thought that the funds of the National Society might have been successfully brought to his aid. How those funds have been expended the Committee have made known from year to year. The National Society never undertook of itself to build rooms or support schools, but to aid and encourage local exertions for that purpose; and it has happened in consequence, that schools have in general been first established where funds for supporting them could be most readily secured. But unhappily no application could be made with success from many districts in which it was most desirable that schools should be established forthwith, from the want of resident gentry, and other opulent contributors. Hence, unfortunately, in many places of this description, containing thousands of families whose parents are members of the established church, no provision whatever exists for the education of children, according to the principles of that church.

But has no remedy been found for these cases? Is there not any quarter from whence help may be derived? To this it is replied, that the erection of new churches has led very generally to the establishment of schools, and that most of the Committee's largest grants during the last few years have been appropriated in aid of such schools, which are now filled with children whose parents gratefully acknowledge the blessings in which their families partake. This kind of remedy is indeed very gradual in its operation, but wherever applied, we may trust its success will be complete.

“ It remains, however, that a much more general and energetic effort should be made to surmount the great and accumulated evils which it is unquestionable do exist. We may hope, that, as ordinary towns and villages are supplied with good school-rooms, the Committee will be able by extended grants and promises of larger assistance to stimulate and encourage individuals possessed of property and interest in such populous districts. Much also may be done, where the time and strength of

the clergy are insufficient for the work, by the concurrence and co-operation of the members of the congregations under his charge. An actual expenditure of money to a large amount is, however, required. Without this, little can be done; and the Committee must look to public liberality for the means of fulfilling the expectations they have ventured to encourage. On the exertions of local societies to facilitate and promote this good work, on the co-operation of the archdeacons and other authorities, on the sanction and support of the diocesans, the Committee can confidently rely. They entertain too a sanguine hope, that when such a combination of influence is engaged in the task, the great proprietors in manufacturing and mining districts, although non-resident, will cheerfully and liberally promote the undertaking; and that a valuable portion of that careful superintendence will be exercised over the rising generation in these districts, hitherto inaccessible to religious instruction, which we are wont to regard as the greatest blessing of our country parishes, where the rich and poor meet together, and are equally the subjects of the pastor's care.

We now come to the *increase of schools*, and their improvement, which is necessarily connected with the kind of increase to which we refer;—and here it is more safe to quote from a document of authority just published, than from any opinion of our own.

“A few years since the Committee had a fair opportunity of judging of the actual fruits which had been reaped from the funds they had collected and distributed themselves. It then appeared that they had been compelled to restrain their grants, on an average, within the limit of one-fourth of the outlay which was required to be made; and a subsequent examination into the amount of their grants has shown that they have been instrumental in distributing upon this plan (during the twenty-four years that the National Society has existed) a little more than £105,000; to which must be added above £20,000, voted by the several district societies throughout the country, in furtherance of the same work. An expenditure to this amount, upon the principle just mentioned, (aided during the two last years by the parliamentary fund,) has, no doubt, secured a total outlay in building considerably exceeding half a million of money. This is independent of the occasional assistance given to schools for the training of masters, and on other accounts, and also of a very large number of national schools, which have been established and provided with school-rooms by private persons, and of many endowed schools, which have been enlarged and thrown open to the public by the trustees, who, though they are acting generally upon the Society's principles and plans, have not hitherto entered formally into union.—Such is the result of the exertions made directly for the extending of schools by means of the National Society's grants.”—*Annual Report*, 1835.

And after an attempt to calculate the number of children under education throughout the country by average, according to the

information furnished in the *two first* volumes of the Abstract (then published), the statement proceeds—

“ The circumstance, however, which must be chiefly gratifying is this, viz. that whilst the Abstract shows the gross increase of schools between the years 1818 and 1835 to have been, in the thirty-three counties, 1, 276,706 out of 2,014,144, or somewhat above 100 per cent., an examination of the accounts of the Society, at the same interval, show that national schools have been advancing at the rate of above 300 per cent. ; in fact, that *the work of education in the Society's hands has been carried forward with an acceleration three times greater than that which has been made by the exertions of the public at large.*

“ At the period of the Society's incorporation in 1817, the amount of children in national schools was 117,000 ; and allowing for the increase which was made in the subsequent year, and comparing this total with the amount to which the Society's scholars have now arrived, being above half a million at the present time, the Committee feel no difficulty in establishing this fact, so highly creditable to the district societies and the local superintendents of schools, and so truly a subject of thanksgiving to Almighty God.”

In our few remarks on the third and fifth resolutions respecting infant schools, though we are deeply impressed with the value of such institutions, we feel bound to express some dissent from the kind of advocacy which the subject receives. We have already observed that these institutions have partaken in the parliamentary grants, and we think it far from expedient that two separate funds should be created for the two sorts of schools ; more especially since the natural state of things in Sunday school districts is to combine the infant and the Sunday school, and make one large room serve for both. We differ, moreover, as to the opinion that manufacturing districts are more adapted, or have a much stronger claim on public bounty in such a cause, than those of an agricultural character. Lord Brougham, in his Speech, p. 14, treats with respect the Rev. William Wilson's knowledge of the infant school system, and it is the opinion of that gentleman that agricultural neighbourhoods and villages are particularly suited to children in their tenderest years.\* Infant schools, we have been assured, had their origin in the agricultural district committed to the care of Pastor Oberlin, and we are disposed to think that where the plant is indigenous, there it will flourish best with care. And it is obviously true that the dulness of labouring children, and the early age at which they are taken out to watch fields and pick stones, &c. should be met by such a kind of remedy, and that they should be made as intelligent and tractable as possible, so that they may be afterwards the

\* See Education Committee, 1834, Rev. W. Wilson, question 2245.

more fit and more gratified with the pursuits of the Sunday school. We would also utter our humble protest against the egotistic declaration repeated in the Speech, that "I, with some others, about seventeen years since, began the first of these seminaries." Lord Brougham knows that the matter is at least in dispute. He told the Education Committee only last year,\* that Mr. Wilson, who had the best infant school that was anywhere to be seen, said that "his brother previously established one in Spitalfields, (*i. e.* previously to the one in Brewer's Green,) and that he believed there had been another," which other Lord Brougham supposes to have been that in Brewer's Green; but this is to take for granted the thing which is denied. Our chief objection, however, lies against the bombastic praise which is bestowed on infant schools, and of which the following specimen must suffice:—

"During the period between the ages of eighteen months or two years, and six—I will even say and five, he learns much more of the material world—of his own powers—of the nature of other bodies—even of his mind, and of other minds—than he ever after acquires during all the years of boyhood, youth and manhood. Every child, even of the most ordinary capacity, learns more, acquires a greater mass of knowledge, and of a more useful kind, at this tender age, than the greatest philosopher is enabled to build upon it during the longest life of the most successful investigation—even were he to live to eighty years of age, and pursue the splendid career of a Newton or a La Place. The knowledge which the infant stores up—the ideas which are generated in his mind—are so important, that if we could suppose them to be afterwards obliterated, all the learning of a senior wrangler at Cambridge, or a first-class man at Oxford, would be as nothing to it, and would literally not enable its victim to prolong his existence for a week. All that he learns during those years he learns not only without pain, but with an intense delight—a relish keener than any appetite known at our jaded and listless age—and learns in one-tenth of the time which in after-life would be required for its acquisition. It is really wonderful how much a child knows, at the age of seven, that he ought not to know, unless great pains have been taken to teach him better; to exclude the worst species of knowledge from his mind, and prevent the most mischievous habits from becoming a second nature to him. Listless, indolent, inattentive habits are formed before the age of seven, and the victim of curiosity becomes an indocile being. Perverse and obstinate habits are formed before the age of seven, and the mind that might have been moulded like wet clay in a plastic hand, becomes sullen, intractable, obdurate, after that age. But the history of infant schools has been consolatory to the philanthropist; their manifest good effects have roused the attention of the community to the sacredness of the trust reposed in their hands—to the absolute necessity of effecting a total change in the system of education—to the incalculable benefits derived from the

\* Education Committee, 1834, question 2829.



infusion of useful learning, upon sound principles, into the minds of children at the docile age, and of giving them innocent pursuits and wholesome habits, while these can yet be implanted in a virgin soil."

We appeal from such unseemly praise, and much of the kind with which the Speech abounds, to the wiser view of education taken by the Lord Chancellor in 1834.

"That the character and habits of men will be improved, and the amount of crimes greatly lessened (by education), I confidently expect; but it is a wild imagination to fancy that crime can ever be extirpated, and betokens an unwise enthusiasm on one subject, causing a species of blindness to other considerations."

How much in keeping with this second extract is the judicious view which was taken of the subject in the Bishop of London's Charge to the Clergy long before the Resolutions saw the light.

"I am a zealous friend, upon conviction, to infant schools for the children of the poor. No person, who has not himself watched them, can form an adequate notion of what these institutions, when judiciously conducted, may effect, in forming the tempers and habits of young children; in giving them, not so much actual knowledge, as that which at their age is more important—the habit and facility of acquiring it; and in correcting those moral defects which neglect, or injudicious treatment, would soon confirm and render incurable. The early age at which children are taken out of our national schools is an additional reason for commencing a regular and systematic discipline of their minds and wills, as soon as they are capable of profiting by it; and that is, at the very earliest opening of the understanding, and at the first manifestation of a corrupt nature, in the shape of childish petulance and waywardness."

We proceed reluctantly to other matter which Lord Brougham presses on our attention, viz. *the kind of instruction given in schools, and the means of improving it.*

After all the praise which has been bestowed on the promoters of education, and all the success which is acknowledged to have crowned their toil, we certainly were unprepared for so unkind a cut from such a hand. We did not expect "*charges*" and "*grounds of complaint*" against the schools established; we should rather have expected that his lordship would have reasoned thus:—"The instruction in the schools is not what I desire; it is being carried further in other countries, and it may be carried with advantage just as far here as it is abroad;—but, wait a few years; this consequence must necessarily follow in due course;—the effect of teaching every one to read, and write, and cipher, must infallibly be, that those who desire to excel will find the means of doing more; the spreading and rising of the leaven of knowledge must certainly force the public standard of attainment higher up;—only compare what the country now is with regard to schools with what it was some twenty years

“ago, and you must perceive that the change from a limited to  
 “a more extended range of instruction is literally as nothing in  
 “comparison with the work that has been done. The same spirit  
 “and the same funds which have effected one object will accom-  
 “plish the other too;—these beneficent persons have grappled  
 “successfully with the first difficulty; why should their energies  
 “fail with the next? School-rooms are built and building faster  
 “than parliament will consent to give its aid;—the grant of  
 “£20,000 last year has brought an excess of claims for above  
 “£45,000 in aid of this work; the people are waiting impa-  
 “tiently till another grant is made,—*do leave the machine, which*  
 “*is in such steady, constant, rapid movement, alone.* And what  
 “can you want that you interfere; see what *some* of the schools  
 “already are, what a variety of subjects they teach; read what the  
 “Bishop of London has written to the clergy,\* and do wait for the  
 “fruits of such advice. If it fails of its effect, we can move in the  
 “matter at last, and in the meanwhile schools will be going at  
 “their present extraordinary rate of increase.”

This, we say, is the sort of reasoning which we should rather have expected to hear; and it really seems to us that a variety of other arguments might have come in aid of this. It might have been asked—“Are you sure that the state of the people on the  
 “continent is much better than that of our own? It is admitted  
 “that their compulsory system would not suit us; is it quite cer-  
 “tain that the kind of instruction which they are said to receive  
 “is what we want? And, if it is, is it certain that our people  
 “generally have made that sort of progress which will dispose  
 “them cheerfully to concur in the work? For if they call the in-

\* “Religion ought to be made the ground-work of all education; its lessons should be interwoven with the whole tissue of instruction, and its principles should regulate the entire system of discipline in our national schools. But I believe that the lessons of religion will not be rendered less impressive or effectual by being interspersed with teaching of a different kind. The Bible will not be read with less interest, if history, for example, and geography, and the elements of useful practical science, be suffered to take their turn in the circle of daily instruction. On the contrary, I am persuaded, that the youthful mind will recur, with increased curiosity and intelligence, to the great facts, and truths, and precepts of Holy Writ, if it be enlarged and enlivened by an acquaintance with other branches of knowledge. I see no reason why the education given to the poor should differ from the education of their superiors, more widely than the different circumstances and duties of their respective conditions in life render absolutely necessary. One thing is certain, and it is a very important consideration, that if we teach them the methods of acquiring one kind of knowledge, they will apply them to the acquisition of other kinds; if we sharpen their faculties for one purpose, they will be sure to use them for others. *Some* information, on subjects of general interest, many of them will undoubtedly seek to obtain; and it is plainly desirable that they should receive it from *our* hands in a safe and unobjectionable form. It is desirable also, that they should not be accustomed to consider that there is anything like an opposition between the doctrines and precepts of our holy religion and other legitimate objects of intellectual inquiry; or that it is difficult to reconcile a due regard to the supreme importance of the one, with a certain degree of laudable curiosity about the other.”—*Bishop of London’s Charge, 1834.*

“roducing of a new set of subjects (which, it may be, in their  
“ignorance and prejudice they despise) an interfering with their  
“voluntary schools, the whole system may be affected thereby,  
“and a vast derangement take place.”

We are rather disposed to dwell upon this last point, because we can hardly conceive a more direct and disagreeable kind of interference than that which provides, that supporters of a school shall not take the teacher whom they prefer, but they shall take a man who has been educated in a particular place. If a nobleman supports a school for the people on his estate, we scarcely know any measure more likely to create disgust in his mind than the want of ability to appoint some respectable tenant's son, or daughter, who may have a turn for teaching, and a great degree of influence over the children and their parents, and who yet may have no taste for geometry, or decimals, or the pursuits of a normal school; or if, as is frequently the case, a school is supported upon religious grounds by the congregation of some church or chapel, and they are told, when a vacancy in the mastership occurs, either that they cannot appoint a person of their own sentiments whom they may prefer, or that, if they do appoint him, he must go for three years to be trained; really we should expect that they would give the school up. We know how very sensitive religious people are in this country on such matters, and though we are of opinion that there may be occasions in which the feeling is allowed to operate improperly, yet it is a feeling which certainly exists, and which will not brook the rough usage which is here proposed. “Very well,—(we should expect for  
“answer, when the experiment was tried,) worldly knowledge  
“was not the object we had in view,—our subscriptions shall  
“henceforth go to a more strictly religious use, such as mission-  
“ary, or book societies, &c. We will have our Sunday-school;  
“the children may meet in the church or chapel, if we are in-  
“duced to surrender or sell our school-room; we will teach them  
“to read, and lend them religious books for the week.” And, then, what will become of the teacher, trained with a view to such an appointment, at a considerable public expense for a number of years.

The funds for education are now drawn chiefly out of sources which religion supplies or opens, and it is an opinion that we have held since this subject of parliamentary normal schools was first mooted, that their effect will be to close the hand of piety towards the daily school, and open it principally, if not exclusively, in favour of the Sunday-school.

We may be right or wrong in this opinion,—but, at any rate, we are persuaded that the measure would be universally regarded

as one of direct interference ;—and, in proof of this opinion, it is in our power to bring witnesses from strange quarters ;—to summon men to speak on our behalf in this question, who never intended to utter a syllable that might be turned to this account. We refer to a class of persons, of some importance in these days, who declare that they will take no rest until the doors of the two Universities are thrown open to people of every religion in the land ; and who press us to weariness with such arguments as these :—“ Why not throw the Universities open to all ?—Retain “ the tutors, professors, and lecturers, of your own religion, if “ you please ;—but, what earthly objection can you have to let “ Jews or Turks come and hear what you have to teach and say “ in favour of Christianity ?—or, Unitarians learn the elements “ and principles of moderate Calvinism ?—or, Independents pick “ up knowledge from Episcopalians ?—What effect can it have “ to make this concession, except just this, that they who now “ exist in the country and dislike you because you shut your “ doors in their face, will begin to respect you, first perhaps, on “ account of your learning, and then, on account of the charitable and liberal feeling which induces you to compassionate “ their wants. And this feeling they will ultimately impute to the “ religious principles which you profess.—Instead of keeping “ them together, marshalled in array against you, they will be “ gradually mixed up with your own forces and acquire your “ habits of thinking and acting, until half of them, at least, become part of yourselves ;—all is safe so long as the tutors, and “ lecturers, and public officers, of the colleges are true and faithful men.” All this kind of wisdom and serpent-like dealing has so often met with an antagonist of equal and superior strength, that we have no fear of leaving the argument without a reply. But, how are we surprised to find that those who reason after this kind of fashion, when it suits their purpose, can suddenly turn round and argue the other way ; that these astute pleaders are the very persons who advocate the normal schools. “ We “ will not *interfere*, say they ;—the system works a great deal “ too well to be touched ; we praise your endeavours, and wish “ to give you the only thing you want ;—the circle of instruction “ in your schools is far from complete, we will provide you with “ the only thing you require further, with masters who shall do “ all that is desired ;—fear not, you shall have some men who can “ draw, teach music and geometry, and sciences of every kind ;— “ just leave the controlling of your schools in our hands,—we “ wish to train the masters only, having publicly pledged ourselves “ not to interfere !” And this they say to men who from religious motives are supporting schools ; and they are astonished



at the coldness with which their proposals are received. And they say, that this is mere bigotry and fanaticism in the extreme; they do not believe, after all, that we seek the real improvement of the people, or else we should pursue a very different course, and cordially co-operate with them in this plan.

So much for the theory of non-interference, and the practical working, in this respect, of normal schools. Such consequences, and others like them, might easily have been overlooked. But, we are all amazement when we hear any individual who pretends to a competent knowledge of the subject of which he speaks, assure an intelligent body of men, that seminaries for the training of masters will prove an invaluable gift, *because*, forsooth, they will not clash or interfere with any existing system.

"It is this which, above every thing, we ought to labour to introduce into our system; for as there are *not more than two* now established by the exertions of individual benevolence, and as, from the nature of the institution, it is not adapted to be propagated by such efforts, no possible harm can result from the interposition of the legislature in this department."—p. 23.

What!—a person professing to know the state of education, assert that there are not more than two training-schools!—we have before us the report of the principal education society which speaks of about forty such institutions, giving their names, the acting officers, and the number of children in them, and the number of persons, whom they have trained (above 2000), and the advantages which they afford to persons while in training,—intellectual, &c. through the medium of the visiting clergy, &c.—and pecuniary in the shape of allowances, often amounting to twelve shillings a week, so long as attendance is regularly given at the training-school. And yet Lord Brougham assures us that there are only two!—We really are at a loss how to proceed in controversy with a person who *argues* thus, i. e. by a flat denial of the truth! Is not, then, the Barrington institution at Bishop's Auckland a training school?—or, is the endowment left for it by the bishop one of those important trusts which is so much abused?—or, is this the extent of the noble legislator's knowledge of other charitable bequests connected with education, which, after twenty years inquiry by a parliamentary commission, he desires to have investigated again? Are the funds which the York, and the Durham, and the Winchester, and the Bath and Wells societies,—and the Chichester, and the Exeter, and the Lichfield, and the Norwich, and the Suffolk, and the Northampton, societies, &c. &c. to be utterly despised and made of no account?—\*—or, are not

\* See Report of National Society for 1835, p. 9; and Appendix, p. 49, &c.

their central schools as capable of improvement by parliamentary aid, as ordinary village schools are capable of amelioration by appointing proper national school-masters, and building proper rooms?—And is it not as direct an interference with such institutions to establish rival training-schools, as it would be to set up a government-school for any parish where a private institution of the kind was already formed?

London, York, Liverpool, Durham, and Exeter, are selected by his lordship as the fittest spots in which the experiment may be tried, and in each of these towns we perceive that the National Society has a central school which would sink, no doubt, before a parliamentary rival, as certainly as it would rise and flourish by the aid of the public funds.

What!—is the system of training so fully described to the Committee of the House of Commons\* last year, and so largely set forth in the evidence, collected and printed, in vain? and this by a witness whom the committee called the last, who might have known what had been said?—And the advantages† and encouragements provided by public beneficence, are they to be disturbed and set aside in order that a foreign system of training may be tried on the suggestion of a person who declares, that “*the foreign system is wholly inapplicable to this country.*‡ And the system of inspection, and visiting and examining, and awarding prizes,§ which is operating so beneficially, is this too to be all swept away! and that upon an “*ipse dixit*,” that there are but two training-schools?

We are not quite sure whether the noble mover allows the National Society to have any training school at all. We never heard of a second Lancasterian school of the kind, but from what was said in the evidence last year (*qu.* 2831.) the Sessional school at Edinburgh may possibly be meant by this second school. Perhaps it were due and fair towards his Lordship to suppose that this is the case. For, certain it is, that with a profession of neutrality, he expresses a decided predilection on both occasions (in 1834 and now) for the British Schools, and speaks only of them, or intimates a very low opinion of national schools. And yet, when he sat as chairman of the Committee on Education in 1816, he may remember that he heard evidence from witnesses of a different opinion. He admired Mr. Robert Owen’s zeal and intelligence (we merely select a witness who cannot be suspected

\* Education Committee, 1834, questions 741, &c., 784, &c.

† Education Committee, 1834, question 800; National Society’s Report, 1835, p. 39, &c.

‡ Education Committee, 1834, question 2821 to Lord Brougham.

§ Evidence before Education Committee, 1834, question 1885-6-7; and National Society’s Report, 1835, p. 70, &c.

of favouring church affairs,) and he borrowed the Infant school system, and Buchanan the school master from the Lanark mills; and yet Mr. R. Owen told the Committee

“That, as the result of his experience he thought—that the Madras system possessed an advantage over the British and Foreign,—by the former, the children learn to read in a shorter time and a more accurate manner; in other respects he could not think there was much difference;—and then Mr. Owen explained—what was hard to understand no doubt,—that he meant ‘the distinct manner in which the children pronounce the words, and the manner also, in which their attention is directed to the whole subject.’”\*

But, however this may be, as to the kind of training school which would be most highly valued according to the sentiments which different persons hold, we have yet to be satisfied, and the country requires proof that normal schools for furnishing a set of more accomplished school masters would answer their design.

We have in former articles declared our decided opinion in favour of gradually introducing a variety of subjects of instruction into schools, (after the manner proposed in the Bishop of London’s charge,) as having a tendency to the increase of religion as well as intelligence, and as beneficial to the people and the community in every respect. But, we have always felt a difficulty which has obviously escaped Lord Brougham in his rapid steps;—the question has always been on our lips,—“How are these better educated men to be paid?—If you raise the standard of education *throughout the country* there will be no ground (from the distinctions of scholarship) for raising wages at all. But if you give a better education to schoolmasters, while clerks, warehousemen, &c. remain as they now are, the salaries of the former class must be increased, or else the men whom you have trained will become clerks, &c., and the outcasts from that grade or profession of persons, will take refuge in the schools.”

We were happy to find that this practical view of the subject was taken in the Report of the National Society, as it certainly was established by the evidence collected last year from witnesses of every religious party. The report says,

“It is plainly unreasonable to expect that a class of persons of superior abilities, and capable of filling situations which are remunerated with better salaries, should renounce such opportunities of temporal advantage, and devote themselves to the arduous duties of a Parochial School. The difficulty always experienced by the Society has been that of providing salaries for teachers, not that of finding well-educated persons who were willing to enter into training, and devote their time to the education of the young. Such persons are never wanting where

\* First Report of Education Committee, 1816.—p. 238.

adequate salaries are provided. But, if the qualifications and abilities of teachers were to be raised by means of any system of training, without, at the same time, raising the remuneration which they receive, it is not probable that the experiment would proportionably benefit the schools. The temptation to accept the same as a better reward for some other employment, at a more easy rate of exertion, would be constantly diminishing the numbers of those who had been prepared, with the greatest expense and care, for the business of conducting schools. The Committee can assert that this view of the subject is not merely theoretical, but that it has been founded in practice; and within the last few years that persons who have been sent to London, at the expense of the managers of country schools, and who have made considerable progress in the central school, have, after a time, relinquished their situations for others of higher value, and which they had become competent to hold by the training and instruction which they had there received. Reference may also be made to other evidence calculated to establish the same conclusion.”\*

And this passage is followed by several useful suggestions respecting limited payments from scholars towards making up salaries, the applying of small charitable endowments in aid of the same object, and the building of dwelling houses, and providing gardens, both as a pecuniary assistance to the teachers and an appropriate recreation for their leisure hours. This scheme for the improvement of schoolmasters, and how it will work, we can clearly understand, but how a higher kind of training and accomplishment will tend for the good of the poor, is quite unintelligible. In fact, one of the most practical witnesses whom the Committee summoned and questioned much on this very point, (Mr. Crossly, the master of the Borough Road training school,) gave his opinion.

(Qu. 1072) “That if the salaries of school-masters remained at 70*l.* or 80*l.* a year, and the abilities of those persons were raised as much as all must desire, you could hardly expect to retain their services, for they would get 150*l.* a year of a tradesman in the next street; and, (Qu. 1073.) that the effect of a system of high training would be to increase the amount of education among the middle classes in the country, although it would not do much to favor the education of the poor.”

What is the worth of parliamentary evidence, if testimony such as this to a plain matter of fact, is to be recorded for the information of the country, and a law made next year directly in violation of what it substantiates? We regard it as a singular coincidence that while we were thinking upon these affairs, a letter reached us from an old correspondent near Leeds, in which he wrote in the following words—

\* See “*Evidence before the Committee of the House of Commons in 1834, from various witnesses,*” 995, &c.; 1057, &c.; 1067, &c.; 1073, &c.; 1317, &c.; 1596, &c.; 1898, &c.; 1901, &c.; 1908, &c.



"I have devoted the last six years to the endeavour to form a master for my school, and through him, to initiate others, and to a certain degree have succeeded; but am quite convinced that any man that I could recommend as a schoolmaster to a situation worth 60*l.* a year, could have *more than 100*l.* a year*, in a common tradesman's employment."

And yet, on turning back to the third report of the Committee on Education, which was made in June 1818, (and to a certain bill prepared for parliament in 1821,) when the public system of education by a parish rate was advocated, which Lord Brougham now so strenuously condemns, we read the following words:

"The inhabitants must have the burden of paying the school-master's salary, *which ought certainly not to exceed twenty-four pounds a year*. It appears to your Committee that a sufficient supply of schoolmasters may be procured for this sum, allowing them the benefit of taking scholars who can afford to pay, and permitting them of course to occupy their leisure hours in other pursuits."—p. 57.

Really, this sort of blowing hot and cold with the same mouth, (this securing well-educated persons at the ordinary wages of labouring men) appears so like necromancy, that we had rather not act in conjunction with those who profess such an art. Ours is a simple course. We want to educate children in the principles of the Church, and consistently with this, to do them all the good we can both as to their intellectual and their social condition. But, in this commercial country, money will have its weight, and knowledge will act as power, and we despair of obtaining competent schoolmasters, or any other class of official persons to persevere in the duties of their vocation, unless they are in some measure adequately paid. Lord Brougham has renounced the principles of the bill which he brought into parliament in 1821, and we do not despair of hearing that his lordship has renounced or modified his present opinions as to training schools.

That his lordship is capable of altering his plan of acting, no one can dispute who reads the speech on education, at the head of this article. We do not merely refer to general schemes for legislation, but to the particular system and principles on which such schemes are advocated. The train of argument in the middle of this (now) public document, undergoes the most extraordinary change we remember to have observed in any address of the kind. The first portion of the address is founded upon (so called) facts,—upon dry returns obtained from all parts of the country, and digested into regular order. And his lordship boasts that this is the kind of foundation on which he delights to build. Why then, when the matter of charitable endowments is introduced, is an edifice raised up, by the side of the first building, which is constructed upon such a different plan? We certainly expected, when we came to this part of the speech, that now, at

last, the cry against abused endowments would assume a tangible shape, and that we should know exactly what it was which excited so strong a feeling in the minds of certain rather vociferous persons. But we lamented to find that, as usual on these occasions, *the feelings* of the auditors were addressed! General complaints of the hardships of poor and industrious people (the working classes) were made! No names of men or places where the abuse existed were pointed out; no testimony brought forward to prove what the feeling of the country might be on the subject then submitted to the house!—Were there, then, no public documents to which his lordship could have recourse? Were there no inquiries of this nature in which his lordship had been engaged? Had not the sense of the country been taken, or at least the opinions of those persons been collected who lived on the spot, and were most competent to judge of the practical working of the several bequests, for the management of which a new board of Commissioners was to be formed? The natural inference would be, that this was not the case. And yet, in 1833, when his lordship was in office, and Lord Kerry's inquiry was begun, it is an undoubted fact, that questions\* were addressed to the officiating ministers of parishes, to be communicated by them to the trustees of charities, and answers required, to ascertain how far it might be possible or desirable to interfere in regard to these bequests. But, nothing is said of the result of this inquiry:—though it is generally supposed that it was by no means such as would have promoted his lordship's views. The object now is, to get a new commission appointed to accomplish the design first undertaken some twenty years ago, by the mover of the resolutions, of procuring the funds of endowed and grammar, and other schools, to be applied to the benefit of the working classes at large.

Now we have no disposition to fight the battles of Reading, and St. Bees, and Pocklington, with Mere, Spital, Yeovil, Croydon, Wellingborough, Huntingdon, and other charities, over again! We have no heart to renew the controversy about "*pauperes et indigentes scholares!*"—what the words mean, or where

\* Copy of questions circulated in 1833:

1. If there is any Charity in the \_\_\_\_\_ of \_\_\_\_\_, with respect to which there are no specific Directions from the Donors as to any particular Mode of distributing or employing the same for the use or benefit of the poor;—Are you of opinion, that the present Mode of disposing of or of employing the same is the most beneficial to the Poor?

2. Are you of opinion, that the proceeds or profits arising from any Charity of the above description may be employed more beneficially for the Poor in the Education of their Children?

3. If in the \_\_\_\_\_ of \_\_\_\_\_, there is any Charity for the Education or Benefit of the Poor, part of the Income of which has been employed in Clothing or Maintenance;—Are you of opinion, that it would be more beneficial to the Poor to extend Education to a greater number of Children, instead of giving Clothing or Maintenance?

they are to be found?\*

We had hoped that the ineffectual efforts made so long ago, to convince the public of any monstrous misapplication of the great funds alluded to, must have put an end to such language and insinuations as we regret to see repeated in his lordship's speech. Far less do we desire to screen any abuse, or afford any shelter for those who are capable of misapplying benevolent endowments. We desire, by all means, that they should be brought to the light; and if an act of parliament be necessary, as we think it is, to facilitate the renewal of trusts, and the improved application of trust funds, and for various other beneficial purposes in connexion with charities, certainly let it be prepared and passed; but we have distinct and strong objections to the measures on the subject which are comprised in the resolutions, and we shall state them in conclusion, under specific heads.—

1. It is unreasonable to institute a new commission, when a set of commissioners who have long had experience in this very business are at their posts and ready to proceed.† Their authority, we presume, expires with the session; why should it not be renewed? If the individuals are incompetent, by all means let *them* be changed, not the commission; if they are not incompetent, why bring in new men, unacquainted with the business, to explore, for the second time, a country which they already know? If new powers are desirable, let them be supplied. Surely there is no body of men so competent as this very commission to state where the difficulties lie which it requires the help of the legislature to overcome. The greater part of the country has been investigated by their assistance;—is it fair on the counties which have not partaken of the benefits which have resulted from their inquiries, that they only should be overlooked?

We are sure that what was said of another committee, in June, 1818, is equally true of these men;—why should they not proceed upon a plan which has worked so well?

“They are happy in being able to add, that the discussion excited by the first Report, and the arguments urged in the committee to various patrons of charities, have had the salutary effect of improving the administration of those institutions, and inculcating the importance of rather bestowing their funds in merely educating a larger number than in giving both instruction and assistance to a more confined number of children.”—*Third Report from Select Committee, June, 1818* (426), p. 55.

\* See Quarterly Review, 1818.—Review of a letter to Sir S. Romilly, by H. Brougham, Esq., and other documents.

† The Commission appointed, 58 Geo. 3, c. 91, to inquire concerning charities in England for the education of the poor; the act being subsequently amended, and their powers enlarged, though not perhaps to the requisite extent.

2. Then, as to the work which the new commission is to perform—to *superintend the grants voted by Parliament for promoting education, &c.* This employment is in direct opposition to the plan which has been found so excellent, according even to the testimony of Lord Brougham. The Lords of the Treasury, *for the sake of avoiding all interference with schools*, determined that no money should be granted except upon reports from one of the two societies which were allowed to represent or to embrace the opinions of those who promoted schools of every kind. The business, upon this plan, has been transacted at the Treasury *without any expense* to the country beyond the mere printing of a few sheets for the information of parliament as to what had been done each year. All parties appear satisfied—all say the plan succeeds, and that the difficulties arising out of a diversity of religious sentiments are admirably escaped; yet the resolution says, in effect, “Let a change be made, and a commission appointed, at a vast expense, and at the hazard of breaking up the unanimity and good feeling which prevail.”

3. Next, the power of watching over “the abuses of trust committed by the trustees, &c.,” however well it may sound as an abstract principle, as explained in the speech, appears to us to be objectionable and hazardous in the extreme.

“Whether any thing further may be done for improvement in this matter, I will not at present say. In the first instance, this may be sufficient; but, at all events, endowments of every kind ought to be jealously watched. Trustees should be repeatedly called to account; they should be aware that there are still some persons in authority who have a control over them, although the Commissioners are no more.”—p. 28.

Is it possible to suppose that the interests of charities would be promoted if this system of *jealously watching* and *repeatedly calling to account* is put in force? At present the most respectable gentlemen in the country form the principal body of trustees. Is it probable that the character of these agents will be raised or deteriorated if they are subject to these inquisitorial powers? Some of the trustees are careless, no doubt, and indolent; perhaps they neglect the school, as they do their own affairs; they put up with some abuse, rather than bestir themselves to correct it, as they ought. But we rarely hear, if ever, of any thing sounding like intentional misconduct or fraud; and from time to time, as opportunity arises, some beneficial change takes place; the funds are applied in a more advantageous manner, and very frequently of late they have been merged in the salaries of national school teachers, so as to supply a kind of guarantee for



the permanence of the institutions formed by aid of the parliamentary grants. In the Report of the National Society for this year to which we have already referred, it is observed:—

“How much may be done this way by friendly representations (*viz.*, in applying for the support of schools small bequests and charitable endowments) will be best conceived when it is known, that out of the 300 applications for aid in building schools, which have been last received by the Committee, there are 58 cases in which an arrangement, such as is contemplated, has been brought about, and endowments, though generally of a small amount, secured in aid of schools.”

But what if the gentry are disgusted at the continual interference of the contemplated commission, and give up the concern into the hands of those who, the chairman in 1816 said, could “thwart the Education Committee at every turn”—

“those same tradesmen who rejected, at one institution, the proposition of Mr. Justice Bayley, to prevent the house being furnished by articles from the shops of the committee of management, and thus made that most learned, most honest, and most humane judge withdraw in disgust from a charity which he found systematically perverted to purposes of the most sordid avarice.”—*Speech*, 1835, p. 27.

Will his lordship only call to mind a discussion which took place respecting a savings bank in Hertfordshire, not very long since, in which some learned member said, in the upper house, that “nothing ought to be done to scare *noble persons* from undertaking trusts of this nature: such a course would be exceedingly prejudicial to these useful establishments”?\*—*viz.*, a course which would expose persons of property and respectability to those inconveniences which would make them decline undertaking the office of trustees; and will he be pleased to apply the argument to the case which was submitted to consideration in the same place on the 21st of May?

4. In addition, however, to these circumstances, we think it still very doubtful whether we are authorized to sweep away all the charity schools, which is the ultimate design of the Commission, and establish in the place of them a number of large schools, on the system of mutual instruction, open to all. We have watched the operations of the two kinds of institution—the Charity, and the National or Lancastrian, School—and we are by no means certain that the superiority of the latter (setting apart other considerations) is such as to justify the change.

No doubt it is out of the question to think of forming charity schools for all; but this is quite a different proposition from the altering the condition of those which at present subsist. Few people

\* Lord Brougham’s speech, 11th June, 1835.

are aware that although the large open schools present so imposing an appearance, and are so grateful to the eye when viewed *en masse*, they assume a heart-breaking appearance in some of their details. To pass over the collecting together of such immense multitudes of children, where good and bad are indiscriminately mixed up, and the inferior degree of moral and individual influence which a teacher must exercise in a very large school, we may bring the question to a direct issue another way,—what is the period which children spend in the endowed or charity schools, and in the national or Lancastrian schools? We can refer to the National Society's Reports for 1830, p. 86, and 1832, p. 96, and 1834, p. 60, for proofs of what we mean—proofs which have been honestly put forth by the Society with the desire, not of exposing defects, but of calling attention to the fluctuation of scholars in large schools, and accomplishing a cure if possible.

We have it also in our power to bring the question to a clearer test. We have been permitted to try the experiment in four schools, situated in the same parish of St. James, Westminster, and under circumstances calculated on every account to make the trial a fair one. The schools are all superintended and examined constantly, and the national schools have the advantage (which the other schools have not, of learning geography, and history, and other popular subjects. Their continued increase of numbers is a proof, also, that they are held in esteem by the people. The following table shows the result:—

	Burlington School.		Offertory School.		National Schools. No Clothes, &c. Children pay One Penny weekly.			
	Girls Boarded, Clothed, &c.		Boys Clothed, &c.		Boys.		Girls.	
	Admit- ted.	On the Books.	Admit- ted.	On the Books.	Admit- ted.	On the Books.	Admit- ted.	On the Books.
1829 ..	18	100	19	80	102	115	94	103
1830 ..	17	100	22	80	172	191	96	120
1831 ..	25	110	19	80	192	191	127	118
1832 ..	20	110	21	80	160	197	113	122
1833 ..	24	110	16	80	166	235	102	132
1834 ..	21	110	16	80	163	263	158	190
1835 ..	26	110	17	80	174	265	134	185
Totals in 7 Years....	151	750	130	560	1129	1457	824	970
Averages .....	21	107	18	80	161	208	117	138

So that it is apparent, that where board and clothing are given the girls are retained under instruction about five years; when

clothing only is afforded, the boys remain rather more than four years; but where neither of these advantages exist, the fluctuation of the scholars is so great, the succession so rapid, that very little effect comparatively can be produced upon their minds. We do not offer this statement as a conclusive proof that national schools are of little use. On the contrary, if the state of the people is such that they will be so unsteady in the training up of their offspring, it is of the greatest possible consequence that the children should, for a time, however short it be, undergo the training and discipline of an institution of this kind; and though the succession upon an average is so great, there are many who remain a considerable time (three or four years) at school. We think, however, that the statement shows that charity schools are of infinitely greater use in forming the character of children than the advocates for large schools commonly suppose.

This view of educational concerns may be new to some of our readers, but it ought not to be new to Lord Brougham. In proof of this assertion, and in confirmation of what we hold to be a most important fact as to the succession of children in large schools, the following extracts are made from the Education Committee in 1816:—

*“First Report.—Education of Lower Orders.”*

p. 2.—“T. A. Finnegan, master of the St. Giles’s Irish Free Schools, had had 774 boys during three years received into his school, there being, on an average, 200 upon the books at one time; *i. e.*, the school changed its scholars nearly four times in three years.

p. 101.—“In the Horseferry Road School, under C. F. Jameson, from 16th Jan. 1815 till 1st June, 1816, there were 413 boys admitted, the average attendance being 180.

p. 122.—“In the Spitalfields School, which Mr. W. Allen said would hold 800, on an average only 320 attended; and from 1812 till June, 1816, the school actually *educated* 2000 children.

p. 185.—“Mr. Pickton, the master of the Borough Road School, said that the institution, up to June, 1816, had been the means of *educating* at least 12,000 children,” *i. e.* this number had passed through the school.

*“Second Report.”*

p. 33.—“In Shadwell School, Mr. J. Fletcher said that there had been 948 admissions within two years, there being on an average 434 children on the books.”

5. After all, however, the grand objection which we entertain against the formation of the new commission, is founded upon its direct opposition to the principle of non-interference, which the 4th resolution pretends to set at rest. The opposition which we mean, is so perfectly manifest to our understanding, and yet so

carefully concealed from public view, that we have more than once felt a suspicion cross in our minds, lest the noble advocate of the commission were not quite *candid* and *sincere*. When he was pressed, indeed, at the conclusion of his speech, with the importance of religion (which had been suffered to pass without a single observation,) his lordship replied, that *he entirely concurred* in what was said by the Right Reverend Prelates,—“ he was not unaware of the difficulties which surrounded this part of the subject, but he thought he should, at a future time, be able to produce a plan, by which the objections that had been urged would be obviated; and that they might afterwards grapple more successfully with such difficulties.” We had hoped that some acknowledgment of this kind would have been found in the published speech. But not a word is there to intimate an allusion to the subject, or to interfere with the beautiful simplicity of the plan, by which charitable bequests, left very generally by churchmen, from a religious feeling, to be distributed by the clergyman, or the churchwardens, to the poor of the congregation (Church), are to be applied to a system of popular instruction, in connexion with Normal schools, the main and distinguishing character of which is to be that they are to teach the elements (not of Christianity, but) of various sciences to the poor. His lordship’s opinions and wishes on this subject cannot be mistaken. They are in print, in the Education Committee’s Report (June 1818), and they were repeated deliberately in his lordship’s evidence last year (Quest. 2830). The burden of the scheme is this, that we must provide equally for all; and “in places where only one school can be supported, it is manifest that any regulations which exclude dissenters, deprive the poor of that body of all means of education.” That is to say, that the schools are to be divested of their present religious character;—that between the Normal Institutions and the Commissioners, a great regeneration is to take place, and in the course of a few years, they are to be adapted to the scientific age in which we live. So then, his lordship brings us round at last to fight a battle again, on a field where we fought before. This religious bearing of the subject was precisely the matter at issue between the National and Lancastrian Societies some twenty-five years ago. Nothing short of a directly religious education would satisfy the former; nothing which was called exclusive or sectarian was permitted in the system of the latter party. The friends of the latter system desired that schools in general should be conducted upon this plan; their champion now modestly demands that the charitable endowments of the country should be available for their support.

The plan of Normal schools, we regard, in one way, as a



pernicious interference with the existing state of things; not because it would raise the abilities of the teachers, but because it would give authority to teachers who do not of necessity possess the religious qualifications which are indispensable, who, from the nature of their training, must consider religion as a secondary affair in the business of a school,—and we protest against the misappropriation of endowments here contemplated for reasons of a similar kind. Those funds would be made auxiliary, in a remote and indirect manner, to the objects which they were especially designed to advance. Violence would be done to the consciences of the living and the intentions of the deceased, and instead of helping forward the cause of charity, an effectual stop would be put to that spirit of piety and beneficence which has created so vast and noble a body of endowments, which are capable of conferring such important benefits upon the national Church (whose welfare they were meant to promote) by the application of the most moderate share of legislative interference, instead of the most unusual and extreme exertion of power.

We have long seen and examined the system which is at work, and is conducted with no ordinary zeal and skill, in Southwark, and which pretends to *satisfy all religious parties and to interfere with none*. The boast as regards dissenters we believe to be empty and vain. The real Calvinistic party, we are persuaded, do not send their children without scruple to places where religious doctrine is so diluted as to be palatable to the taste of the world at large. There was evidence put on record last year that this is the case. The Unitarians and Socinians distinctly said, by their organ Mr. Wood, (Quest. 2123—7.) that they considered the Borough Road system partial and unjust. But we pretend not to answer for others, we will speak plainly for ourselves. There are *four* items in our account of this matter which we hold to furnish insuperable obstacles to the application of the British system to the wants of the national Church. 1. *It will not admit of teaching any prayer*; the theory but not the practice of prayer is instilled into a child. 2. *It will not allow of any catechism or creed*; and there are many scruples as to explaining what is called a *disputed passage* in the word of God. 3. *It will not brook ministerial interference*; the pastor of the flock, so far from being the principal and ostensible feeder of the lambs, must remain in the back ground, or if he puts forth his hand, must not put it forth as the instrument which God has sanctioned and invested with ministerial authority for the purpose to which it is applied. 4. *It inculcates but does not require the public worship of God*, and this with pupils whose age is such that the Bible tells us they are to be trained and led (not reasoned) into the way that they should go.

Is it possible that the country will submit to such a defective system of religion as this? What can Lord Brougham think are the religious principles of the beneficent persons, whose praises he so often sounds, that they will quietly continue to pay their money for the support of a plan so wanting in every matter which is essential to the churchman's practice and belief?

The answer appears self-evident to us. But it may be called the answer which bigotry, or the bias of a Church, education suggests. Well then, as a concluding argument and a friendly course to adopt, we appeal to the noble peer himself; we mean to that portion of his speech, for which we heartily thank his lordship, where he treats of the natural working of the evil passions, and the absurdity of supposing that any calculation of consequences is made, or any reasoning and intellectual process is going on, when the mind is heated in the pursuit of vice. It is this sound exposition of the delusion occasioned by sin which we hold to be the strength of our cause. No cultivation of the head will ever dispel its seductive charms; nothing will avail but the fundamental change and rectifying of the heart. Habit may do something; not at all what his lordship thinks; but religion, combined with early training, will do all which it is ever permitted us in this world of sin to effect. The doctrines of the gospel, and the Holy Spirit which the gospel promises and offers, are alone sufficient to restore the image of the Creator in that fallen creature, man! Prayer, faith, and the use of means in attending to the ordinances of God, are the only things we recognize as adequate to this end, believing (as we firmly do with his lordship) that the state of our deluded fellow creatures, in their most unhappy circumstances, is touched on with much truth in the following words:—

“I do not say, “Dispense with such penal inflictions;” but I do really and sincerely declare, from the result of my practical experience, and on all the principles which I have ever called to aid me in the inquiry, that the present system of punishment fails so entirely in accomplishing its object, that nothing can be less consolatory to the feelings of him who has to administer criminal justice, or him who presides over the councils required to execute it. . . . . It appears to me evident that all who have discussed this question of crime and punishment, have proceeded upon an erroneous supposition. They have all assumed that a person making up his mind about committing an offence against the law is a reasoning, provident, calculating being. They have all argued on the supposition, that a man committing a robbery on the highway, speculates, at the moment of planning his expedition, upon the chance of being hanged for it; or that a man projecting a forgery, is well aware of the punishment which awaits him, and feels a conviction that he shall suffer it. All reasoners on this subject have gone upon the

assumption, that the individuals who commit crimes, calculate beforehand the consequences of their conduct, as the merchant, in his counting-house, reckons on the chances of profit and loss in his speculations. . . . It is equally assumed, that the individual is, at the time of making the supposed calculation, unbiassed and free in his mind—that he considers the subject with calmness and deliberation—in short, that he is altogether in the same frame of mind in which we are ourselves, when devising the punishment for his offences; whereas, he is almost invariably under the influence of strong excitement. . . . The truth is, that men rush on the commission of the greatest crimes, under the dominion of passions which lay their reason prostrate. The greatest of all enormities are almost invariably committed under the influence of mighty excitement. It is the madness of lust, and a rape is perpetrated—or the fury of revenge, and murder is done—or hatred wrought up to frenzy, and houses are burnt or demolished; the stings of conscience being felt after the offence, and in the calm that succeeds the tempest of passion. Even offences of a more sordid kind, those against property, and which are more connected with speculation, are planned with such a desire of obtaining the things sought after, to supply some necessity, or gratify some propensity, that in estimating the risk of detection and punishment, hardly a thought is bestowed on those dangers.”—p. 15, 16.

And what, then, is the remedy which Lord Brougham proposes to apply to the deluded creature who is constrained and carried away in a bondage such as this? How will he meet this derangement of the understanding, which he shows so clearly to result from the derangement of the heart?—By instruction of a more scientific kind?—by sharpening the intellectual powers?—by interesting the child in geography and geometry, or natural history, &c.?—or, does he think that mere habit and custom in early life will do the needful work?—Alas, for the miserable impotency of all such remedies as these! We despise them NOT!—No! we despise no assistances in accomplishing so difficult a task as the improving of our fellow creatures! These methods have their advantages and their proper work to do. But, can we rest satisfied with such helps as these afford?—Is this the sum of our religious conviction, (have we so learned Christ,) that we deem these remedies of primary importance to the cure?—Surely not!—If the disease is in the heart, it is there that the sovereign balm must be applied; and it is the doctrine of Jesus Christ, and the influence of the Holy Spirit, in which alone we place our trust. And the voice of the country, we are persuaded, is with us, and will continue to be so, while we make it our first and highest aim to render all our national schools instrumental in conveying the Gospel to the poor.

ART. X.—*A Discourse of Natural Theology*. By Henry Lord Brougham. London, Knight, 1835, 8vo. pp. 296.

THIS volume has somewhat agreeably disappointed us. We opened it, prejudging its merits by our former estimate of its noble author's intellectual and religious peculiarities, and were buckling on our armour for a joust with ill-demonstrated, if not, untrue conclusions, and much unsafe latitudinarian speculation. For, though we concede to Lord Brougham, the praise of rich and varied knowledge, of vast powers of eloquence, of intellectual fervour such as few men of his age possess, yet we have been compelled, unbiassed by political party-spirit, to allege, as an off-set to these great merits, that this knowledge pervaded too vast a field to be on any point profound, whilst his habits of declamation and everlasting bustle unfitted him for cool, dispassionate, cautious logic. And further, we are free to assert that many of his Lordship's deliberately avowed opinions have made us seriously question the soundness of his *religious* views, even on the most general principles of Christianity. His well-known denial of man's accountableness for his belief, in the Inaugural Discourse before the Glasgow University, justified our suspicions. Our readers, therefore, will be sure that we assert it after a most careful and rigid examination,—that the present volume is far more remote from superficial, precipitate argument,—far more free from the slightest shade of scepticism—and on the other hand, though not as profound in its researches, far more deferential in its Christianity, than could have been expected. Notwithstanding its many defects we do unfeignedly admire him for this contribution to religion. We pray God that it may command the attention and convince the judgment of the vast hordes of semi-philosophical or libertine sceptics, that have for years regarded his Lordship as *bonâ fide* their patron in opinions. But while we say this, we cannot withhold our astonishment, that this avowal of his entire adherence not only to Natural but to *Revealed* religion also, has been reserved, (unless it is a recent adherence,) to a period of life, when many who were at first attracted by the witchery of that versatile, energetic power, which distinguished his liberalism, have wandered into the pathless depths of error, and are some, through death, and many through obtuseness, irrecoverable.

“This Discourse is not a Treatise of Natural Theology; it has not for its design an exposition of the doctrines whereof Natural Theology consists. But its object is, first to explain the nature of the evidence upon which it rests—to show that it is a science, the truths of which are discovered by induction, like the truths of Natural and Moral



Philosophy, that it is a branch of science partaking of the nature of each of those great divisions of human knowledge, and not merely closely allied to them both. Secondly, the object of the Discourse is to explain the advantages attending this study. The work therefore is a Logical one."—pp. 6, 7.

The reasons, which induced his Lordship to the composition of this Discourse, are somewhat interesting. He had observed, amongst many men of philosophical pursuits, a prejudice against Natural Theology, that it was only a fancy or speculation, and not a body of truths, as legitimately deduced from physical and moral facts, as any of their own favourite sciences. With a laudable anxiety to remove this prejudice, he has undertaken to show the contrary.

We shall first put our readers in possession of a brief epitome of his Lordship's arguments, and reserve the conclusion of this article for some remarks upon a few of their particular excellences and defects.

All the fundamental truths of physical and mental science depend for their proofs, upon the indirect evidence of induction from things which our senses *directly* perceive, to those which they do not. We observe the prismatic distinction of the seven colours, the effect of their partial or total absence, in proportioned darkness, and of their partial or entire presence, in proportioned light. We mark distinct impressions on our own nerves, or perceive among external objects, one expanded, another liquified, and a third decomposed, and we infer the existence of an all-pervading, all-permeating element, which we call *heat*. Moreover, from the phenomena of thought, of reasoning, of fancy, we conclude that there is that invisible agent which we call *mind*. Of the existence of none of these, either of light, or of heat, or of mind, have we any intuitive proof: our knowledge of them is relative. But this knowledge is derived from the severest induction: from an order of investigation so satisfactory, that, upon the refusal to admit it, universal Pyrrhonism *must* follow.

The intermediate steps of this process of reasoning must be remembered. Through the sense of vision a sensation is excited in the mind: it immediately infers that this sensation must have been excited by something, that it must have had a cause. Its belief that this cause is external, and that it is at a distance from the organ of vision, must also be additional inferences of reasoning.

Now this characteristic of induction being fully understood, we proceed to notice, that up to a certain point, the facts from which we infer the truths of physical and metaphysical science,

are the very same facts as those from which we infer the truths of Natural Theology. The natural theologian, as well as the natural philosopher, grounds his science upon the phenomena, that the eye refracts light, converges it to a focus upon the retina, by the peculiar combination of its lenses corrects "the indistinctness which would otherwise arise from the different refrangibility of light." The natural theologian, as well as the natural philosopher, infers, that the eye is perfectly adapted to the properties of light; that, if its formation was in the least different, if instead of refracting it reflected light, or, if one lens was wanting; or if light was irrefrangible, it could not see. Now, up to this point, the investigations of both are co-ordinate: but when the natural theologian proceeds still further, when, from the fact of the eye's adaptation to the properties of light, he concludes that "the instrument so successfully performing a given service by means of this curious structure, must have been formed with a knowledge of the properties of light," we contend that he still adheres to as severe a process of induction.

Many other phenomena, equally illustrative of adaptation, might be adduced. The eyes of various species of animals differ, as the media of their perception differ: the prowler by night is furnished with a pupil capable of extraordinary dilation: the eye of the amphibious partakes of the eye of the quadruped and the fish: all the exterior apparatus for cleaning the other being unnecessary in fishes, is dismissed; whilst that of the crab, especially the species which lies in the mud, is furnished with a particular provision. So, to turn to other anatomical arrangements:—the mechanism of the leg of the ostrich, to produce velocity of movement; the web-foot of the water-fowl; the structure of the head of the porpoise,—all these display equally accurate adaptations. Moreover, the balanced forces of the planetary system, which gives it stability; or the recent discoveries of the minutiae of osteology, these, in more intangible sciences, nevertheless, exemplify the theory of adaptation:—Now,

"the question which the theologian always puts upon each discovery of a purpose manifestly accomplished, is this: 'Suppose I had this operation to perform by mechanical means, and were acquainted with the laws of regulating the action of matter, should I attempt it in any other way than I here see practised?' If the answer is in the negative, the consequence is irresistible, that some power, capable of acting with design, and possessing the supposed knowledge, employed the means which we see used. But this negative answer is the result of reasoning founded upon induction, and rests upon the same evidence whereon the doctrines of all physical science are discovered and believed. And the inference to which that negative answer so inevitably leads, is a truth in Natural

Theology ; for it is only another way of asserting, that design and knowledge are evinced in the works and functions of nature."—pp. 32, 33.

In the third section, Lord Brougham passes from the physical to the metaphysical department, and argues, that, in the constitution of the mind, there are equally striking evidences of adaptation. He asserts that mind, as a separate function of our being, is admirably fitted for its various purposes of acquiring and communicating knowledge. In the structure of its faculties of reasoning and attention ; in the helps provided for it by its powers of curiosity, of association, of habit : in the laws of memory, in the beneficial provision of the feelings of love, of hope, of fear, of anger, of contempt ; it furnishes the inductive philosopher with phenomena, from which as conclusive a truth for Natural Theology may be gathered, as from the most valuable phenomena in physics.

As a favourable specimen of his Lordship's style,—we cannot refrain from submitting to our readers the following summary of the argument upon this topic:—

“ Thus far we have been considering the uses to which the mental faculties and feelings are subservient, and their admirable adaptation to these ends. But view the intellectual world as a whole, and surely it is impossible to contemplate without amazement the extraordinary spectacle which the mind of man displays, and the immense progress which it has been able to make in consequence of its structure, its capacity, and its propensities, such as we have just been describing them. If the brightness of the heavenly bodies, the prodigious velocity of their motions, their vast distances and mighty bulk, fill the imagination with awe, there is the same wonder excited by the brilliancy of the intellectual powers—the inconceivable swiftness of thought—the boundless range which our fancy can take—the vast objects which our reason can embrace. That we should have been able to resolve the elements into their more simple constituents—to analyse the subtle light which fills all space—to penetrate from that remote particle in the universe, of which we occupy a speck, into regions infinitely remote—ascertain the weight of bodies at the surface of the most distant worlds—investigate the laws that govern their motions, or mould their forms—and calculate to a second of time the periods of their re-appearance during the revolution of centuries,—all this is in the last degree amazing, and affords much more food for admiration than any of the phenomena of the material creation. Then what shall we say of that incredible power of generalization which has enabled some even to anticipate by ages the discovery of truths the farthest removed above ordinary apprehension, and the most savouring of improbability and fiction—not merely of a Clairaut conjecturing the existence of a seventh planet, and the position of its orbit, but of a Newton learnedly and sagaciously inferring, from the refraction of light, the inflammable quality of the diamond, the composition of apparently the simplest of the elements, and the opposite nature of the two ingredients, unknown

for a century after, of which it is composed? Yet there is something more marvellous still in the processes of thought, by which such prodigies have been performed, and in the force of the mind itself, when it acts wholly without external aid, borrowing nothing whatever from matter, and relying on its own powers alone. The most abstruse investigations of the mathematician are conducted without any regard to sensible objects; and the helps he derives in his reasonings from material things at all, are absolutely insignificant, compared with the portion of his work which is altogether of an abstract kind—the aid of figures and letters being only to facilitate and abridge his labour, and not at all essential to his progress. Nay, strictly speaking, there are no truths in the whole range of the pure mathematics which might not, by possibility, have been discovered and systematized by one deprived of sight and touch, or immured in a dark chamber, without the use of a single material object. The instrument of Newton's most sublime speculations, the *calculus* which he invented, and the astonishing systems reared by its means, which have given immortality to the names of Euler, Lagrange, Laplace, all are the creatures of pure abstract thought, and all might, by possibility, have existed in their present magnificence and splendour, without owing to material agency any help whatever, except such as might be necessary for their recording and communication. These are, surely, the greatest of all the wonders of nature, when justly considered, although they speak to the understanding and not to the sense. Shall we, then, deny that the eye could be made without skill in optics, and yet admit that the mind could be fashioned and endowed without the most exquisite of all skill, or could proceed from any but an intellect of infinite power?"—p. 68—71.

To the inference that there exists design in the natural and moral world, an addition of great importance remains to be made. The whole reasoning assumes that there is a being separate from and independent of matter, which we call *mind*, who thus adapts means to the end. For we thus argue, if I had to accomplish this purpose, *I*—that is, *my mind*—should use this means. We therefore infer, that the agency which does employ this adaptation is an *intelligence* incomparably more powerful and skilful than ourselves, it is true, but, as our mind, alike separate from, independent of matter.

Hitherto, in our investigation, we have confined ourselves to the argument *à posteriori*. But it is not to be overlooked that many writers of Natural Theology have employed the reverse instrument, the argument *à priori*. Lord Brougham devotes the fourth section to an examination of its merits,—chiefly in a criticism of Dr. Clarke's Demonstration of the Being and attributes of God. His Lordship in the first place supposes that this Demonstration is a genuine *à priori* argument; in that case, if it is possible to prove the existence and attributes of the Deity, wholly independent of facts, it must be because they are necessary and



not contingent Truths. It would not only be impossible for the Deity *not* to exist, but impossible for his attributes to be any others than those of goodness and benevolence which the argument *à priori* supposes them to be. But they are not necessary truths to this extent; their contraries are not wholly inconceivable: there is nothing at all contradictory in the idea of the Creator of the world being mixed in goodness and limited in power. This is the Noble Author's first position. But to advert to particulars: the boasted argument *à priori* is not a genuine one. Dr. Clarke assumes the existence of space and time or duration, which he affirms to be the qualities of an infinite Eternal Being. But space and time are not qualities.—“What, for example, is time but the succession of ideas and the consciousness and the recollection which we have of that succession? To call it a quality is absurd: as well might we call motion a quality, or our ideas of absent things and persons a quality.”—And although we allowed space to be a quality, if infinite space is a quality of an infinite Being, finite space is a quality, and must be the quality, of a finite being.—Of what Being?—In an exhausted receiver of what being is the space included in a square of one foot a quality? Again, though all these considerations be abandoned;—though space and duration are allowed to be qualities,—whence do we gain our ideas of them? *à priori*? or from experience? All will admit their origin from the latter: then any argument in which these ideas are admissible *must* be more or less a species of inductive reasoning: and the claim which this demonstration makes as discoverable by reasoning merely, is untrue.

Lord Brougham proceeds in the next chapter to assert, that natural theology has its moral, or ethical, as well as its physical and psychological departments. It treats of “the probable designs of the Deity with respect to the future destiny of his creatures.” Here also induction is the logical instrument by which those designs are to be ascertained. The nature of the human mind, and the attributes of the Creator, are the phenomena or sources of this induction. In the first place, from the nature of the human mind, which can be shown to be *immaterial*—separate from and independent of matter—by the strictest induction it can be proved to be *immortal*. If the mind consists of material parts—if it is any modification of matter—if it is inseparably connected with any particular combination of matter—then its destruction of course follows upon the destruction of the body. But the mind does not consist of material parts, taking them merely in a mass, irrespectively of their arrangement; the most thorough materialist never adopted such a theory. No more can it be proved that it is the result of any modification

of those parts; for all experience, all analogy is against it. "We know of no case in which the combination of certain elements produces something quite different, not only from each of the simple ingredients, but also different from the whole compound." And further, the velocity of the mind's movements; the phenomena of dreams, in which all those bodily functions which depend upon volition are suspended; its marked independence during a certain period of man's life of his bodily changes,—“for it is an undoubted fact, and almost universally true, that the mind, before extreme old age, becomes more sound, and is capable of greater things, during nearly thirty years of diminished bodily powers;” its identity from infancy to death, during which interval the body is constantly undergoing change in all its parts,—these facts are phenomena, from which follows the inductive truth, that the existence of the mind is entirely independent of the existence of the body, and will most probably survive it. The conclusion that the dissolution of the soul was consequent upon the dissolution of the body, would be at variance with all inductive philosophy.

But the attributes of the Deity furnish us with additional means of investigating the ethical truths of natural theology. The attribute of divine goodness has been already deduced “from the great preponderance of instances in which benevolent design is exhibited” in the physical phenomena; and the *probability* of the soul's immortality has been also deduced. It becomes certain, when we observe the intense longings after immortality which are universally experienced, and which it is impossible to conceive a benevolent being would implant, if he did not intend to gratify them, together with the unequal distribution of rewards and punishments, which can in no way be so consistently reconciled with the scheme of a benevolent Providence as by the supposition of a future state. In conclusion,

“it remains to observe, that all the speculations upon which we have touched under this second subdivision of the subject, the moral argument, are similar to the doctrines of inductive science, at least, to such of those doctrines as are less perfectly ascertained; but the investigation is conducted upon the same principles. The most satisfactory proofs of the soul's immortality are those of the first, or psychological class, derived from studying the nature of mind; those of the second class, which we have last been surveying, derived from the condition of man in connexion with the attributes of the Deity, are less distinct and cogent; nor would they be sufficient of themselves; but they add important confirmation to the others; and both are as truly parts of legitimate inductive science as any branch—we may rather say, any other branch—of moral philosophy.”—p. 137.

This section closes all that is essential to his Lordship's argument. The sixth is employed in quotations from Lord Bacon's

works, to show that the father of inductive philosophy, though occasionally betrayed into a general condemnation of inquiries into final causes, did not reprobate, but rather applauded, those which are peculiar to natural theology.

Then follows a discussion of the methods of analysis and synthesis, and their separate bearings upon the present science.

"The second part, which treats of the advantages of the study, consists of three sections.

"The first shows that the precise kind of pleasure derived from the investigation of scientific truths, is derived from this study.

"The second treats of the pleasures which are peculiar to this study.

"The third treats of the connexion of natural with revealed religion."  
—p. 14.

The notes are so copious as to occupy half of the volume: one or two of them, chiefly notes IV. V. in refutation of the scepticism in the celebrated "*Système de la Nature*," and in Hume's writings, deserve consideration.

We shall now proceed to offer some remarks upon the general merits of the work, and the argument before us. In the first place, we must assert that, whatever may be the merits of the argument, Lord Brougham cannot claim them. The only points on which he makes any pretensions to originality—such as the evidences of design to be discovered in our mental constitution, and the insufficiency of reasoning *à priori*—have been long since developed. It is far from our wish to undervalue this Discourse because it contains no discoveries; but when we find the contributions of others to philosophy unacknowledged, we deem it our sacred duty to unveil them. It is true that Paley's *Natural Theology* confines itself too exclusively to sensible phenomena; and we agree with the Noble Lord that its author's habits of mind unfitted him for any other very abstract department. But because Paley, or Derham, or Ray, neglected the evidences to be gathered from the mind, it does not follow that other writers of natural theology have been equally remiss. Professor Whewell, in his invaluable *Bridgewater Treatise*, and, above all, Barrow, the unrivalled in sacred eloquence and profound reasoning, in his sermon upon "The Being of God proved from the Frame of Human Nature," had previously observed them.\*

\* "To think," says the latter, "a gross body may be ground and pounded into rationality—a slow body may be thumped and driven into passion—a rough body may be filed and polished into a faculty of discerning and resenting things,—that a cluster of pretty, thin round atoms (as Democritus, forsooth, conceived)—that a well mixed combination of elements (as Empedocles fancied)—that a harmonious contemperation (or crasis) of humours (as Galen, dreaming, it seems, upon his drugs and his potions, would persuade us)—that an implement made up of I know not what fine

In like manner his Lordship's theory of space and duration was, long ago, anticipated by Bishop Butler. In the bishop's third letter to Dr. Clarke, when speaking of the self-existent Deity, he says: "Space is, in one sense, a property of the self-existent substance; but, in the same sense, it is also a property of all other substances." This leading proposition Lord Brougham must have known, especially as it is to be found in one of the very letters to which he refers in his Discourse;—it is the chief argument by which he assails the *à priori* theory, and we therefore did expect that its original author would have been acknowledged.

But having thus shown our readers that his merits must be solely as a compiler, we proceed to inquire into the actual worth of the argument itself.

We allow that it is pure legitimate induction. We can imagine no fair exception against the inference from the physical and mental phenomena in the visible universe, that an intelligent, all-wise Being must have arranged them. To this extent the argument *à posteriori* is invaluable. But it has its limits. It must never be forgotten that the source whence it draws its observations is the *visible* system of creation. It is true it embraces the animalcula with its well proportioned limbs and arteries and instincts, as well as the most distant orb whose movements are at all the objects of calculation. Its facts are called from these extreme points, as also from those which intervene. And from these by induction, we conclude that there is a presiding all-governing mind. But do they likewise teach us that though there may be other *unseen* systems, yet still the mind which presides *here* is supreme *there*? They assure us that he

springs and wheels, and such mechanic knacks (as some of our modern wizards have been busy in divining)—should, without more to do, become the subject of so rare capacities and endowments—the author of actions so worthy, and works so wonderful—capable of wisdom and virtue, of knowledge so vast, and of desires so lofty—apt to contemplate truth and affect good—able to recollect things past, and to foresee things future—to search so deep into the causes of things, and disclose so many mysteries of nature—to invent so many arts and sciences—to contrive such projects of policy, and achieve such feats of prowess,—briefly, should become capable to design, undertake, and perform all those admirable effects of human wit and industry which we daily see and hear of,—how senseless and absurd conceits are these! How can we, without great indignation and regret, entertain such suppositions! No, no: it is both ridiculous fondness and monstrous baseuess for us to own any parentage from, or any alliance to, things so mean, so very much below us. . . . . But let these degenerate men vilify their own nature, and disparage themselves as they please, yet those noble perfections of our soul speak its extraction from a higher stock:—we cannot, if we consider them well, but acknowledge that *mentem e cœlesti demissam traximus arce*; or, as Epicharmus said of old, that *man's reason did sprout from the Divine reason*; they plainly discover their original to be from a cause, itself understanding and knowing, willing freely, resenting things—(if I may so speak)—and moving of itself in a more excellent manner and degree."



is ever present, all-mighty in *this* portion of the universe: do they infallibly attribute to him unrivalled supremacy in all space, and throughout all duration? How know we from this process of argumentation that there are no other far-distant allotments in existence, in which there are other intelligent presidents, perhaps equal, perhaps superior in their power? How does it teach us that there have not been, that there will not be, other cycles of duration, throughout which predecessors *have*, or successors *may* rule even this very system? Does it satisfy us that the present Governor is not the fellow deputy (if, with profound awe, we may use such language) of many others,—being swayed by a final ultimate cause, who “dwelleth in light,” into whose effulgence no finite reasoning can penetrate? We deny that the *à posteriori* argument, by itself, can deduce the existence of a final, an ultimate cause. There is no absurdity in supposing that universal nature is subdivided into compartments,—over which severally one secondary deputed intelligence presides,—he, himself, guided in his viceroyship by the laws enjoined by the Creator. And this is the last truth which the reasoning before us *can* ascertain. We deny that it can establish either the unity, or the omnipotence, or the omniscience of the ruler of that portion of the universe which is visible to us. As to his unity, it can prove, from the uniformity of nature’s laws, that *one* mind directs them: but it does not prove that there is not another system in which laws the very reverse are recognized. And so likewise of his omnipotence and omniscience:—his knowledge and his power may be perfect *here*, but is it unrivalled, unlimited through infinite space? Nay, more, it does not even establish his unmixed goodness: there may be innumerable other systems; for aught it teaches us, some in their results may be benevolent, others may be malicious: for aught it teaches us, there may be more systems productive of evil, than those which are productive of good. The argument, therefore, when taken alone, is manifestly insufficient.

We are not thus undervaluing induction, or the argument, *à posteriori*, with any design of enhancing the importance of the hypothetical, or *à priori* instrument, so frequently employed by Natural Theologians. We entirely agree with Lord Brougham’s assertion, that inasmuch as the latter presupposes the existence of space and duration, the ideas of which are to be obtained solely from experience; it is, therefore, to say the least, mixed up with some of the conclusions ascertained by the former. But we have even stronger objections against it than his Lordship. We do not see the *logical* force of the following observations:—

“Upon the argument *à priori*, I may remark, that although it carries

us but a very little way, and would be unsafe to build upon alone, it is yet of eminent use in two particulars. First, it illustrates, if it does not indeed prove, the possibility of an infinite Being existing beyond and independent of us and all visible things; and, secondly, the fact of those ideas of immensity and eternity forcing themselves, as Mr. Stewart expresses it, upon our belief, seems to furnish an additional argument for the existence of an Immense and Eternal Being. At least we must admit that excellent person's remark to be well founded, that after we have, by the argument *à posteriori*, (I should rather say the *other parts* of the argument *à posteriori*.) satisfied ourselves of the existence of an intelligent cause, we naturally connect with this cause those impressions which we have derived from the contemplation of infinite space and endless duration; and hence we clothe with the attributes of immensity and eternity, the awful Being whose existence has been proved by a more rigorous process of investigation."—pp. 96, 97.

We say we do not see the *logical* force of these observations. They refer to the regions of imagination and fancy, not of reason; they furnish no proof. What connection is there between "our idea of an intelligent cause, and the attributes of immensity and eternity?" "We naturally connect them" it is said in the last quotation. *Naturally?* What can this mean? Is it a *necessary* relation? We have proved that it is not. Or is it from the innate, instinctive disposition of the human mind? Then the whole argument results in this, that our final proof of the Existence of a supreme Divinity is to be referred to the universal belief of it, which many philosophers have asserted to be connate with the first moments of *our own* conscious existence.

Neither of these trains of reasoning can be said to be by itself satisfactory. The better of the two, the inductive, can only ascertain truths from visible phenomena. It leaves the anxious spirit of a man without any abiding consolation. If the soul feels alarmed at its provocation of that Deity which Natural Theology discovers, it may silence that alarm by the question, How know I but that this Being whom I have offended is not himself obnoxious to a higher tribunal? Or if, on the other hand, it enjoys a consciousness of the favour of that Divinity, its peace may be disturbed by the suspicion, whether his power to reward be controlled by a superior.

Before we come to the general inference with which we shall close this article, and meanwhile entreating our readers to keep in mind the above-mentioned deficiencies of the science of natural theology as it is represented by Lord Brougham, we must advert to another most glaring imperfection in his discourse. One section is devoted to the ethical branch of the science; but will it be believed, that the only *facts* from which the truths of this department are to be ascertained, are those of the imma-

riality of the mind and the divine attribute of goodness? The noble author has entirely overlooked man's *moral* constitution. It is not incumbent on us at present to enter on the discussion, that there are *moral* as well as metaphysical phenomena; that there is in man a conscience as well as will, from which the natural theologian may deduce his truths: for, since this volume before us recognizes the authenticity of Revelation, we are authorized in assuming it to be a principle admitted by his lordship and ourselves, that "there is a law written on man's heart," a law of morals; and, therefore, when he professes to treat of the ethical branch of a science which is based on *facts*, we affirm that an omission of this, not merely important, but absolutely essential one, is unpardonable.

We have at length reached the point at which our readers, who have hitherto favoured us with their attention, will ask:—"Since natural theology leaves us in ignorance of the absolute supremacy, and unity, and omnipotence, and omniscience of the Deity of visible nature, whence *can* we ascertain that he is in possession of such attributes?" We would answer to this inquiry, and proceed to demonstrate it, that Revelation, and Revelation only, gives us the information. We are quite prepared to admit with\* Lord Brougham that Revelation *à priori* might not be satisfactory: we mean, that for a supernatural Being to arrogate to himself these attributes, and even to perform miracles in support of his claims, would not be sufficient to demand credence. The miracles would only proclaim his *power*, not his *veracity*. To obtain a belief in his statements, the correlative truths and the purposes of his revelation must be regarded. Should these bear the unquestionable stamp of holiness, and disinterestedness, and love, they would then so irrefragably prove the moral goodness of the revealer as to render the *truth* of all his assertions undoubted. Now this is essentially the character of that blessed

\* "Suppose it were shown by incontestible proofs that a messenger sent immediately from heaven had appeared on the earth;—suppose, to make the case more strong against our argument, that this messenger arrived in our own days, nay appeared before our eyes, and showed his divine title to have his message believed, by performing miracles in our presence. No one can by possibility imagine a stronger case; for it excludes all arguments upon the weight or the fallibility of testimony; it assumes all the ordinary difficulties in the way of revelation to be got over. Now, even this strong evidence would not at all establish the truth of the doctrine promulgated by the messenger; for it would not show that the story he brought was worthy of belief in any one particular except his supernatural powers. These would be demonstrated by his working miracles. All the rest of his statement would rest on his assertion. But a being capable of working miracles might very well be capable of deceiving us. The possession of power does not of necessity exclude either fraud or malice. This messenger might come from an evil as well as from a good being; he might come from more beings than one; or he might come from one being of many existing in the universe."—pp. 205, 206.

Revelation, which possesses the external evidences of miracles and prophecy, and more than all, the internal evidence arising from its moral affinities with our spiritual condition. The believer in Christianity, then, is not only persuaded that it came from a supernatural, but also from a perfectly *good* being. But veracity is an element of goodness; when he, therefore, declares that he is "the only living and true God," that he is the Almighty, and arrogates to himself these attributes at the very same moment that he proclaims mercy as the result of a vast expenditure of his love; at the same time that he disperses baleful sorrow from the heart, and introduces the peace "of righteousness," of virtue; surely there can remain no feasible suspicion of the authenticity of the first part of his statement, any more than of the other.

That such an inference is legitimate Lord Brougham, at least, cannot dispute; for his lordship has reasoned in the same way, though for the support of the contrary opinion.

"It deserves, however, to be remarked in perfect consistency with the argument which has here been maintained, that no mere revelation, no direct message, however avouched by miraculous gifts, could prove the faithfulness of the promises held out by the messenger, excepting by the slight inference which the nature of the message might afford. The portion of his credentials, which consisted of his miraculous powers, could not prove it. For, unless we had first ascertained the unity and the benevolence of the being that sent him, as those miracles only prove power, he might be sent to deceive us; and thus the hopes held out by him might be delusions. The doctrines of natural religion here come to our aid, and secure our belief to the messenger of one being, whose goodness they have taught us to trust."—pp. 208, 209.

Now if natural religion did convey to us such certainty, this reasoning would be sufficient: but we trust that our readers have been already convinced to the contrary: Revealed religion cannot derive this assistance from it, neither does she require it.

We shall add but one remark more upon the too subordinate position which we think Lord Brougham has assigned to Revelation. These are his own words.

"Upon the particulars of a future state—the kind of existence reserved for the soul—the species of its occupations and enjoyments—Natural Theology is, of course, profoundly silent; but not more silent than Revelation. We are left wholly to conjecture, and in a field on which our hopelessness of attaining any certain result is quite equal to our interest in the success of the search. Indeed, all our ideas of happiness in this world are such as rather to disqualify us for the investigation, or what may more fitly be termed the imagination. Those ideas are, for the most part, either directly connected with the senses, or derived from our condition of weakness here which occasions the formation



of connections for mutual comfort and support, and gives to the feeblar party the feeling of allegiance, to the stronger the pleasure of protection. Yet may we conceive that, hereafter, such of our affections as have been the most cherished in life shall survive and form again the delight of meeting those from whom death has severed us—that the soul may enjoy the purest delights in the exercise of its powers, above all, for the investigation of truth—that it may expatiate in the full discovery of whatever has hitherto been most sparingly revealed, or most carefully hidden from its view—that it may be gratified with the sight of the useful harvest reaped by the world from the good seed which it helped to sow. We can only conjecture or fancy. But these, and such as these, are pleasures in which the gross indulgences of sense have no part, and which are even removed above the less refined of our moral gratifications: they may, therefore, be supposed consistent with a pure and faultless state of spiritual being.”—pp. 133—135.

We do not hesitate to say that this theory is dangerous. We cannot learn from Revelation the localities, or the physical laws, or the specific employments which will distinguish our future condition. But it throws a fatal vagueness over the Divine Word to say that Revelation is as silent upon the whole subject as natural theology. “We know not what we shall be,”—we know not through what sublimation our raised bodies must previously be made to pass; we know not the principles which will regulate our intercommunion with our fellows, or with intelligences of higher grades; we know not how the soul will enjoy the beatific vision of the eternal, how man shall see God’s face and live. These are conditions upon which neither analogy nor experience can inform us: nevertheless we are not left in total darkness: “The day star hath arisen in our hearts:” Life and immortality have been brought to *light* by the Gospel. Of the moral distinctions of a glorified hereafter, we are assured; they have even “cast their shadows before,” in spiritual emotions, which Revelation calls forth, even here,—the love of Christ as the master passion; joy in the eternal’s unsullied favour; the perfect harmony of man’s faculties and affections; perpetual advance in knowledge;—all these, and more than these, are specified in Revelation. But has natural religion assured us of as much? We might pursue this comparison on the more painful topic of an accursed immortality; but we forbear. We only wish to correct a very improper mis-statement; and we pass on.

It must not be thought that we undervalue natural theology. Far from it: we would strenuously exhort to its cultivation: for it has its uses. It proves the existence of a Deity, whose power and knowledge in the system visible to us, and of which we form a part, supreme and unlimited. It proclaims his wisdom. It thence awakens profound anxiety in the mind to know

his will. It is thus the handmaid of Revelation. As was the law in introducing the Gospel "shutting them up to the faith that should afterwards be revealed," it may be made subservient likewise. And that its assistance is not to be disdained, is evident from apostolical example. It was the mode by which Paul arrested the attention of the Athenians, when having first aroused them to an apprehension of the Deity,—he on vantage-ground adduced that Deity's command to all men everywhere to repent and believe the Gospel.

Our limits will not suffer us to select any other topics of discussion, though there are very many that require it. From what we have stated, it will be seen that the discourse is far from one which might have been expected from Lord Brougham's talents;—it is much better than might have been expected from his time.

It is the first of five volumes which are to be entitled "*Paley's Natural Theology illustrated*." Sir Charles Bell will co-operate with his Lordship in the subsequent ones; and on their appearance we may again call our readers to the subject.

ART.—XI. *Letters on the Necessity of a National Church*. By the Rev. Charles Cator. Baldwin and Cradock.

2. *A National Church vindicated; in refutation of a Petition from the Dissenters of Glasgow to Earl Grey. Part I. The necessity of an Established Church farther vindicated, wherever the existence of an Omnipotent Deity is believed. Part II.* London: Parbury, Allen and Co. 1835.

3. *The Church's Self-Regulating Privilege, a National Safeguard in respect of real Church Reform; or, Reasons for reviving Convocations, or restoring Provincial and Diocesan Synods.* By John Kempthorne, B.D., Rector of St. Michael's, Gloucester. London: J. Hatchard and Son. 1835.

4. *Twenty-one Sermons on Various Subjects, adapted to the Present Time.* By the Rev. Jacob Henry Brooke Mount, M.A. Prebendary of Lincoln, Rector of Blunham, Bedfordshire, Vicar of Hemel Hempstead, Herts, and Domestic Chaplain to the Lord Bishop of Gloucester. London: Rivingtons: Cambridge: Deighton. 1835.

5. *Remarks on the Prospective and Past Benefits of Cathedral Institutions, in the Promotion of Sound Religious Knowledge, occasioned by Lord Henley's Plan for their Abolition.* By Edward Bouverie Pusey, B.D., Regius Professor of Hebrew, Canon of Christ Church, late Fellow of Oriel College, Oxford. London: Roake and Varty. 1833.

6. *Proposals for a Reformation of the Church of England, in a Letter to a Friend about to Secede from that Communion.* London: James Ridgway and Sons, Piccadilly. 1835.
7. *An Address to the Curates of the Church of England, on the subject of Church Reform.* By a Clergyman of the Establishment. London: Simpkin, Marshall and Co. 1835.
8. *Practical Hints on Church Reform.* By a Churchman. London: James Fraser. 1835.
9. *A Letter to the Right Honourable Lord John Russell.* By a Beneficed Clergyman of the Protestant Church of Ireland. London: James Ridgway and Sons. 1835.
10. *Sermon by the Rev. H. H. Norris, preached in the Church of South Hackney.* Rivington and Wise.

“*To be, or not to be?*”—that is really, it seems, the question which many would raise with respect to the Church Establishment. Others would hardly regard the matter yet as one of life and death; but would be content to save by amputation. We, who are not quite so slashing and desperate in our intentions, would nevertheless urge no objection to any treatment whatever, which should fairly promise to be wholesome and sanatory. However, as it is far easier to lop than to reinstate, to sever than to join, a wise man will never have recourse to violent operations, and perilous, because violent, until their necessity is proved.

But let us proceed in a more regular way, to consider the opinions and expectations as to Church reform, or Church destruction, of different classes among the people. To perform this part of our business thoroughly would be an interminable task; for the population of the empire is by no means composed of homogeneous materials. We can only attend to classes of men, and we will proceed from the extremes. There are some few, who, like Mr. Owen, would have no religion; that is, who would administer the affairs of this world, both public and private, without reference to another. There are others, who would have no church; that is, who would have no communion of religionists of any description, but would leave a man's religious obligations to his individual conscience, without any formalities of social or united devotion. There are others, who would have no *established* church; that is, who deprecate all connection between the church and the state,—we will not say, between men as they are Christians, and men as they are citizens,—as being an iniquitous, unholy abomination, fatal to the purity of religion, and adverse to the repose of civil government. There is a fourth class, composed of persons, who, without denouncing all church establishment in the abstract, would place them on a broader or a looser

basis, because they think, with Dr. Arnold, that a temple dedicated to the national worship of Almighty God ought to accommodate the Christian worshippers of the nation without reference to sects or parties, and be an open place, like an Eastern Caravansera, where all men may find rest and shelter, and provide themselves, in turn, with the spiritual entertainment suited to their taste : or else, would make them subject to perpetual revision and correction, because they think, with Dr. Hampden, that articles of faith must of necessity be alterable with the progression of knowledge. Others, yet again, without objecting to any fundamental principle of our present establishment, would yet remodel many details in its constitution, and welcome changes more or less extensive, in the amount or the distribution of its revenues—in its mode of patronage—in its internal discipline—in its doctrines and in its formularies. There are others, lastly, whose unchangeable and paramount desire is “*stare super vias antiquas*,” and who deprecate all innovations whatsoever, because they never expect to see an end, if there is once a commencement.

The motives which impel these different classes are as various as their opinions. Some are actuated by spiritual convictions, and some by political jealousy; some by conscientious scruples, and some by malignant rancour; some by a love of novel theories, because the principal feature in their characters is a speculative rashness or dreaminess; some by predatory hopes, because they are the very children of plunder and rapine; and some, of course, by a mixture of several of these incitements, in proportions diversified by a multiplicity of circumstances, and even changing, perhaps, from day to day.

It is quite evident, that men, whose moral complexion is of so many hues, cannot, properly, be regarded in the same light, or treated in the same system. Some, without dishonest or questionable compromise, we might at least endeavour to meet and conciliate : others we have only to encounter in fair battle, desiring nothing more than a clear stage and no favour.

As to infidels, for instance, and their opposition to the church, we must combat infidelity itself, before we can ever vanquish their hostility to the Ecclesiastical establishments of the land. As to others, again, who are not declared foes to the creed of the gospel, our anticipations are far from sanguine, because we know that the real objections go much deeper than the avowed; and, if the empire could settle down with harmony and happiness into a Church of England Christianity to-morrow, the revolutionary agitators would be only more discontented, because placed at a still greater distance from the attainment of their object.



Nor is the case essentially different with the majority among the disciples of the Utilitarian school. We entertain no hatred, we throw out no calumnies, against the followers of Mr. Bentham as individuals; we believe their first axiom in one sense to be true; we believe many of their collateral and secondary measures to be just and valuable, *if recognized as collateral and secondary*; but we hold their system, from its *omissions* rather than its precepts, to be of a tendency not only subversive of our British institutions, but thoroughly pernicious to the highest welfare of mankind. We regard them as men who are dangerous, and therefore as men who are to be vigorously opposed,—opposed, we mean, by searching investigation, by careful argument, by an entire dissection of their system as to its origin, its essence, its operation, and its tendency. They are men who have taken great pains with themselves, and who hold themselves more profoundly versed than others in the philosophy of politics, in the structure of society, in the springs of social and individual action, and in the elements of human nature. They are men, who read and think, men who go, or strive to go, to the root of things, and carry up their speculations to the fountain-head of first principles. Such men are not to be put down by a sneer; they must be met with other arms than squibs and epigrams and *vers de société*, or their adversaries may experience the fate of the unfortunate courtier, who perished from the foolish insult of seeking to encounter the dwarf with a squirt. And, assuredly, these ardent and laborious, though mistaken inquirers, who aspire to construct a *young England* upon an improved mechanism of economy and morality, will be far more than a match, if a struggle should really come, for the aristocratic idlers, who are to be seen lounging in our parks or our saloons. We certainly think, however, that their minds are narrowed by chilling and stifling the feelings of the heart; nor can we help our distrust of politicians, who would treat the history of man with almost as little respect as the dust-embrowned and moth-eaten rolls of a Welsh genealogy; with whom sentiment goes for nothing; and Marathon, for instance, is only to be regarded as the *place of fennel*. Like the lean Cassius, “they are to be feared:” and Mr. O’Connell and his myrmidons, we think, are capable of mischief, because they can forward the designs of the Movement party, much more than because they are likely to realize their own. The issue to be apprehended is not Roman Catholic Ascendancy, or a Roman Catholic Church Establishment, but the subversion of the Church of England, and the substitution of no Establishment at all. While we deal hard blows upon the thirty-five or forty Papists, we must not forget the one hundred Utilitarians.

Again, as to many who urge objections professedly religious against the Establishment, we should feel very differently, and write very differently, if we at all believed that the men who make the loudest outcry against the abuses of the Church cared one farthing for the Church itself. But what is the notorious reality? Do they evince a zealous regard for the interests of the Church, or a devout respect for its ordinances, or an affectionate attachment to its ministers? Are they regular attendants at its public services? or at home, and in the moments of freedom, when the heart is upon the lips, do they speak with faith and reverence even of its creed? They may be right, or they may be wrong; but for the most part we apprehend they are not Christians even in opinion. Let every one consult his own experience, and ask who are the chief agitators against the Church in his own parish or his own neighbourhood. What then follows? The inference clearly is, that no Reform can be effected in the Church which will please these persons, or ought to be attempted in the hope of pleasing them. It is, of course, our duty—and on all accounts a most indispensable duty—to provide that they shall not be able to make out a good case against us; but it is idle to dream of consulting their tastes, or satisfying their wishes. The very last thing which they would desire is the strength and stability of the Church. The end at which *we* aim, and the end at which *they* aim, are at the opposite points of the moral compass. We cannot conciliate them without the surrender of all our principles; and if we are true to ourselves, and friends to our own cause, our enemies they are and will be, until some conversion is operated upon their hearts and dispositions. Is an establishment, then, to be despoiled of its dignity, are our cathedrals to be robbed of their decent splendour, is property to be invaded, and every right in it to be shaken, that Free-thinkers may be propitiated—that Infidels may escape church-rates?

It is, however, undeniable that there are other classes whose objections and whose feelings demand a respectful attention. Perhaps a plain statement of the opinions, which we know to be our own, and which we believe to be those of the majority of Churchmen, may have the effect of showing that some differences are only apparent, and that others have their origin in some natural prejudice, or some conscientious mistake.

Now, upon the general question of Ecclesiastical Establishments supporting the state and supported by the state, it would be superfluous to enter. The question has of late been ably and stoutly argued on the side of the Church, and in some instances by men, to whose authority we could add nothing, and the force of whose reasonings we might only impair. Our single regret is,

that in other quarters the matter has been debated, almost wholly and exclusively, as a speculative inquiry, forming part of the science of government. But *this* is not the question, as it should present itself to *us*; it is at the most a part of it—and a part, perhaps, not wisely or properly to be separated from the rest. We are not as a colony, just planted, in which experiments may be tried; nor have we to construct *de novo* the edifice of a community upon philosophical or pseudo-philosophical principles. To *us*, therefore, the question does not merely involve an abstract theory, as to the *beau idéal* of social arrangements, or even as to the best mode of attaining extent and completeness of spiritual instruction. The matter, as it relates to *us*, is bound up with our whole system of politics and religion; it is interwoven with all our history and all our institutions, with all our laws and all our usages, with all our associations and all our habits. It comes to *us* by descent; we inherit it as a portion of our national patrimony; it belongs to our past as to our present; its roots have mingled themselves for ages with the roots of popular opinion, and local management, and territorial distribution. It is a matter at once of feeling and of property, linked at once with the memory of our ancestors and the pecuniary rights and interests of the existing generation. Among *us*, nothing would be stable, if our ecclesiastical establishment were broken away. It has grown with the growth and strengthened with the strength of our monarchical constitution; and that monarchical constitution would be shattered by its decay; and a mighty and simultaneous shock would convulse almost every political and every religious impression, which makes our public security, or our domestic happiness, or our individual hope. It has so familiar a sympathy, so close an affinity, with the general frame and with each separate member of our social body, that it could not be destroyed without an universal derangement. Whence it manifestly follows, that, whatever be the abstract good of an Established Church, its necessity is enhanced a thousand fold under the actual circumstances of the British empire.

If, indeed, it could be proved that any other system is a more efficient instrument in training human beings for heaven, and winning souls for Christ, our cause is gone. No accumulation of minor advantages could counterbalance this fatal inferiority, inasmuch as no aggregate of finite things can form an infinite. But we may well believe in our hearts that the truth is on the opposite side. We turn, then, to other topics.

Yet we shall not dwell upon spiritual or doctrinal Reform. Of the wishes entertained on this head by some of the Evangelical Party, as it is called, we must very soon undertake a distinct

examination, although we have already twice paused on the threshold of the task. This only will we now say. We are as anxious as any of that party can be (for why should we not ?) to see a doctrinal conformity to the Thirty-nine Articles; and the strenuous, earnest, uncompromising discharge of all clerical obligations. We are also most anxious to see the good order of the Church secured by a holy and wholesome discipline—to see every human and temporal blended with every sacred and spiritual inducement to moral strictness and purity of conduct throughout the whole body of the Clergy. We would assist, to the utmost of our humble means, any practicable endeavour which goes to diminish, and ultimately to abolish, the existence of pluralities; and, of course, if the grievance of pluralities vanishes, the grievance of non-residence will vanish too. We would uphold every attempt to enforce the regular performance of both the morning and afternoon service in every church or chapel belonging to the Establishment in the United Kingdom; we desire, also, to see daily, and infant, and Sunday schools connected with every one of these churches and chapels, and attaching to themselves all the youthful poor of their respective neighbourhoods. And most of all, perhaps, we desire to see an *extension* of the Church Establishment; to see it invested with an expansive power, which may render it at all times commensurate with the wants of a growing population.

And are we singular in desiring these things? Where is the Clergyman, where is the true Churchman, who does not desire them? Let us look fairly, honestly and unflinchingly at the conduct of the Church and Churchmen, as to the questions which have been most vehemently agitated, and the demands which have been most loudly made. Take the "*sore place*," as it is called, of pluralities and non-residence. Who has defended them in the abstract? Who has not acknowledged them to be sources of weakness? And who has done more at most than lament the necessity of their partial continuance for a time? What interest can the Clergy, as a body of men, feel in upholding them? The Clergy have only shown the simple and incontrovertible facts, that there are vast difficulties in the way of sweeping and immediate extinction; that their existence has been, *in general*, a theoretical abuse more than a practical evil; that their origin has been, for the most part, not in any corruption which the Church sanctions, but the spoliation which the Church has suffered; that the outcry raised against individuals has, very often, been most iniquitous and malignant; for that there is no man so poor as a poor pluralist; and many, who have been denounced as the holders of two or more livings, have hardly cleared, after paying all the contingent



expenses, so much as the value of a respectable curacy. On every ground, we repeat, the Clergy, as a body of men, would be wise in wishing, and do actually wish, such an abolition, however speedy, of pluralities and non-residence, as shall be safe and practicable, and consistent with the decent maintenance of their station in society.

Take, again, the question of tithes. Now, in the name of common sense, where is the Clergyman of sound mind, who would not gladly and joyfully hail any *just* and *feasible* scheme for their commutation to-morrow? Where is the Clergyman who does not feel that, if any shadow of equity be discernible in the plan adopted, he has more to gain than lose by a change of system? Where is the Clergyman who is enamoured of tithes as a source of income? What is there to make them so lovely in his eyes? What *cause* has he to be enamoured? Is it any pleasure to *him*, any matter of delight and self-congratulation—unless his mind be indeed strangely and morbidly constituted—that he must struggle through feuds, and evasions, and complaints, and remonstrances, and menaces, to the attainment of a part—for it seldom, or never, amounts to the whole—of his undoubted rights? Is *his* life made happier, if he has been compelled to exact his daily bread, in England by a legal process, or in Ireland at the point of the bayonet? These things cannot be, if we only allow to a minister of the Gospel a rational regard for his own comfort, and the common sympathies of a man! There is, at the same time, a depth of descent to which he might be unwilling to stoop from his present, however painful, elevation. He might be reluctant to become the mere *stipendiary of the state*, dependant, first, as it would be allowed, upon its *justice*, and then, as it would be contended, upon its *bounty*;—having a precarious subsistence doled out by the fluctuating votes of a capricious legislature, composed, perhaps, not of the representatives, but of the delegates of the people. Remembering all that has been, he would see in such a state of things a degradation of his order, as of himself: nor, we think, is there any sane mind in the kingdom, which would have devised it;—not even that tumult of life, and intellect and passion, which, as we write, lies extinguished and at rest within the shroud of William Cobbett.

Similar arguments are applicable to the question of Church-rates. The Clergy contend—and they *must* contend—for the principle of Church-rates; for the principle, that is, that every citizen of a state, which has a dominant and established Church connected with it, must be made to contribute to the due performance of public service in the sacred edifices of the Church, be his religious opinions what they may; for, otherwise, the very

existence of a national Establishment becomes an indefensible absurdity. The Clergy contend—and may most righteously contend—that, even if a man is mad enough, or miserable enough, to fling away from himself all spiritual profit, still he must derive some *temporal* advantage from the ministrations of the Church, from the habits which are fostered, the crimes which are prevented, the security of life and property which results from the moral restraints and corrections of religion, much more than from any possible exertions of legislation or police. But to the amount of Church-rates—under which head, by the way, are usually included many parochial expenses which have nothing to do with the Church—they are quite willing to put the smallest limits which can in justice be assigned. They are quite willing to draw a line of distinction between those substantial repairs and those decent embellishments in the temples of Almighty God which are required for the solemn purpose of national worship, and those mere decorative extravagances, those mere superfluities of ornament, which the members of each separate congregation may furnish or withhold. Nor do they evince the slightest repugnance to any commutation or adjustment compatible with these positions; for, on the contrary, they very sensibly feel how much their individual repose and usefulness are bound up with the tranquillity of their parishes.

Consider, again, the *facts* with regard to Dissenters' Marriages. The objections taken against *Lord John Russell's Bill* were made not half so much for the sake of the Established Church, as for the sake of good order and good morals in society; for the sake of preventing clandestine unions; for the sake of parents and guardians, of all fathers and all heads of families; for the common protection of the whole community against the evils which would be inevitable, if marriages could be performed by any minister, however illiterate, and in any chapel, or any shed or building which should be called a chapel, however obscure. And if they have not been quite satisfied with the bill introduced by Sir Robert Peel, the cause has been partly in the fear that the evils, just specified, were not altogether removed; and partly in a dislike, on solemn and spiritual grounds, to see a step taken towards entirely cutting away the human contract of marriage from the divine institution.

As to Burials, the case has, we allow, been different. Nor can we see upon what fair plea of justice or utility, men, who make a voluntary secession from our Church, should ask to come back into our Church-yards. We cannot see how, if this privilege be granted, they could be afterwards refused permission to officiate within the doors of our temples; or, in short, how the regular

authority of episcopally-ordained ministers could longer be preserved.

It is also true, that Churchmen have resisted the admittance of Dissenters to the national Universities. On this point, when we consider the initiatory steps already taken by the Inns of Court and elsewhere, as well as all that has been said or written on the subject, we are quite content to rest the matter upon the testimony of Dr. Pye Smith:—

“He is speaking,” says Mr. Denison, “of the admission of Dissenters to the universities, and is expressing his thanks to Dr. Lee, Professor of Hebrew at Cambridge, for the part he has taken on the subject. He says, ‘My gratitude is not the less because I think that the most dubious and difficult of all the subjects referred to. Since my attention has been drawn to a more minute examination of the argument, my opinion has undergone a change. The end I think right and desirable in itself. No man (I almost believe) feels more strongly than myself veneration and love to the two English universities, or surrenders his imagination to be more enraptured with their ‘distant spires and antique towers,’ and the associations of their history. But to attain that end I do not see that the means exist. The university apart from the colleges and halls is only an idea and a name; but as far as I understand the case, each of the colleges and halls in both universities is of the nature of a private trust, and is an investment for purposes which imply that the membership and the whole discipline lie in the episcopal church. I have heard of no scheme for surmounting the obstacles; nor can I imagine any which does not involve the committing injustice upon the fellows, the tutors, and the members of the house generally. Disappointing and mortifying as this is, I cannot relieve myself from it. That the supreme government in every nation has a right (*potestas*) to deal with trusts and establishments either by having permanent courts of equity, or by special enactment upon the case, I admit; but the exercise of this political or legal right can never take place in accordance with the principles of the universal moral law, (*quod jus et fas est*,) unless a trust have become impracticable, or *contra bonos mores*, which cannot be said of any of your academical houses. Most sincerely should I rejoice, if the wisdom and goodness of his Majesty’s government should be able to adjust the matter upon satisfactory grounds. This, I humbly think, could only take place in accordance with the university authorities.’—*Letter to Rev. S. Lee, D. D. &c. &c. by John Pye Smith, D. D.*”—*Denison’s Review of the Question of the Admission of Dissenters to the Universities*, p. 12, 13.

But we must proceed. To the plans, then, which are now in progress for the re-modelling of Ecclesiastical Courts, or for the preservation of ecclesiastical discipline, what opposition has been offered by the Clergy of the Establishment? They have rather expressed, not only their willingness, but their anxiety, that for the accomplishment of both these objects some speedy and effectual measures should be undertaken.

Speaking, too, of Registers, we should come to another in-

stance where the clergy have been maligned. They may have discovered practical difficulties which short-sighted theorists could not see: but the object of a complete registration they quite allow to be one of national importance and utility; nor have they been reluctant even to make sacrifices for its attainment; although it must in justice be remembered, that there are cases where the loss of fees would be almost the loss of subsistence.

But thus it is:—matters which are at least as much legal or political as clerical; for instance, the mischiefs of lay-impropriation, the incompleteness of registration, the defects of ecclesiastical law, the dilatoriness of ecclesiastical jurisprudence, the very increase in the numbers of the people—all these things are laid, either directly or by implication, as charges at the door of the Church and its ministers.

Aye, but there still remains the delicate, the crucial, the fatal, subject of Church-property, the overgrown mass of ecclesiastical revenue, the monstrous nuisance of Cathedrals and their stall-fed dignitaries. Now, in the first place, as to the *amount* of Church-property, we really believe that the whole empire, or, at least every honest man in the whole empire, is most heartily sick and ashamed of the gross exaggerations, which have been made, refuted, repeated, exposed, and made again. Then, as to the *tenure* of Church-property, at most it has been said, “Let not the principle of an ecclesiastical establishment be given up:—an establishment, to which all the inhabitants of a country, be their opinions what they may, are bound to contribute. For when *that* is gone, every thing must go. Let *property* be sacred: and Church-property as well as the property of laymen. Yet now a distinction seems to be drawn between tithe-property in the hands of the Church, and tithe-property in the hands of lay impropriators. But, surely, the character of the property is the same, and the inviolability of its tenure ought to be the same, although it is in different hands. But, then, the fearful chasm of revolution yawns at once, and opens beneath us its dark and unfathomable abysses. For the tithe-property of the Church may be touched and confiscated; but if the tithe-property of the *Church*, then the tithe-property of the *layman*; and if the *tithe*-property of the layman, then the *other* property of the layman. The steps are few, the conclusion is irresistible. ‘These things are the beginning of sorrows;’ but where will be the end? To yield the broad, tangible principle of the *right* of *property*, is to kick away the floor which supports us from our own feet. The whole question is then to be tried by another standard, and referred to another arbitration. If the argument as to the principle be sacrificed, all the rest becomes a matter of expediency, real or supposed, varying with every year and every month. If we afterwards attempt to



resist, or retrace our steps, we shall be taunted with the logical absurdity of granting the premises and denying the legitimate inference: the *precedent* will be urged against us, and we shall be told, that the case, as to *right*, has already been abandoned. We shall have descended from our high, fortified, impregnable ground, and what can we expect but to be cut to pieces upon the site, which the enemy has chosen, and where we can be taken at a disadvantage? What should we think of our soldiers, or commanders, if they had quitted the ramparts of Gibraltar, to fight upon the open plain beyond the walls, with the gates of the citadel left open behind them?"

Upon another point, again, at most it has been said "Surely some regard must be had to the intentions of a testator, and the bequests, by which ecclesiastical revenues have come into the hands of the present holders. If convenience of adjustment is to be the only rule, we may call to mind the old classical story of the big boy with the little coat, and the little boy with the big coat: the adjudication of the young prince in favour of an immediate exchange, and the reproof of that adjudication, on the ground that right came before fitness, and that, if possession was to be set at nought, a wide and universal would be sacrificed to a narrow and a partial expediency."

Now, as to ourselves, we partly concur in these statements; and partly think, that they must receive some modification from the intervention of other principles; and that there are cases, where the intricate knots of speculative right must really be cut by the keen sword of practical necessity. We are inclined, too, to recognize the distinction which has been drawn between property sacred to persons, and property sacred to purposes; whence that other distinction manifestly follows between the alienation of Church-property, and a change in its internal distribution.

Therefore it is, that we have advocated, and do advocate, although we allow the whole matter to be beset and entangled with a hundred difficulties, the appropriation of a *part* of the revenue of Cathedrals, to the endowment and augmentation of parish livings. On the one side, the spiritual exigencies of the country, and the want of Church accommodation for the swelling throngs of the people, are great, lamentable, and undeniable. On the other side, perhaps, there are too many Prebendaries, whose actual and indispensable duties are small and soon performed; and Chapters have, in some instances, perhaps, been conclaves of idleness, because their members have received their preferment from an abuse of patronage. The annexation, then, we say again, of some stalls to parish livings, we have no inclination to resist. Yet some also must be left, to afford opportunities for leisure and literary retirement. The outcry against Chapters and Prebendaries has been

at least unjust and unreasonable in its *excess*. On the whole, *the Chapters have paid*. This country, and all Christendom, and the religion of Christendom, have gained by their existence. Where, by this time, would our Church have been without them? We hate sinecures: and we would rejoice never to see an unproductive labourer in the vineyard of the Lord; but to fling about indiscriminate abuse, and, with a kind of promiscuous sweep, to call these things sinecures, and the men attached to them unproductive labourers, is to take a view as sordid as it is narrow, as poor as it is superficial. We want some stalls, or some dignities equivalent to stalls, which shall be *dedicated to the service of theology*. We want some men in a national establishment, whose express business it may be to defend the Church of Christ against infidelity without, against false doctrine and heresy within; to strengthen the whole bulwarks of the fortress, and keep them in perfect repair. We want men who may devote themselves to the *research, the erudition, the philosophy of religion, and may be its champions against external foes*, just as Mr. Avry, for instance, was offered an apparent sinecure by one government, and receives a pension from another, that he may be enabled, with the less interruption or distraction, to pursue the investigations of physical science. Tracts, pamphlets, popular sermons, parochial discourses, Lent lectures, pastoral charges, may be all useful and excellent in their way; but they could never supply the fatal deficiency, the lamentable hiatus, if it were once made. Parochial ministers have not the time; nor archdeacons, busied in their ill-paid duties; nor bishops, incumbered with the charge of their dioceses: fellows of colleges have not, in general, the judgment, the experience, or the practical knowledge; and the work should not be left to individual founders of lectureships. We want sedentary divines, as well as a working clergy: we want some men, we do not say that we want a vast number, whose studies may be less broken, whose minds may be comparatively at ease; who, without the fear of poverty before their eyes, may collect their thoughts occasionally, in a retreat sacred from the smoke and din of the world; who, as they write, may aspire to furnish a permanently valuable, as well as an immediately marketable commodity; who are not overwhelmed with the cure of souls, or harassed with the pressing cares of official business. It might be difficult, if we had to create an establishment, to institute such a provision; but, when we have it already, it is madness to give it up. The contemplative student is necessary to the active curate, and critical labours are the best safeguards of parochial ministrations. But, instead of multiplying our own remarks, we shall do better to refer to Mr. Pusey's pamphlet on Cathedral Establishments; a work to which we ought long ago to have given the humble tri-

bute of our commendation. The following quotations are, we think, decisive.

“ In no portion of the Christian Church are the parochial ministers, however well instructed, the literary clergy. Even in Germany, where, more than in any other country, they do engage in literary pursuits, the main portion of written theology is the production of professors; and the contributions of the parochial clergy of the present day are dearly purchased by the almost universal omission of any intercourse with their flock: the occasional offices of the Church are indeed enforced by exhortations to those who attend them: otherwise the preparation of the young for confirmation (which is universal, and I believe admirably and carefully made), is the only parochial duty of the German clergy.

“ In Holland, again, and in Switzerland, in Denmark and Sweden, the parochial clergy are not the theologians: in Scotland, we have the authority of Adam Smith and Dr. Chalmers, that almost all their literature is professorial: of theological literature they have next to none, and this little has been chiefly the produce of the universities. It is not their reproach that this is so: they have done what they could: they have furnished exemplary Christian pastors; but those funds, which might have fostered Scotland's divines, endowed seminaries, provided Christian instruction for her higher classes, enabled her ministers to influence them, and doubled the glory and the treasures of our British theology, by adding the results of Northern acuteness to English soundness of judgment, all was swept away in an unprincipled and greedy spoliation; and the wealth, which might have been returned ten-fold to the nation, in the blessings of sound and religious learning, was thoughtlessly sunk, to increase the profitless expenditure of individuals.

“ Are these then times in which we may content ourselves with one avenue only of introducing Christianity to the minds of the people, the direct ministrations of the clergy, and omit that other great instrument of influence, which is now exerting so fearful a power—the press? or shall we, again, be satisfied with such works as men can send forth in the midst of occupations which exhaust their whole strength, and think that we can therewith withstand the torrent of Naturalism, Rationalism, Socinianism, and indifference, which will, if God avert not, be poured upon our land? Shall we, with 10,000, go forth to meet him which cometh with 20,000? Is this a time to diminish our labourers, or to turn our swords into plough-shares? Either service has its appropriate place: neither dare be neglected. Our next contest will be, in all probability, with a half-learned infidelity. We have done, we may hope, with the dreams and fictions of the Dupuises and Volneys:—there is in England too much sound common judgment for these to make any lodgment. We shall not suffer much, probably, from the shallowness of French, or from the speculations of the unsound part of German metaphysics:—the one is too common-place for us, and we are too much bent upon physical science and matters of sense to employ ourselves on the other. But the struggle will, probably, be with shallow views of the older dispensation—shallow conceptions and criticisms of divine truths—superficial carplings at the details of Revelation—an arbitrary selection of such portion of its doctrines as may best admit of



being transmuted into some corresponding doctrine of Deistical belief. Now this state of things is not to be remedied by mere popular treatises, for these must of necessity be superficial ; but by communicating more solid and deeper knowledge, which shall raise, as well as occupy, the minds of those who receive it,—by such wisdom as the fathers of the English Church obtained through unwearied and uninterrupted, as well as sanctified study of divine truth. One source which, in former times, poured forth a fertilizing stream, has already been diverted into other channels : it is not to be hoped that our collegiate institutions can, to any extent, render these as well as those other services to which they are now mainly devoted : the only remaining provision for what every portion of the Church of Christ has thought necessary for its well-being, a learned and studious clergy, is our cathedral institutions. And shall we, in such times, destroy these ?”—p. 87—91.

“ Almost all our defences, either of our blessed faith itself, or of the essentials of that faith, have been the produce of our cathedral institutions,—almost every mighty work which has enriched our English theology has issued from them. Even at this very hour they are mostly their members from whom we have accessions to our theology. Omitting writers on subjects exclusively practical, since these would naturally be parochial clergy, I may name Bishops Van Mildert, Marsh, Sumner, Philpotts, Archbishop Laurence, Mr. Davison, Benson, Deans Ireland, Chandler, Wodehouse, Archdeacon Goddard, Dr. Nott, Dr. Burton, Professor Lee, Mr. Vaux, Townsend, Slade, Bishop Gray, Dr. Spry, Professor Faussett, Archdeacon Wrangham ; and among the heads of our colleges, Dr. Ronth, Bishop Copleston, Archbishop Whately, Dr. Shuttleworth, Bishop Kaye, Dr. Wordsworth, Dr. French ; I may name also Mr. Rogers, Canon of Exeter, who although he has as yet published but one short tract, has discovered therein a sound and accurate acquaintance with the criticism of the Old Testament.

“ It will appear, further, even from the lists before given, that our great divines of old were not *mere* retired students ; their studies being large, and deep, and practical, and having for their object the welfare of the Church, did not incapacitate them for her more responsible stations ; they were the very means of forming the best and wisest of her bishops : these valuable men had learnt to understand the nature of the high office which they were called to fill ; through an enlightened study of the past they were best prepared to judge of the future : from the mental eminence at which they had arrived, they were best able to survey the signs of the earth and of the sky—to observe the approaching storm, whether it came from within or from without the Church—to allay its evils, if from within ; to support, and cheer, and guide those over whom they were placed, when it came from without, and was inevitable.”—p. 92—94.

In fact, with regard to the Church generally, the evil of the *extremes* is easily seen. On the one side, monstrous inequalities of office and emolument ; prodigious accumulations of dignity and property heaped upon a few heads ; an exercise of patronage which sets public opinion at defiance ; a hierarchy gorged with wealth, and bloated with pride ; a swarm of lazy prebendaries,



appointed without reference to intellectual or moral desert, as thick round our cathedrals, and as useless, as the jack-daws that fly about them :—these things are obvious marks for the arrows of sarcasm and rebuke. But who defends these things? who wishes to see them introduced or perpetuated? And are they, in point of fact, now visible in the Church? On the other side, we scruple not to say, there is an extreme which is still worse. We can at least conceive a scheme of complete equalization; we can conceive the country cut, for ecclesiastical purposes, into small sections, with the revenues of a Church divided by the number of parishes or districts, and apportioned to their various ministers in equal shares; so that young men of four or five and twenty would jump at once into an incumbency, without the preliminary training and teaching which a curacy must give—for who could afford to keep a curate?—become masters without apprenticeship—directors and guides, when they require discipline and restraint; and finding in the Church something analogous to the condition of an army, in which there should be no generals and no colonels, no lieutenants and no ensigns, but all captains, receiving their company with their commission,—seeing below them no inferior grade, and nothing above them to which they should aspire :—we can conceive these ministers chosen by their congregation, and removeable if they should not happen upon trial to give satisfaction to the majority of their members, or entirely dependent upon persons who should have it in their power to *stop the supplies*, or provide them for only three months :—or we can conceive laymen invested with a legal and indefinite right to build places for the established worship when and where they might wish, and by whatever motives they might be actuated; thus acquiring, perhaps, a pecuniary interest in opposition to the minister of the parish, and sliding, almost of necessity, into an opposition of doctrine; and then we should have the finished specimen, the consummation and climax—of what?—of a torn, disorganized, distracted, miserable Church, without learning, without authority, floundering about in all the extravagances of doctrine, with an entire absence of order and good government. It is to us abundantly clear, that the very climax of *pessimism* would be reached by an equalized level of income and station—the popular election of ministers,—and the unlimited increase of proprietary chapels, not subject to the present ecclesiastical jurisdiction.

But it may be said that we are here only scaring ourselves with the bugbear of our own imaginations; for that projects so absurd have never been contemplated; that even the Mary-le-bone Committee repudiates them; and that, although some approximation to these principles may be deemed desirable, no rational being

has ever dreamt of pursuing them to so preposterous a length. The question, then, becomes one of degree. Where is the golden mean to be found between the two extremes?

Certainly it is not to be found in the many projects which have lately crowded upon us almost in the same drove. For instance, we have "*Practical*" (certainly not *practicable*) "*Hints on Church Reform.*" According to this scheme, the whole land is to be nicely divided, like a sliced cake, into districts, each containing not more than 3000 souls, with two clergymen attached to it; any individual is to build a chapel where he pleases, and to have "the right of presentation;" all sorts of fees are to be abolished, although we cannot see how the multitudinous army of clergymen could afford the sacrifice; and the number of bishops is to be *tripled*, "the funds of the cathedrals and collegiate churches (after providing for the due performance of their services) being appropriated" (to how many more purposes are these wonderful, and, we must suppose, quite inexhaustible funds to be appropriated?) "to the support of the additional bishoprics."

We have already mentioned the delegated correspondent of "*The Record*," that glorious specimen of the clergymen of the Church of England. We would now say, "*qui Bavium non odit*"—may turn for edification to "*An Address to the Curates, &c., by a Clergyman of the Establishment*," where he may find remarks almost as charitable, and suggestions almost as salutary and practicable; or he may proceed to the "*Proposals for a Reformation of England*," written (and not without some acuteness and power of style) by Matthew Bridges, who holds some opinions which, as he says, "*to avoid a periphrasis, are generally denominated Evangelical.*" He is the very Beverley of the Isis. Then, after having cleansed the Augean stable of Oxford, he proposes to make short work with the bishops. He settles point after point in a fine, slashing, cavalier style, the petty matters of Church Reform appearing to give no sort of trouble to the magnanimous mind of Matthew Bridges.

We might refer, again, to "*The State of Politics in 1835*," in which the writer assures us that "*the Evangelical Clergy are longing for Reform*," while the High Church bigots oppose it; and is "*ironing*" (as Lord Byron used to say) Lord Durham so much as to talk of "*the prospect of his being called to the premiership*"—or, yet again, to a Letter to the Right Honourable Lord John Russell, in which we are told things almost more strange and more provocative of a smile, in the midst of melancholy astonishment.

And here, though our own opinions have been stated, yet we feel that our very position may expose us to the charge of inconsistency; because we stand between those, on the one side, who

make the popular volition their law, and the spirit of the age their dictator and arbiter; and those, on the other side, who count the temper of the times as nothing, or rather as a disturbing force, which is in every case to be resisted; and therefore, from the very swayings and fluctuations of the struggle, we may seem sometimes to be mixed up with the former class of sentiments, and sometimes to lean towards the latter. We cannot help these things; and we must bear patiently the consequences which may result from them; knowing that, whether we are right or wrong, we are at least honest; and trusting that, by the fair conflict of thought and the temperate statement of opinions, the beautiful issues of truth and good will be elicited at last.

Let, we say, public inspection be close and sleepless; let the public press do its best and its worst;—let the full beams of discussion shine through every crevice, and perforate every chink and cranny of the establishment;—let it be watched jealously—we care not how jealously—by the vigilance of Christian observation, and even by the “barbarian eye” of infidel dislike:—these things may be useful; and we do not hold them to be formidable. Our judgment, not less than our feelings, revolts from the false and fatal policy of disguise, or suppression, or concealment. We believe boldness to be prudence; because, if the truth be known, the Church has nothing to fear. A calm but firm determination of tone, and a resolution unshrinkingly, but not uncharitably, to approach every question, and to contest every principle, which affects the welfare of the Church, are alone required, we honestly believe, to expose misrepresentations, to hurl back obloquy, to tear the fallacies of our antagonists in pieces, and scatter them to the four winds.

We behold, indeed, in a sound and active state of public opinion the great safeguard, under Almighty Providence, of the Church, as of all other institutions. General corruption we utterly deny; and to place it, whether regarded as a spiritual communion, or as an establishment connected with the state, in a broad and a strong light, is the sure way to prevent particular abuses from creeping in under cover of darkness. The *desideratum* even in temporal concerns—for in spiritual matters no one dares yet to talk of material alterations—is, we are persuaded, not a radical and fundamental change, but a continuance of the present system, adapted to the exigencies of the times and the increase in the numbers of the people, and improved in certain respects by a more vigorous and efficient administration. We should be glad to see some reforms, and we have stated what they are; but we entirely deprecate on all possible grounds, religious, moral, political, social, any rash and sacrilegious projects to recast the eccle-

siastical establishment of England in a new mould;—any absurd attempts at complete equalization, which must become the most injurious inequality, because the most monstrous disproportion; any squared or rounded uniformity, to be purchased at far too dear a price, if purchased at the expense of common justice; any clerical adjustments, made without a paramount necessity, which would laugh to scorn the rights of property and the plain intention of private bequests. In many of these views we are supported by some of the publications prefixed to this article. It is hardly for us to praise the vigorous and admirable sermon of Mr. Norris, of Hackney. Mr. Cator's Letters are in many respects valuable, as also the work intituled "A national Church vindicated." The discourses of Mr. Mountain contain much that is particularly applicable to the present times. By their freshness and their scholarship, they are far removed from the weary and dreary region of common-place. We should have been glad, therefore, to have seen stated the precise audience to which they were severally addressed, in order to form a more correct judgment as to the good taste and propriety of the style of composition. In the first sermon, for instance, we have quotations inserted in the body of the discourse, not merely from Tertullian, Ignatius, and Polycarp, but from Lucan, Terence, and Aristophanes; so that we find Christian fathers, and heathen poets, and even comic writers, mingled in a juxta-position, which to themselves at least must have been very unexpected. At the same time, from the range of ideas and the vigour of language, Mr. Mountain's volume is very advantageously distinguished from the average of publications through which it is our business to wade. It consists of clever, learned, argumentative, logical addresses, free from sickly cant and declamatory turbulence; but too abstruse, we think, or rather, perhaps, too classical, for the common uses of parochial ministration. The last sermon, we are constrained to add, is altogether fanciful, instead of devotional; and its effect could only be to excite the superstitious, and set the mind of hearers in general galloping after ghost-stories. By the way, as our text is Church Reform, we were sorry to see so many titles appended to Mr. Mountain's name. The matter, we dare say, may admit of explanation; yet, at the first glance, when we read the words "*Prebendary*," "*Rector*," "*Vicar*," "*Domestic Chaplain*," in Lincolnshire, Bedfordshire, Hertfordshire, Gloucestershire, the impression strikes us that a man must possess a marvellous ubiquity, who can belong to four counties at once, and undertake the performance of four clerical duties. Such a pluralist, it would almost seem, ought to have the power of multiplying or pluralizing himself, and to be something more than "Cerberus, or three



gentlemen in one." The following extracts, however, are well worthy of attention.

"There is yet sufficient good sense and religious sentiment in England to render our establishment the object of general attachment and veneration; the guide of public opinion; the main buttress of the social fabric.

"But it must be recollected, also, that the standard of intellectual cultivation has been raised, and the objects of literary and scientific research have been multiplied, in our time, to an unprecedented extent; and that a large proportion of those new fields of literature and science bear important relations to the evidences of revealed religion. If, therefore, we would conduct the excited and highly-informed minds of the present generation to right views, and if we feel the importance of our becoming the guides of opinion, we must add, to a profound and accurate knowledge of the Sacred Volume, and of all its theological appendages, such an acquaintance with the graver literature of the age as may qualify us to combine learning and science with religion, and to prove that they illustrate and confirm Divine truth; 'ut neque religio ulla sine sapientiâ suscipienda sit; nec ulla, sine religione, probanda sapientia.'"—*Mountain's Sermons*, pp. 16, 17.

"The delight of every faithful minister of the Gospel is to preach Jesus Christ and him crucified; and he would gladly leave the defence of the establishment and temporalities of the Church in the hands of those who will generally be deemed its most disinterested advocates. It is painful to assert our own authority, and to demonstrate our own value. St. Paul complained that he was forced, by the cold indifference of his flock, to commend himself; and it is with something of the same feeling that we are reluctantly drawn into a controversy wherein our own honour and interest are so deeply concerned; but, at the present moment, we have no choice. Woe to the timid equivocator who can now hesitate to come forward in the defence of his principles; I say in the defence, for, be it observed, we have neither sought the contest, nor can we escape from it on any easier terms than the total abandonment of every point in dispute: The struggle is for the existence of an established religion, and no compromise can be effected or hoped.

"And let it be remembered, that since the contest is purely defensive on our part, it may be maintained, and, I trust, it will be maintained in a purely defensive spirit, without bitterness, without animosity, without any desire of retaliation. Let us, wherever it is possible, give our opponents credit for sincerity and good intention; and where their conduct renders this supposition vain, let us hope that they may be converted, and pray that they may be forgiven.

"Let our anxiety be for *our conduct in the struggle, not for its result.*"—*Mountain's Sermons*, pp. 45—48.

Mr. Kempthorne's work on "the Church and Convocations," opens with a remark which we would suggest to the meditation of certain fiery and mercurial spirits.

"There is a certain disease of the human mind, which, for want of

a more suitable term, may be called *locomotiveness*, or *impatience of any particular locality*."—*Kempthorne*, Preface, p. iii.

This production has some prudent and useful observations; but many suggestions which to us seem quite crude and impracticable. Thus we read, at p. 140,

"In these times, one obvious step in order to union among Protestants, that is, among sound scriptural Christians, is a holy and honourable scheme (should such a thing be possible) for bringing back the Wesleyans to some degree of connection with the National Church, if not to complete Church-fellowship, yet as confederates and supernumeraries; like the varying and irregular, but very useful light-infantry of a well-organized army; or to speak still more to the point, (for we must not be above copying a valuable lesson even from an adversary,) like the anomalous itinerating orders in the Church of Rome. Mr. Southey, first in his conclusion of his *Life of Wesley*, and afterwards in his *Colloquies*, suggests some such healing measure."—pp. 140, 141.

Our fear is, that *no* such measure would be healing. We, like Mr. Kempthorne, have perused the Chronicles of Wesleyanism, by Dr. Warren, and may soon make use of that work to institute a comparison between the constitution of Methodism and the constitution of the Established Church. In the mean time, according to the principle which we have always advocated, namely, that all sides should speak fairly and firmly what they mean, in order that truth may be elicited, or at least that the knowledge of real differences, which always affords some chance of their adjustment, may be substituted for the blind and dark suspicions which afford none;—according to that principle we shall now utter our sentiments as to the Wesleyans and their position. We entirely respect the individual character of many members of that connection; but we cannot admire the system which it pursues as a body; and we cannot envy the attitude in which it stands as to the Church. Are the Wesleyans for us, or against us? If they do not agree with us, they are Dissenters; if they agree with us, the rent which they make by their secession is without excuse. Our party is the party of the Church of England. With respect to those who stand apart from it we infinitely prefer the good old plan of moderation without pusillanimity, and tolerance without amalgamation. As to the Methodists, then, we neither seek their aid, nor repudiate it. It shall not be said of us, that we stretched out our arms to them with agonies of entreaty in a moment of danger, to turn our backs and reject their alliance, when safety shall have returned. And this we declare now, that, as far as we are concerned, there may be no mistake at a future moment. We stand upon our own ground, and leave others to take theirs. If our paths be the same, and they are willing to co-operate with our efforts, it is

well; but if not, we shall not be parties to any scheme of hiring auxiliaries with enormous bribes, or giving up one bulwark of the Church as the price of their assistance. We trust to the strength of our cause; and we humbly pray that God's blessing may rest upon it.

Besides, in all these matters, we must look to the nature and tendency of systems, rather than to the accidental circumstances which surround them, or the individual character of the persons who put them into action. The men perish: the system survives. The Wesleyan Methodists, for instance, profess, nor shall we question their sincerity, to be attached and even to belong to the Church of England. But this attachment, we fear, is attributable, not so much to the natural position of the Wesleyans, as to the lingering remnant of old connection, the recollections of the founder of the body still strong and endearing among its most venerable and influential members, and the gradually weakening force of long associations. But as new generations come forward; as the memories die away, and the associations are forgotten; then, the essential elements of the system, divested of the fortuitous restraints, will come into full play; and every month will rub away some particles from the iron of the link. A false and anomalous position is too irksome to admit of rest. It is hardly possible that Wesleyanism should continue in its present state. Either it must return into the bosom of the Church, or become altogether estranged. For what is adherence without conformity? What can we say to an attachment which operates like enmity? Or what can we think of an allegiance to the Church, by which her doctrines are partly invaded, and her discipline is wholly set at nought? Again, is it not evident that Methodism is actually inflicting a grievous wound upon the establishment? For the argument is, and must be, either that the Wesleyans are guilty of a wanton schism by separating and standing aloof, or that, without being dissenters upon principle, nay, while reprobating dissent upon principle and in the abstract, they find the corruptions of the Church so great and deplorable that they are debarred, by conscience and religion, from casting in their lot with her members and her ministers. But this line of conduct, surely, implies a heavier charge and condemnation against the Church and churchmen, than even the conduct of the Independents, to whom the very existence of an ecclesiastical establishment is wormwood. We would say these things mildly, charitably, kindly; but they appear to us so plain and reasonable, that we cannot disguise them: and with our persuasion that the practical workings of Wesleyanism is in every district of the kingdom to plant a meeting-house in opposition to the parish church, we are compelled to draw a distinction between our

steady friends and men who are sometimes as belligerents against us, and can never be considered as fighting in our ranks.

But we must conclude. We conclude, then, by saying, that, in spite of every danger that menaces it, and every cloud that hangs above it, and every engine that is levelled against it, we have a firm and solemn confidence in the ultimate triumph of English orthodoxy. Whether we look to the goodness of the cause, or to the learning and the piety, the number and the station, the awakened zeal and the conscientious intrepidity of the men, who are arrayed upon its side, we will not harbour an apprehension as to the coming event. It is our assured belief that the enemies who assail the Church from without, whether Dissenters or infidels, may be beaten off and put to confusion; that they, too, who have been vexing it within, either by irrational enthusiasm, or neologian rationalism, may be silenced, if not convinced;—may be taught the hopelessness, if they cannot be taught the folly and mischief, of their efforts. We are, moreover, persuaded that the present is a favourable crisis to strike vigorously and effectively for the welfare of the country, the maintenance of truth, and the honour of sound religion. It is under the force of these impressions that we would have our arms ready, and brace the sinews of our minds—for we know well that some moral courage will be requisite to bear even our part in the battle and the victory. Only we would guard against auxiliaries, who may first rush onward in a blind and headlong fury, and then turn back, like repulsed and wounded elephants, to trample down the ranks which they ought to be supporting. Only we could remonstrate against the phrenzy of taking up positions at once useless and untenable: or of defending the ground, which is most justly and righteously defensible, by weapons and modes of warfare, which bring weakness by bringing discredit. The adversaries who must be encountered inspire no terror: but there is a species of alliance which is almost enough to turn the bravest pale. If we know ourselves at all, in every syllable which we have advanced we have spoken not with a pusillanimous and treacherous wish to obtain favour, or forbearance, or compassion, or quarter from our antagonists; but with the simple desire of satisfying our own feelings, and strengthening the hands of our friends. It is precisely our wish and our resolution that the conflict should be fought fairly out, which make us gird ourselves to it with a calm and chastened, rather than an intemperate and savage spirit: it is precisely our conviction, that a decisive struggle *now* will be far more advantageous for the orthodox Church, than either an ignominious surrender, or a hollow truce, which makes us prepare to enter upon it according to the rules of honourable courtesy, and not in the uncalculating rage of a barba-



rous and malignant vindictiveness. When men who love peace, but cannot hope to enjoy it, save through the issues of strife, are compelled to assume the spear and shield, they will at least disdain the use of the scalping-knife and the tomahawk ; and, in proportion as they foresee that the sword cannot be sheathed, until either the field is their own, or their bodies are stretched upon it, so will they meekly and earnestly implore the Providence of Heaven, that, in asserting their principles, which are, and must ever be, the principles of equity and holiness, they may assert them in a manner which will leave their lustre untarnished, and will not derogate from their transcendent worth.

We have learned, we trust, to look upon these things, not as controversialists and partizans, but as men and Christians.

Mightier problems than have ever yet agitated the human mind, are now projecting their shadows at least across the disc of the earth : and, in a more especial manner, across the meridian of our country ? There is the question, what *the theology* of the Church of England is to be ? a question, which it will be quite impossible much longer to evade, and which must be brought to some adjustment, before there can be any stable repose within the precincts of the sanctuary. There is the question, we say again, whether there shall, or not, be an Ecclesiastical Establishment in the land. But this is not all. Most narrow, and shallow, and mistaken are our notions, unless we are persuaded, that the contest will go far deeper and take a far more comprehensive range. There is, or soon will be, the question, whether human affairs are to be connected with divine, or let loose and set adrift to take care of themselves : whether the concerns and the population of earth are to be submitted to any spiritual control, as being appointed of God and necessary for the guidance of his creatures ; or whether they are to acknowledge no other rule than the forms of political and intellectual jurisdiction ; whether men are to recognize certain authoritative instructions, as having emanated from Omniscience and descended from heaven ; or are to work out the solution of all moral mysteries by the unassisted force of their own minds ; and strive upwards from the regions of earth, sometimes vainly struggling through natural incapacity, sometimes beaten back by the shocks of unexpected difficulty : whether, in short, a revealed and positive religion is, or is not, to be the arbiter of life and conduct ; whether the vast chain of all things is ultimately to be fastened to the throne of the Deity, or attached to the brittle support of man's shifting opinion.

These questions, it will be easily seen, constitute the great elements of the one problem of universal well-being. They are, in fact, its very centre. And from this centre, innumerable lines are radiating to every point in the whole circumference of human

action and human thought. As these questions are decided, all else will be decided, both as to individuals, and as to collective masses of mankind. They have intimate relations with all other questions; and upon them all other questions are suspended. They involve all science and all practice; all contemplative enquiry and all active energy. In themselves, or in their application, and by the cluster of minor questions which hang around them, they run into every vein, and through every fibre, and to the remotest extremities of the social body. They bear upon the entire scheme of national government, and the minutest details of parochial administration. Nay, their determination will determine whether a nation is to be divided into parishes, under the superintendence of the clergy, or into sections, only subject to the municipal authorities, or a board of vestrymen.

Our belief is, and our trust, that religion—the Christian religion—is to be still the moving and directing power of the machine of humanity. In our eyes, therefore, the most important of all questions is, *how the church is to be improved, and through the church the world.* Here are at once introduced a number of subordinate investigations included in the main question, as not merely, for instance, what are the best forms of divinity, of clerical education and discipline, of preaching and general ministration, but what is to be the whole agency of the Church, and in what manner to be exercised; *how* is it to act by means of societies, as well as by the regular instrumentality of its clergy in their respective fields: what part is it to sustain in the diffusion of knowledge, the regulation of sentiment, the advancement of intelligence and virtue? Is its present agency, in these respects, the most judicious that could be devised? These questions, we repeat, must be patiently and carefully, boldly and honestly brought to issue; and they must be regarded with a fuller and broader survey than heretofore, as man climbs farther up the hill of his destiny, and sees a larger horizon spreading beneath his views. And men must make up their minds, and act upon their convictions. These are times which require moral firmness, even more than intellectual acuteness. Men know, for the most part, what is the just, the salutary, and the true; but they have not that strength of volition which will enable them to pursue the dictates of the understanding and the conscience. The want is not clearness of perception, but decision of purpose. The qualities, by which the country will be saved, are those plain sterling qualities of the heart, by which a man speaks out what he thinks, and does as he speaks; and without which, mere cleverness is often a mischievous possession, and wit is an empty flash, and even wisdom itself is an inoperative and useless dream.

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## ECCLESIASTICAL RECORD.

### THEOLOGY.

WE have a full consciousness, not unmixed with regret, that an adequate survey will not have been given, in this number of our Review, of the Theological Works which have come before us during the quarter. But it seemed better, while Parliament was sitting, and the public mind engrossed by the ferment of politico-ecclesiastical questions, to afford the greater part of our space to subjects of immediate interest and exigency, leaving for a calmer season the discussion of several valuable productions in Divinity. Among these, we may specify Mr. Creswell's elaborate "*Exposition of the Parables*"—a work now brought to its conclusion; the two volumes of Mr. Newman's Sermons; and the meritorious researches of Mr. Beke. We are also compelled to postpone an examination of the evangelical school and its labours; although several publications, in many respects able and instructive, might well demand a separate or collective notice; as, for instance, the Bishop of Winchester's *Inquiry into the Ministerial Character of Christ*, of which a fresh edition has been published, with additions, which almost make it a new work; Mr. Sidney's *Life of Walker, of Truro*; Mr. Dale's *Five Discourses before the University of Cambridge*; Mr. Peter Hall on *Congregational Reform*; with some others of less dimensions or less weight. One feature, however, which a certain party in the evangelical section of the Church is gradually assuming, we have thought it necessary to remark; we allude to that Ultra-Protestantism which declares the Reformation to be only *inchoate* and *imperfect*. Ambition appears to grow with encouragement, and either to change or enlarge its object. The aim, formerly avowed, was to *restore* the principles of Cranmer and his associates; now it is, *not* to restore, but to *complete* and *super-add*; then it was to *get back* to the old land-marks, now it is to *advance beyond* them. We respectfully submit to the persons of influence and high station in the establishment, on whose firmness and discretion we have an implicit reliance, whether it would not be well, first, to inquire, whether the objects, which we have stated, be actually entertained; and then, if they be entertained, to discountenance them in time, before the Church of England is shaken to its centre by attempts at alteration and re-construction. The design, in our humble opinion, is utterly needless, utterly presumptuous; but this is not all; it is dangerous in the extreme, because it is vast and vague, ambiguous and obscure; and still more dangerous, because it is quite unauthorised, and because the foolish pretenders, who originate it, are *altogether incompetent*, in every imaginable point of view, to manage any such undertaking. Yet the spirit of encroachment, which once urged the Puritans to declaim against the surplice, and organ, and altar-piece, is now abroad in another shape. Ultra-Protestantism of necessity

leads to Dissent. It is a step beyond Church-of-Englandism into Puritanism. Who will rejoice like the Dissenters, to hear it asserted by Clergymen of the Establishment, that the Reformation is incomplete? This is what *they* have always said. It is to adopt their sentiments and borrow their language. We speak, because we cannot allow the policy of silence. A grand and mute contempt is not the way to deal with projects which are really making their impression upon a large numerical proportion of the people—not the wisest class indeed, or the best-informed, but a class very excitable, and sometimes, in a certain sense, very religious. We repeat, that any and every assertion, if left uncontradicted, is at last believed. The argument is, these things must be true, for nobody denies them. What is meant for dignity is mistaken for defeat; and when men say nothing, the inference is, with the multitude, that they have nothing to say. There are many and most important matters, in which silence irritates, if supposed to be superciliousness; shocks, if supposed to be indifference; and ruins if supposed to be inability to plead.

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#### ECCLESIASTICAL POLITY.

THE overthrow of Sir Robert Peel's administration has had the present effect of interrupting many measures which were in progress for the regulation of ecclesiastical affairs, although it may eventually lead to enactments of a more sweeping character. The Dissenters' Marriage Bill, the Bills for the Commutation of Tithes in England, and the Adjustment of the Irish Church, are all at a stand.

Commissions, on the contrary, are in full vigour. Between the moment at which we write and the appearance of our Review, three Reports will have been laid upon the table of the House of Commons; one as to the Revenues of the Church; another as to Education in Ireland, under the two heads of *religious* and *general* instruction; and a third, from the Commissioners under the new Poor Law Act. Observations, therefore, would now be premature; however much the topics may deserve attention.

Mr. Poulter's Sabbath Observance Bill has not passed. Indeed, it seems a favourite opinion in very influential quarters, that all legislation on the subject is inexpedient. We certainly are not in favour of partial or puritanical legislation. But the existing law is often found insufficient to secure the Sabbath as an occasion of rest for persons who would wish to make it one; or to put the conscientious and religious dealer, who is reluctant to trade upon the Sunday, on the same level with the unprincipled, the greedy, and the profane, who have no scruples and are under no restraint.

Nothing, we regret to say, has yet been *done* in the important matter of *Oaths*, although we have seen frequent notices of motion. The substitution, in certain cases, of a declaration for a subscription to the Articles, having been rejected at Oxford by a majority of eight to one, is to be taken up by Lord Radnor in the House of Lords. We have no intention or inclination to disturb a verdict which has been so decisive. The contest indeed was very unequal—Rugby school and a section of Oriel college against the university of Oxford—these are "*fearful*



odds." We see, by the way, that a petition against Lord Radnor's Bill has just been carried in Convocation at Oxford by a majority of ninety-one to four.

Of Ireland and the intentions of the ministry we have already spoken. Alas! the whole scene around us, and the whole prospect before us, are frightful and painful to the dullest imagination, the coldest and stoutest heart. We look almost in vain for the elements even of hope. Well may the frame shudder, and the current of life curdle in the veins, as we read of the murder of Mr. Dawson, attended by every circumstance of ruthless atrocity, for the two-fold crime of requiring his tithes as a clergyman and his rents as a landlord. And Mr. O'Connell, while he affects to reprobate such outrages, can fan the passions that lead to them. What, is there no worse method of wringing money even from the most impoverished and goaded peasantry than the collection of legal dues. What, is the dignity of a state, the prosperity, the safety of an empire, to be flung prostrate at the feet of a mendicant demagogue? And that man can tell us, that he expects, like another Tully, to be "*hailed as the father of his country*," when an Irish Parliament shall once more meet in College Green. Hailed as the father of his country! One part at least of the parallel will be exact. He will be hailed by some bastard Brutus—some wretched and misguided ruffian—" *cruentum altè extollens pugionem*," lifting on high the dagger, or the bludgeon, or the pike, reeking with the blood of the best citizens of the land. O'Connell the father of his country! It is indeed, in a political sense, as if we should say, the father and the scourge, the father and the curse, the father and the assassin!

We have just heard it stated as a possibility that Ministers may be beaten on the Irish Church question. In that case, we can only congratulate ourselves and our readers on the *uselessness* of our preceding speculations thus happily rendered superfluous. But we dare not be sanguine.

We have also been told, that Mr. E. M'Donnell has reasons of private spleen for coming forward with his conscientious scruples on the subject of the Roman Catholic Oath, and saying so loudly, "*Sum pius Æneas*." But what is this to us? We have to do with facts, not motives.

In England, we are happy to believe, that a spirit truly conservative, because not opposed to just and practicable reforms, is on the increase. The ark of our constitution is, in truth, tossed upon the foaming waves of danger; but prudence and boldness, under God's blessing, may overcome the storm. Generally and locally, in public assemblies, and parish vestries, hot disputes and controversies have arisen; but we think, upon the whole, that the Church-party has been tolerably and progressively successful.

From Scotland a deputation has arrived, and is now in London, with the illustrious Dr. Chalmers at its head; striving to mitigate an evil, which cries out for redress, quite as much among ourselves as among our Northern neighbours; endeavouring to procure the erection or enlargement of places of worship in connection with the Established Church. Some such measure is indispensable, for the stability of our institutions, and for the cause of morality and education, as well as religion, among the people—indispensable in the country, and even more indispensable in the large towns.

## CHRISTIAN SOCIETIES AND PROPAGATION OF CHRISTIANITY.

THE spring is always an active period with these societies, which have recourse, and we speak without the slightest intention of disrespect, to public exhibitions of their principles and progress. These annual meetings, if judiciously and temperately conducted, may promote many a righteous cause, which would languish without this stimulus. In the present season, however, nothing has occurred with regard to them of peculiar interest. We, therefore, leave an account of their proceedings to their own reports, or to other organs which they would probably prefer.

As to the National Society of Education, we would refer our readers to an article, which precedes these slight remarks.

Here, therefore, we would only add, that our readers will be much mistaken, if they suppose that our admiration of the principles on which that Society is founded, or our respect for the manner in which its operations are conducted, can inspire us with any undue or exclusive predilections. We may see a prevailing disposition to hail new crotchets with acclamation, and to cry down settled plans, which have worked long and well in strict accordance with the general theory and practice of our Constitution; but we only pray "*fiat justitia*:" we may smile sometimes at the whims of the hasty and half-informed education-mongers of the day; but we cannot help feeling a kind of reverence for their object, if it be really and truly the instruction of the people: we may think that extravagant expectations may be formed, and that some difficulties may occur, in the case of Normal schools, and the teachers proposed to be sent out from them; but we are, nevertheless, most cordially anxious that masters and mistresses should be well prepared and well qualified for their employment: we may resist the innovation as an absurd and perilous anomaly, that the state should connect itself with a national education upon one system, and a national Church upon another; but still we shall never be satisfied, until every child in the empire shall have the means of a good, sound, religious, and useful education, placed within its reach.

Of the Society for Promoting Christian Knowledge we would now simply repeat our apprehension, that its affairs will continue unsettled and uncomfortable, in the midst of its vast wealth and influence, until they are consolidated under the management of some one central and supreme committee, having all the other committees subordinated to its superintendence, and composed of the most distinguished and elevated members, who, with reference to the Society at large, will be at once the inspirers of confidence, and the depositories of responsibility and power. It is impossible, until some step like this be taken, that there should be harmony and unity pervading so large and varied a multiplicity of operations. To the Society for the Propagation of the Gospel in Foreign Parts, we shall have soon occasion to advert, in grappling with the wide, and complicated, and solemnly momentous subject of missions and missionaries: but we ought, perhaps, now to congratulate it on the consecration of the Bishop of Madras.

We see, and we deprecate, the announcement of a "*Protestant Constitutional Association*," to be formed, it appears, under the auspices of the orators at Exeter Hall. As a *Society*, it is needless, it is aggressive, and, constituted as it is likely to be, if it gains any influence, it will cause ten times more disorganization, and embarrassment, and uproar, than it can possibly do good. Let us add, that we have not yet learnt to recognize Exeter Hall as the head-quarters of the Church of England, whence Protestant Societies and Established Church Societies are to issue; nor would we willingly confide the interests of the Church of England to the hands of men who vituperate the Papists with one breath, and with the next the Bishops and Clergy of their own communion. But enough; our principle is this, not to *begin* attacks, but always, where they are made upon the orthodoxy of the Establishment, to expose and repel them.

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#### APPLICATION OF CHRISTIANITY TO LITERATURE AND SCIENCE.

THE inquiry which respects the connection of religion with general literature and science, is rapidly rising into one of the most important problems which can engage the human mind. It is also one of considerable difficulty, because it must depend for its solution upon conditions partly constant and partly variable. To what extent, and in what manner, and by what instruments the connection should be maintained; how far, and by what means, and in what proportions, human and divine knowledge should be communicated together in the education of the youthful poor, and the instruction of the adult; what interfusion there should be, and what distinction; all these are among the questions involved. There are many among us, both individuals and bodies of men, who, like the associations for diffusing useful, and entertaining, and political knowledge, would impart literature and science without religion; others, perhaps, go to the opposite extreme, and think that a supply of general knowledge indisposes and incapacitates the understanding and the soul for serious reading and religious thought. The real point is to bestow instruction, which may be general and attractive, without being altogether desultory and miscellaneous; which may sometimes lead up the mind to religion, and sometimes refresh, without weakening and distracting it. We must confess that we hardly discern the rudiments of such a system, carefully laid, or comprehensively pursued. The nearest approach, perhaps, is in the works issued by the Committee of General Literature and Education in connection with the Society for Promoting Christian Knowledge. But they are still unquestionably defective both in the design and execution. However, we must now pause, as we have only room to say, that it is high time, if it be possible, to fix some definite principles on this interesting subject, and then apply them as a test to the publications and habits of the age.

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## NOTICE OF BOOKS.

OUR space is so confined that we are compelled to notice the books upon our table, not separately, but merely in the *class*; and we are sorry to say, again, that several publications have arrived too late for us to give an account of them, as also certain papers too late for us to make use of them.

First, among the elaborate and exegetical works lately published, comes, perhaps, a translation, by Dr. Wright, of the "Biblical Hermeneutics of George Frederic Seiler, with Notes, Strictures, and Supplements, from the Dutch of J. Heringa, D.D." This is a production containing much that is sound and learned, and much also that is minute and trifling; and much again which is still strange to the English reader, both in the terms and the ideas. The chief fault, we think, is, that it is too desultory, too fragmentary; as well as too promiscuous and indiscriminate in its list of books and names. Another work which displays considerable erudition, and promises to gather into itself the result of many arduous researches, is the "*Biblical Theology* of the Rev. Nathaniel Morren." But we have as yet only the first part. Among the most able of the controversial works of the quarter, we could specify Letters on "*The Philosophy of Unbelief*," by the Rev. J. Wills;" and "A Short Method with the Romanists," in substance, by the way, merely a republication of a Tract by the Rev. Charles Leslie, which first appeared under another name. We have also received, (published by Seeley in Fleet Street,) "The Real Principles of the Roman Catholic Bishops and Priests in Ireland; a Letter to the Protestants of the United Kingdom, by the Rev. B. J. M'Ghee." This Pamphlet did not reach us until our article on Ultra-Protestantism had been written and printed. It would not lead us to retract the sentiments expressed in that place, for they rest on their own grounds; but it certainly induces us to congratulate Mr. M'Ghee on the comparatively inoffensive tone which he has adopted. The view which he presents of the doctrines, and the ecclesiastical polity of the Roman Catholic Hierarchy in Ireland, is, indeed, sufficiently startling; but *here* he gives us citations, not declamation. Here he gives us a legitimate statement in a legitimate mode. It is drawn up with a certain degree of cogency and skill; but, of course, we do not vouch for its accuracy. If true, it will have its weight; if incorrect, it can be met by a calm and argumentative refutation. It appeals to facts, and facts are what we want. Without, therefore, pretending to approve all its expressions, we infinitely prefer this "Letter," coming to us, as it does, through the medium of the press, to those passionate harangues at public meetings, made up and convened for the purpose, which can only lead to "hatred, malice, and all uncharitableness;" to those polemical displays which inevitably become scenes of riot and most unseemly collision, if an antagonist is allowed the power of reply; and if he is *not* allowed, are really nothing better than a delusive, and yet irritating parade.

In the matter of Libraries, it is but justice to say that the late volumes in the Series of the Sacred Classics, together with the introductory dissertations, are well-chosen and well-compiled; and in the Edinburgh Cabinet Library, "the



History and present Condition of the Barbary States," is a new contribution, materially enhancing that debt of gratitude, which the religion and literature of the empire owe to Dr. Russell of Leith, for his great and useful labours.

In the class of Biography, the "Life of Sir Matthew Hale," will, at least, be acceptable, from the subject of the Memoir, and the portions of his own composition which are interspersed; and on several grounds the Account of Lord Bolingbroke, by Mr. Cooke, is a book which deserves perusal, and to which we may return. Under this head, too, it would be a grievous wrong not to mention with passing, but cordial and almost reverential praise, the "Table Talk" of the late Mr. Coleridge; a publication, which contains the outpourings of an overflowing mind, and is singularly interesting, from the oracles which that extraordinary man took an especial pleasure in delivering on the subject of religion and ecclesiastical polity. The Editor, too, has done his part well, because he has not done too much; but has kept himself subordinate to his distinguished kinsman.

As to "Voyages and Travels," we must confess that we have been somewhat disappointed, although our disappointment may be perhaps unreasonable, in the amount of information to be derived from Mr. Barrow's "Visit to Iceland." Upon several points on which we sought instruction, the work is almost as meagre and barren as the country itself. Mr. La Martine's "Travels in Palestine" will probably be too well known to need our commendation. And Mr. Abeel's strange "Residence in China" we reserve until we have room for a detailed examination of Missionary Labours, and the best method of converting and teaching the Heathen population of our globe.

Nor are we now able, as we had fully intended, to take up the subject of American affairs; or contemplate the grateful spectacle of Episcopacy lifting its venerable head in the midst of, as they must appear to us, adverse institutions. We can only express our sincere thanks for several publications, and among them, an admirable answer to Mr. Norton. Abundant materials, of which we hope soon to avail ourselves, for a review of Religion in America, may likewise be found in Mr. Abdy's "Residence and Tour in the United States;" while some may be collected from Mrs. Butler's Journal, a work dashed off with spirit and talent, but comprising some passages as nearly indecent, and as nearly profane, as any respectable young woman has ever ventured to write.

From the mass of *Sermons* and *Miscellaneous Works* on Divinity we can only select "Sermons by Mr. Haverfield," which, although they may boast nothing peculiarly striking in the statements of theological doctrine, or very close and forcible in the reasoning, or very comprehensive in the range of ideas, are yet good among the average of discourses; while some, more especially the last, are distinguished by a rhetorical pathos and skill;—again, "Plain Sermons by Mr. Fowle," plain, it is true, but by no means destitute of useful exhortation, and a vigour which strikes home;—and likewise, "*The Course of Christian Obedience, by Mr. Kemp*," and "Sermons on the Hebrews," by the Rev. J. Spencer Knox, which are devoted to the Sacrificial and Mediatorial Character of the Saviour. Of Mr. Madge, and his two clever Discourses—for such unquestionably they are—we may have more to say in our next number.

It would be ungallant to forget "*The Immaterial System of Man*, by Elizabeth Hope," an eloquent rhapsody in two volumes; very fine, but not always very intelligible. We dare say that, if our pulpits were open to ladies, Elizabeth Hope would be a very popular preacher.

On the very important subject of Christian Charity, as connected with Poor Laws and their operation, our readers may consult with profit the Spital Sermon of Mr. James Anderson; a composition evincing great talents and great judgment;—as also a well-timed Manual, called "*The Nature and Design of the Poor Laws explained*, in an Address to the Labouring Classes, by a Norfolk Clergyman."

Under the head of Illustrative Works, we would heartily recommend Mr. Winkle's Views of our Cathedrals to the favour and regard of every Churchman, and every antiquarian, and every lover of the skilful and elegant in art. The late specimens in the "*Landscape Illustrations of the Bible*," strike us as almost more beautiful than any which have preceded them. We might say the same of Beattie's "*Delineations of Switzerland*." But we regret that it does not fall properly within our province to pass criticisms either upon these views or upon the scenic illustrations of "*Moore's Irish Melodies*."

Among *Works reprinted* we gladly mention the new edition of two of Law's celebrated Letters to Bishop Hoadley. And we have thankfully received the account of the proceedings which took place at a dinner in celebration of the repeal of the Corporation and Test Act, extracted from "*The World newspaper*." This is a seasonable reprint, which may be extremely useful as an index to the sentiments and intentions of the triumphant party at the time. Nevertheless, we could now close our observations by emphatically repeating what we have said elsewhere; namely, that we do not agree in the propriety of directing our efforts to the revocation of the two measures, known by the names of the Catholic Emancipation Bill and the Repeal of the Test and Corporation Act. Putting aside all other considerations, we think it enough to say, that in the present constitution of the House of Commons, and the present temper of the country, the attempt would prove a signal and calamitous failure; and would even assist and encourage the friends of anarchy and radicalism, by splitting and weakening the conservative party. We *must* conform ourselves to circumstances, and look around and forward, rather than behind. It is a fond and idle folly to miss the objects which may yet be attained in the fruitless and disheartening pursuit of such as are impracticable. Why waste our energies, only to excite the derision of our opponents? It is the part of a wise man to *preserve* that which is still his, and is still valuable to him; it is the part of a child to cry and struggle for that which is gone, and which he cannot *recover*. These remarks may, it is quite possible, jar unpleasantly upon the feelings of some persons whom we are anxious to please; but when we are, perhaps, on the very eve of an awful and envenomed conflict, involving in its issue our political and our religious constitution, it were a treacherous cowardice not to deliver our minds with honest freedom;—*for one false step may be fatal*.

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THE  
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AND  
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OCTOBER, 1835.

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ART. I.—*A Digest of the Laws and Regulations of the Wesleyan Methodists: with an Appendix.* By Samuel Warren, LL. D. London: Stephens, Fleet Street. 1835.

THIS is a small book; but one of no ordinary importance. Its object is to put us in possession of the whole body of *Wesleyan* law, Code, Pandects, and Novels. The attempt to compile such a digest has never been made before. Hitherto, both preachers and people have been compelled to get such access to the regulations of their own Society, as might be furnished by indexes and references to the *Minutes of Conference*,—which form the chief treasury of their jurisprudence. As this collection, however, has long been growing into formidable magnitude and complication, the knowledge of it has been, likewise, growing into something like a science; at all events, into a study too arduous to be easily mastered by itinerant preachers, or even by chairmen of districts, or superintendents of circuits. And, if the accumulation should progressively continue—as, in all probability, it must—the *Wesleyans* will, in time, find it needful (like other great religious communities), to have a body of learned men, whose profession it shall be to interpret their *Canon* law. Even Samuel Warren (himself a Doctor of Laws), found the compilation of this digest a work of so much difficulty, that he laid the undertaking aside more than once. And nothing induced him to persevere in it, but the despair of finding any other person to carry on the design. If we had the ear of the *Conference*, we should be strongly impelled to suggest to them the expediency of employing some skilful and experienced member of the legal profession to frame,—out of the original regulations, and out of the edicts, responses, and rescripts of the *Conference*,—as compact and intelligible an institute as the nature of the case would allow. We seriously

think it might be well worth their while to devote a considerable sum of money to the accomplishment of so desirable a purpose. It might, peradventure, help to keep them out of Chancery. And we apprehend, that the hope and prospect of so blessed a preservation might, of itself, be well worth a considerable pecuniary sacrifice.

In the mean time,—so far as we can judge,—the Wesleyan body have great reason to be thankful for the services of Dr. Warren, in the preparation of the present volume. And, not only they, but the whole British people, are deeply interested in the publication. The spectacle it exhibits to us is infinitely momentous and impressive. We have, here, disclosed to us the progressive and orderly development of a system, which, in its origin, was as a grain of mustard seed. Scarcely a century has passed away, from the hour when it was dropped into the ground: and the tree is now before our eyes,—mighty as a cedar of Lebanon. Whether flocks of birds, of evil omen to our national institutions, will eventually take shelter on its own branches, or on those of any offset from the parent plant, is a question whereon we love not to meditate; though certain recent occurrences have combined almost to force it upon our thoughts. If such an event should ever come to pass, we can easily imagine that John Wesley himself, if he could revisit the earth, would be well-nigh ready to seize the axe, and to lay it to the root. For, in spite of all the anomalies of his institution, we are persuaded that John Wesley never lost his original sentiments of fidelity to our Constitution, and of affection (not to say allegiance) to our Church. That the same sentiments, however, should continue, in all future time, to pervade the vast mass which has gradually sprung up from his beginnings, is more than the scantiest knowledge of human nature would encourage us to expect. In fact, he himself notoriously contemplated a crisis, which should separate his followers into *Church Methodists*, and *Dissenting Methodists*. But now, as it would appear, the time is come for a still more portentous division of the Wesleyan body into Tory Methodists, and Whig Methodists, and Radical Methodists: a species of schism which would be almost enough to set the very ashes of the Founder of Methodism into combustion!

The author of the Treatise on “Spiritual Despotism,” has observed, of the *Congregational* scheme, that, “when deprived of the “invigorating disadvantages of political depression, it will slide “into some form of comprehensive polity. *When the mass ceases “to be agitated, crystallization will commence.*” Of the Wesleyan system, it may be said, that, whether in agitation or tranquillity, the crystallization of the mass has never ceased. It commenced



with the very existence of the mass itself: and it has gone on, from that hour to the present, with almost as much regularity as any known process in the physical world: and wonderful, in truth, is the precision of its angles, and the symmetry of its *faces*. It is not easy to imagine any thing more *comprehensive* than the *polity*, or more perfect than the organization, of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself, on after generations. In this respect, Napoleon Buonaparte is not worthy to be compared to him. The name of Napoleon is, indeed, imperishable. But it is written on the *annals* of Europe, not on her *institutions*. His gigantic footsteps were on the ocean-sand; and the waters have closed upon them, and have swept away their traces,—even as it were the toyish architecture of childhood. The name of John Wesley lives in the system which he founded. It is written *there*, in characters, which are daily expanding, and becoming deeper, as that system spreads. He was a mighty religious Legislator. The foundations of his polity are broad and deep: and the spirit of internal discord must become potent indeed, before it can rend his superstructure to pieces!

According to the views of Dr. Warren, there have already been three great *epochs*, in the Methodistic legislation which originated with Wesley. The *first* of these epochs includes the period during which the Father of Methodism presided at the Conference or annual assembly of the preachers in connexion with him, and directed all its consultations. During this period, the results of the deliberations of that assembly were carefully reduced to *Minutes*. One grand object with the founder was to perpetuate, if possible, the *unity* of the growing body. With this view, in 1769, he proposed certain articles of agreement; the heads of which were,—an entire devotion to God, and an adherence to the old Methodist doctrines and discipline contained in the Minutes of Conference. And hence arose two public instruments; 1, the celebrated “Deed of Declaration,” enrolled in the Court of Chancery, in 1784; and, 2, the document known by the name of the “Large Minutes;” being a collection of memoranda of certain conversations between John Wesley and others, from the year 1744 to 1789, and in which the special character and work of the preachers are defined. In this collection are contained most of the rules by which the preachers consented to be governed. And the two together, viz. the Declaration and the Minutes, constitute—to use the language of Dr. Warren—the Jachin and Boaz of the Temple of Methodism.

The *second* epoch includes the period between the decease of John Wesley, in 1791, and the year 1797; a period, short in its duration, but full of critical hazard to the Society. The patriarchal head was gone. The executive power of the Connexion was now in the hands of the one hundred preachers, who formed the Conference under the deed of 1784. And then, as might have been anticipated, arose sundry perilous and agitating questions, touching that strict adherence to the National Church, which, to the last, was near Wesley's heart. The alarms which this debateable matter had excited among the orphan society, were quieted by the "Plan of General Pacification," published in 1795; and by the "Code of Laws," completed in 1797. These documents, says Dr. Warren, "constitute a *charter*, by which the people hold from the preachers their respective rights and privileges: as the preachers, on their part, are protected in the exercise of their rightful prerogatives."

The *third* epoch reaches from the year 1797 to the present time. During this interval, regulations of the utmost importance have been adopted and matured, in conformity with the increased extent and expanding prospects of the Connexion. In the first place, it was found, from past experience, that the whole scheme of finance, in all its departments, required revision: and, secondly, that the foreign missions might be advantageously separated from the home designs of the Connexion, with which they had, hitherto, been indiscriminately carried on. So that "the entire economy of Methodism, both as to its spiritual and temporal prosperity, may now,"—in the judgment of Dr. Warren—"be considered as having attained such a degree of maturity and perfection, as is not likely soon to admit of any material improvement."

The present time, then, may be considered as the commencement of a *fourth* epoch. So, at least, it seems to be regarded by Dr. Warren (*Pref.* p. xii.) And under this impression it is that he has drawn up his Digest of those Laws, "which have been accumulated by the experience and wisdom of so many years." (p. xxi.) That this epoch will be pregnant with events of the highest interest and moment, either for good or evil; in the history of Methodism, can hardly be doubtful to any observer but moderately acquainted with the disputes which have lately agitated the Connexion; and to which we have had occasion to refer in a former number of this Journal. But, suspending all vaticination as to the future destinies of the Wesleyan Connexion, let us turn to the humbler task of exhibiting an outline of the system, as it now exists. The history of Methodism is tolerably well known to all. In the years 1738 and 1739, some individuals, first in Oxford, and afterwards in London and

other places, applied to John Wesley, then a Fellow of Lincoln College, for spiritual aid and direction. The company of inquirers gradually increased: till, at last, an impulse was accumulated, by which a number of labourers were *thrust out*,—(that is the phrase)—by the love and wisdom of God, to call sinners to repentance, and to promote the Divine Glory, by saving their own souls, and the souls of those who might choose to hear them. This was the origin of the *United Society*; which, according to Wesley's own definition, is “no other than a company of men, “having the form, and seeking the power, of godliness; united, in “order to pray together, to receive the word of exhortation, and “to watch over one another in love, that they may help each other “to work out their salvation.”

Nothing could be more simple and modest than these beginnings. But, if the patriarchal spirit of prophesy had rested upon John Wesley, he might have been tempted to call his Society after the name of *Gad*: for well might he have exclaimed—*Behold, a troop cometh!* The troop, in fact, came on so fast, that the work of organization and discipline became, at once, inevitable. The first division of the company was into *classes*; each *class* to consist of twelve persons, placed under the guidance and inspection of one of their number, by the title of *leader*. The office of the leader was to ascertain the spiritual condition of his fellows—to administer advice or reproof, comfort or exhortation—to receive their contributions “towards the support of the Gospel”—to make a weekly report, in person, to the local ministers or preachers, of the Society—to pay over to the stewards what he had received from the members of his class—and, lastly, to present an account of the contribution of each member.

With regard to preaching, the system was to be essentially itinerant. Those who engaged in it were to preach from house to house, and, if needful, under the canopy of heaven; and it soon became an acknowledged principle, that no preacher should be stationary in any place for more than a limited time, ultimately fixed at three years; and that no one should return to the same station within a less period than eight years. The extension of the Society naturally led to the division of the whole country into *circuits*, each circuit being placed under the care of a superintendent;—and, further, to the establishment of districts,—each district to embrace a certain number of circuits, and to be consigned to the management of a chairman. The supreme government of the whole Society was lodged with a body of one hundred preachers, together with a president; which body is invested with the power of perpetuating itself, by filling up vacancies, as they may occur, at their annual meeting.

Of course, it cannot be expected that we should attempt any minute exposition of the respective duties, privileges, and powers of these various departments. We can do no more than refer our readers to Dr. Warren's volume. The brief statement we have given, however, must be quite sufficient to afford some notion of the skill with which the whole economy has been constructed. And it will be found, on a careful examination of the details, that, from the Class Leader up to the Supreme Assembly, there is one firm and continuous chain of responsibility and subordination. No military division, regiment, or battalion, was ever more perfectly organized. Nay, it is scarcely too much to say, that the institution of Loyola himself is not more intimately pervaded by the principle of obedience. The power of the Conference, (though subsequently limited in some particulars,) is still, virtually, omnipresent. Every member of a class, every leader, every superintendent, every chairman, every preacher, every committee-man, throughout the whole connexion, must be conscious that the sleepless eye of authority is perpetually upon him. No lay member, no clerical minister, no ecclesiastical officer, of an established national church, can easily form a conception of such a state of things. Neither did it ever before enter into the thoughts of any founder of a sect, to provide so carefully for its stability and union. It would seem indeed, that Independency, (the amplest and most vigorous form of pure separatism,) is gradually approaching towards a state of what may be called *organic* combination. But this is a change which, in effect, implies no less than a desertion of its original principles; or rather, a renunciation of its very nature: for, individuality, or insulation, is of the very essence of the congregational scheme; and, if this should be ever lost, the scheme will cease to be itself. But the peculiarity of the Wesleyan economy is, that it was organized almost from its very cradle; and that its present perfection is but the expansion and development of the seminal energy with which it came into the world.

The financial department of the system exhibits the same far-sighted wisdom as the rest. There are no less than six distinct funds. 1. The Contingent, or General Fund. 2. The Chapel Fund. 3. The School Fund, for the education of the children of preachers. 4. The Children's Fund, for providing quarterly allowances towards the maintenance of preachers' children. 5. The Preacher's Fund, or Annuitant Society. 6. The Auxiliary Fund, to answer miscellaneous and extraordinary demands. By the establishment of these sources of income, it will be perceived, the evils of the *Voluntary System*, if not wholly excluded, are at least very essentially mitigated. Voluntary, indeed, the whole



system undoubtedly is ; for there is no law of the land by which any member of the society can be compelled to pay a sixpence. But there *is* a law of the society itself, which says, that no preacher shall be placed in any circuit until it has been first distinctly ascertained and proved, to the entire satisfaction of the Conference, that the circuit is able and willing to provide for the expense. (*Digest*, pp. 184, 185.) And we presume there can be no doubt, that any member of the circuit, who should afterwards obstinately refuse to contribute, according to his ability, would be put out from the Connexion. It is true that the salaries and allowances of the preacher, for the most part, are moderate even to scantiness. But such is the regularity and care with which all things are conducted, that the labourers can always depend upon the punctual payment of their hire, such as it is : and they enjoy, moreover, the assurance of some stated provision, in the shape of allowances, for their children and their widows ; and also for themselves in case of sickness and affliction. They are thus exempt from the distractions incident to a precarious and arbitrary maintenance. They are relieved from a degrading dependence upon the caprice of their hearers, and from the misery of sordid strife with the individual members of their congregations. If they are stipendiaries, they are stipendiaries, not of the people, but of the Conference. At least, the Conference is their immediate paymaster ; to the Conference therefore do they look. So that their condition somewhat resembles that in which the clergy of the Establishment would be placed, if the distribution of the church revenues were entrusted to the bench of bishops, or to commissioners appointed by the Convocation.

There is no subject which seems to have occupied more deeply the attention of the Conference, than the provision of funds for the erection and repair of chapels ; and, it must be acknowledged, that their success has been equal to their care. We perpetually hear of the difficulty with which an ordinary dissenting chapel often struggles into existence ; of the load of debt which, year after year, hangs like a mill-stone about the neck of the concern, and, in many instances, brings it to the bottom ; of the mendicant pilgrimages, which ministers are frequently compelled to undertake, over half the length and breadth of the land, in order to awaken the compassion of the faithful, and to avert impending ruin. But we meet with little or nothing of this sort, in the history of Methodism. If we recollect aright, from fifty to eighty additional chapels are sometimes erected in the course of a year. But all is regularly provided for beforehand. There is no prospect of interminable debt ; no desperate exhibition of itinerant beggary ; no disgraceful and humiliating

dissolution of the trust. Appeals, of course, there are, to the pious liberality of the people; but the probable result of these appeals is, generally, found to be a matter of practicable calculation. Things are always arranged with a view to the timely liquidation of whatever debt must be unavoidably incurred. In short, no building enterprize is ever ventured upon, until the way to its execution is made plain before the face of the Conference. The regulations by which all this is effected, we cannot afford room to specify: they, who are curious to know them, must consult the "*Digest*." The result however is before our eyes; and it seems to show, that Wesleyan Methodism is endowed with an expansive force, sufficient to accommodate it to any indefinite enlargement of its opportunities. And, up to this time, the force does not appear to have grown feebler with the expansion: the elastic power of the system has, hitherto, suffered no perceptible diminution.

It must frequently have been remarked, that of all the religious denominations in the empire, (the national establishments of course excepted,) Wesleyan Methodism is that which has assumed a more definite and tangible shape than any other. We hear of Dissenting *interests*, and Dissenting *connexions*. But the notion attached to these phrases is extremely vague; the image they call up eludes the grasp, the moment one attempts to handle it. There seems to be no body or substance for the law to come in contact with; there is not even any thing like a coalition of the various shadowy parts, into one distinct and perceptible form. John Wesley took good care, before his death, that this should never be said of his collection of elements. He was resolved to do all that the law would enable him to do, towards condensing and consolidating his system into one palpable incorporated mass: and this he accomplished by his famous "*Deed of Declaration*," which we have already adverted to, and which Dr. Warren considers as justly entitled to the dignity of being termed the *Magna Charta* of Methodism. This Great Charter the Doctor has accordingly printed at full length, as a needful preliminary to his *Digest*; seeing that it contains a legal specification of the expression, "The Conference of the people called Methodists," and gives validity to the acts and deeds of that body. It is, in fact, neither more nor less than a formal and solemn Declaration of Trust, and was drawn up, executed, and enrolled, pursuant to the advice of Mr. Madocks, an eminent counsel. It begins by reciting, in substance, that certain chapels and other premises had, from time to time, been given and conveyed by him (John Wesley) to certain persons, upon trust that he, and the nominees of himself, or of his brother Charles Wesley, should have

the free use of those premises, for the purpose of preaching and expounding the word of God ; and upon further trust, that, after the decease of the brothers, the premises should be used for the like purpose, by certain persons appointed by the yearly Conference of the Methodists in London, Bristol, or Leeds. It then states that divers other persons had settled chapels and premises in various parts of Great Britain and Ireland, upon similar trusts ; and that, in order to render these trusts effectual, and to prevent all doubt or litigation, it had become expedient for John Wesley, on behalf of himself and the other donors, to explain the words “ Yearly Conference of the people called Methodists,” contained in all the trust deeds, and to declare what persons are members of the said Conference, and how the succession and identity of that body is to be continued. After this recital, the instrument proceeds to state that he, John Wesley, thereby declared the “ Conference” to consist of those preachers and expounders, in connexion with himself, whom he had annually summoned to meet him at London, Bristol, or Leeds ; for the purposes of advising together for the promotion of the Gospel, of appointing the persons who were to have the use of the chapels, and of expelling unworthy preachers from the Connexion. The deed further witnessed, that one hundred persons, therein named, and their successors, to be chosen as the deed prescribes, were to be, for ever, construed and taken, as “ The Conference of the people called Methodists.” And lastly, there follow fifteen distinct heads of regulation, in which are provided rules for the conduct of the Conference, for the appointment of preachers to the various chapels, and especially for filling up vacancies in their own body, whether occasioned by death or otherwise.

By this deed, Methodism may be said to have been embodied in the eye of the law. It ceased to be an indistinct and nebulous object. It stood forward, in the face of the world, as one vast Religious Charity, administered by a definite body, who were invested with due powers for the execution of their trust. The *Great Charter*, nevertheless, important as it was felt to be, was by no means of potency sufficient to allay, at once, the elements of strife and agitation. On the contrary,—for a time, it appeared only to call them forth, from their repose, into most dangerous activity. While Wesley lived, he was himself an autocrat in the midst of his own creation. He was the sovereign pontiff, whose authority no one ever thought of disputing, any more than the members of a college, or a charitable institution, would think of contesting the authority and will of a living founder. Besides, the confidence of his followers in the consummate wisdom and single-hearted integrity of their patriarch, was all but unlimited,

And hence it was that, up to the moment of his decease, the principles of disunion were effectually kept down. But no sooner was he gathered to his fathers, than whisperings and murmurs began to be heard. Neither preachers nor people could, in a moment, transfer their allegiance entire, from the founder of the *Conference*, to the *Conference* itself. John Wesley might be trusted with absolute dominion. But who could tell whether the spirit of encroachment and oppression might not creep in among the assembly who had succeeded to his power? And, further than this, how were the rights of conscience to be provided for, if the system of John Wesley himself was to be regarded, like the laws of the Medes and Persians, as being for ever sacred and unchangeable? This last was found to be a question full of dire perplexity. For, it soon appeared, that in spite of Wesley's aspirations after unity, the body, which he had governed so absolutely, consisted of two manner of people. There were many members of the *Connexion*, who, during his life, had been accustomed to receive the Lord's Supper in the established Church, and to frequent its public worship. And these men seemed disposed to set their faces like a flint against any infraction of this practice, lest the Methodists should be numbered among *Sec-tarians* and *Schismatics*. There were others, again, who had been nurtured in *Dissent*, and had sucked in, almost with their mother's milk, a rooted aversion for the services of the Church. And that party were clamorous for a modification of this department of the discipline. The *Conference* were wearied with the importunities of both sides. Separation was staring them in the face: and a compromise appeared inevitable. This compromise was effected in 1795, by the "*Plan of Pacification*;" which was no other than a solemn treaty entered into between the *Conference*, and several hundred trustees, and other leading persons in the *Connexion*. The object of this compact was twofold. The *first* was to provide for the celebration of divine service, and the administration of the sacraments, in such a manner as might satisfy the conflicting scruples of what we may now call the Church Methodists, and the Dissenting Methodists. The *second* was to assuage the alarm and jealousy which had been excited by the almost unlimited and absolute power of the *Conference*: and, for that end, it was agreed that—(although the appointment of the preachers should still rest solely with the *Conference*)—an assembly consisting of preachers, trustees, stewards, and leaders, should, after solemn trial, have the power to remove any preacher from a circuit for incompetence, immorality, erroneous doctrine, or disobedience to rules. If, however, the accused should refuse to submit to such trial, he was to be considered as suspended till



the next Conference; with whom, in that case, the final decision was to rest. By these regulations,—say the Conference in their address on the occasion,—“ We have done our utmost to satisfy every party, and to unite the whole. You,—by your trustees, on the one hand, and your proper representatives, the leaders and the stewards, on the other,—are to determine concerning the introduction of the sacraments, or the service in church hours, among yourselves. We have gone abundantly further. We have, in some degree, deposited our characters and usefulness in your hands, or the hands of your representatives, by making them judges of our morals, doctrines, and gifts. We apprehend that we could have made no further sacrifice, without sapping the foundation of Methodism, and, particularly, destroying the itinerant Plan.” The address concludes with an impassioned exhortation to concord, and mutual forbearance. (*Digest*, pp. 144, 145.)

This *irenicon* was so far effectual, that it pretty nearly silenced all dissension, as to purely spiritual matters, and averted the calamity of an open and fatal division in the society. But still there were heavings, and commotions, and other prognostics of convulsion. It was evident that the “ meekness of wisdom ” had not yet quite accomplished its work. There still was a variety of temporal matters, which were thought to stand greatly in need of satisfactory adjustment. And accordingly, in 1797, about two hundred trustees, delegated from all parts of the kingdom, assembled at Leeds, during the session of the Conference. This meeting had been preceded by a large flight of pamphlets, on the subject of Methodistic government,—now become a study, of itself: and the authors of many of these pamphlets were among the reformers so convened. The consequence of their proceedings was a further treaty, between the Conference and the body of delegates, containing certain stipulations of vital importance, touching financial and other temporal concerns,—the admission and expulsion of members,—the appointment and removal of leaders, stewards, and local preachers, &c. &c. These stipulations were published in a printed circular, which was forwarded to the circuits before the Conference broke up; and, according to Warren’s statement, *they were wrung from the Conference by the People!* These are words of ominous import. They seem to us to contain the germ of much interesting and momentous constitutional history, in the future annals of Methodism. The sense entertained, by the Conference itself, of this partial revolution, is indicated by the almost querulous tone of their address to the brethren. “ We have given up,” they say—“ the greatest part of our executive authority into your hands. We have de-

“livered the whole of our yearly collection to your management. The Conference will, in this business, have no authority whatever. They will have nothing but the trouble of receiving the money, and paying the bills, sent to them from the quarterly meetings, and approved by the district committees. The quarterly meetings are the sources, from which all temporal regulations, during the intervals of the Conference, must now originally spring. In short, such have been the sacrifices we have made, that our district committees themselves have hardly any authority remaining, but a bare negative in general, and the appointment of a representative, to assist in drawing up the rough draught of the stations of the preachers. And, besides all this, we have given to the quarterly meetings opportunity to consider every new law,—of suspending the execution of it for a year, in their respective circuits,—and of sending their sentiments upon it to the Conference, before it be finally confirmed.” (*Digest*, pp. 149, 150.)

From all this, it is quite manifest that the popular principle was, even then, actively at work. The *movement* had begun; and in order that we may be at no loss to estimate the rate at which it has since advanced, Dr. Warren, at this point, vaults, at one mighty bound, over a long interval of more than thirty years, from 1797 to 1828, and lands us in the midst of the proceedings of the Conference, occasioned by the *separation* which had then recently occurred in the societies at Leeds. And here we find complaints of the unjust and unfounded calumnies with which certain preachers of the two Leeds circuits had been assailed, purely for the faithful exercise of their duty;—of insults directed against the president, the Rev. Jabez Bunting, in certain circular letters and publications, which had been spread abroad with malignant industry; and, lastly, of the reprehensible interference of a London district, in sending to the president an address reflecting on the proceedings at Leeds, wherein they usurped the right of delivering an opinion on the affairs of a distant circuit, and indulged themselves in the censure of absent parties, by name, who were without the opportunity of being heard in their own defence.—(*Dig.* pp. 153, 154.) We also hear of “certain novel interpretations of the laws and usages of the body, recently circulated in different publications, obviously tending to produce *faction*, and calculated to disturb the peace of the societies.”—(p. 155.) The Conference, indeed, congratulate themselves on “the *almost* total failure of these attempts, and the settled and peaceful state of the Connexion at large;” and declare their resolution to maintain the Pacification of 1795, and the Regulations of 1797; “rules which, *taken together*, equally secure the

“privileges of the people and the due exercise of the pastoral duties of the ministers, and which the Conference regards as forming the only basis of the Methodistic fellowship as a *distinct* religious society, and the only ground on which their communion with each other can be continued.”—p. 155.

With heart, and soul, and strength do we desire that the resolution which the Conference here profess may bear them stiffly up against all impediment and assault, and enable them to preserve, essentially unimpaired, that love of pacific union which was the latest care of John Wesley; and the decline of which, if he could have anticipated it, would have well nigh broken his heart. It cannot be denied, however, that the position of the Conference is one of tremendous difficulty. The Connexion is now no *little flock*. It is a vast and intricate system. In its extent and complexity it almost resembles an *establishment*: and we fear it must expect to suffer, more or less, as other establishments have suffered; first, from the internal fermentation of the leaven of Dissent; and next, from the outbreak of open defection and separation. The wonder is, not that it should now be threatened with the mischief of a spreading tendency to disunion, but that it should so long have maintained its integrity essentially unimpaired. This firmness of texture may partly be ascribed to the length of time for which its founder was spared to consolidate his own work by his personal presence and government, and partly to the surpassing skill and genius manifested by him in the construction of his system. But for these, Methodism, in all human probability, would long since have shared the fate of a multitude of other sects. It would have fallen into interminable subdivision, and at length, perhaps, would have gone into utter decomposition and dissipation. We ardently hope that the wisdom and firmness of the Conference will succeed in preserving the Connexion from a destiny, which would not only be ignominious to itself, but might also be pregnant with mischief to society at large: for it is next to impossible that the dissolution of such a body should take place without a long intermediate process, which, before its termination, would let loose upon the land many a dangerous element of disturbance and confusion.

But, while we heartily wish well to this beleaguered Body, the Conference, we cannot disguise from ourselves that their position must of necessity be full of peril and perplexity. It will scarcely be denied that the occurrences at Leeds, in 1828, look very like symptoms of something, *not* rotten, but extremely feverish and eruptive, in the state of the Connexion. But, to these, we have now to add many subsequent indications of the same description. Among them, we cannot forbear to notice

a very recent, though happily abortive, attempt to alter the constitution of the governing Body. We learn that during the very last sitting of the Conference, a number of delegates, connected with a body of separatists called the *Association*, held their assembly also, and elected Mr. Cookman, of Hull, their president. This body, we are further informed, made certain overtures to the Conference. The Conference replied by a temperate and conciliatory manifesto, in which, however, they declare that they can hold no communication with the Association or its abettors; and that they never will depart from the long-tried and scriptural principles recognized in the laws and usages of Methodism. It is, moreover, gratifying to find that a great number of the officers and members of the Connexion have signed a declaration against *the admission of lay delegates into the Conference*, in which declaration they profess their confidence in the wisdom, integrity, and liberality of that Body.\*

Laying these and other similar circumstances together, we cannot shake off the apprehension that there is, in various quarters, what may be called a *dead set* against the lawful power of the Conference—an appetite for *reform*, which nothing will satisfy but the ultimate predominance of the popular principle in the constitution of Methodism. *All these things are against* the permanent tranquillity and purity of this, or of any other great religious community. They really do appear to us to portend the disastrous crisis (to which we have before alluded) which shall finally separate the originally peaceful Wesleyans into three factions—Radicals, Whigs and Tories. In saying thus much, however, we would not be understood to intimate that there is at this moment any urgent cause for alarm respecting the *general* soundness of the Wesleyan Body. But our fear is this, that the infusion of the democratic spirit is becoming perniciously excessive; so much so, that henceforth the whole body must be subject to occasional and somewhat alarming convulsion, and may eventually become more or less deeply infected with the malignant plague of *political* dissent. Every friend to order and religion must heartily deprecate the corrosion of that gangrene. The appearance of a single cancerous spot or speck upon a mass so vast as the Wesleyan Connexion, must naturally be a cause of gloomy apprehension to every “wholesome brother;” and therefore it is that we fervently wish well to the sanatory vigilance and precaution of the head. There are morbid principles enough afloat at the present day; and it would be miserable indeed to see the danger

\* See an extract from the York Chronicle, in the St. James's Chronicle, August 15, 1835.



aggravated by any inflammatory tendencies in the constitution and temperament of Wesleyan Methodism!

We cannot close these brief remarks on the structure and the history of the Connexion without noticing what may turn out to be another fruitful source of future uncertainty and strife. In 1829 it was deemed necessary to adopt some more efficient mode than had before been in use, for the settlement of the numerous chapels in the Connexion. For this purpose an instrument was prepared, with the advice of counsel, and known by the name of the *Model Deed*. This original was not to be merely the *exemplar* of all future deeds, but actually to supply them with their several provisos and declarations respectively; so that all deeds subsequently executed, instead of being loaded with the expensive repetition of those provisos and declarations, would only have to introduce them in the way of reference; in other words, to express that the premises were to be held on such, and such like, trusts as are contained in the *Model Deed* itself. Now it is observed by Dr. Warren, with much astonishment and some displeasure, that in this majestic archetype of all future settlements, the *Rules of Pacification* are not once mentioned, and that there is reference only to the "general rules, usage, and practice of the people called Methodists, as the same respectively appear in the Minutes of Conference, published by authority." From which it follows, that the law and usage of Methodism is that which the preachers in Conference pronounce to be so; and that the trustees are to bow to the construction which they may adopt and promulgate to the world. Every one must agree with Dr. Warren, that this phraseology would seem to be contrived for no other purpose than that of providing work for the sages and familiars of the law; for "the usages of Methodism," he tells us, "are contrary to the rules, and the rules are inconsistent with themselves. There are not many preachers in the Connexion who are of the same mind as to many of the rules, and the usage is undefined and undefinable!" Indeed, we think, with him, that, if the clause, thus vaguely expressed, should become matter for judicial investigation, it would in all probability be pronounced void for uncertainty. What is a judge to know of the rules and the usages of Methodism? And by what testimony can they be clearly made known to him? How is he to found a decision upon regulations, which, on the face of the minutes themselves, may contradict each other; or upon statements of usage and practice, as various, perhaps, as the number of districts in the Connexion?

There are besides, in this model of instruments, one or two incautious, and apparently iniquitous, provisions, which Dr.

Warren has pointed out as likely to be productive of much evil and vexation. These, however, are matters, with which we do not feel ourselves particularly called upon to meddle. Neither do we profess to have studied the Doctor's compendium of Wesleyan Law with so much minute attention as if we had the misfortune to be sitting in judgment upon it, as members of a Commission appointed to investigate the nature and tendency of the whole system. Still less can we undertake to point out, for the information of our readers, all the alleged varieties and anomalies of the Methodistical usage and practice. Our chief concern is to apprise the public, that, if they are anxious to become acquainted with the general maxims and principles by which this wonderful society is regulated, Dr. Warren has now placed them in a condition to gratify their curiosity, without the necessity of wandering up and down in the midst of a wilderness of scattered information. As to the question whether he has performed his task faithfully, his own brethren will be able to form a better judgment than can possibly be expected from us. Whether he has performed it skilfully may admit of some doubt. We confess that we have been occasionally much molested by a sense of bewilderment and confusion during our progress through the work: and we cannot help repeating our persuasion, that the task might have been more perspicuously and effectively performed by some person professionally trained to legal habits of thought.

At the same time, it is but just to acknowledge that the undertaking is encumbered with some peculiar difficulties. It will be remembered that the principal treasury of the Wesleyan jurisprudence is the collection known by the name of the "Large Minutes." And what are these Minutes but copious notes of conversations held by John Wesley, with preachers and others of his increasing Connexion, during an interval of five-and-forty years? So that the original laws of Methodism appear chiefly in the shape of sundry decretal *dicta*, and responses to a vast variety of occasional and rambling questions. And, what is curious enough, the Conference, since his time, have been pleased, in a considerable measure, to prosecute their legislative labours something after the same colloquial and catechetical fashion of question and answer. It is true that a report of regulations, thus struck out on the spur of inquiry, is, in some respects, more lively and pleasant reading than a more technical collection of maxims and enactments. Nevertheless, it is a mode of lawgiving which, of all others, is calculated sorely to puzzle and distract the compiler of a Digest. And this being the case, a person unpractised in the art and mystery of *codification*, perhaps does wisely to give (as Dr. Warren has given) the raw, but genuine

and racy material, just as he found it, without attempting to work it up into a more regular and artificial form.

It is impossible to open these "Large Minutes," (which contain, after all, the vital spirit and essence of primitive Methodism), without being struck with this odd, irregular, and desultory, manner, in which the system of Wesleyan Law grew up towards its maturity. We may take an instance or two almost at random. Thus, a reader might naturally be curious to know what was the nature and foundation, and what the rise and progress, of John Wesley's absolute dominion over his people? And all this he will find—not in the form of a definite compact between him and the members of his connexion—but in the shape of a brief narrative, in answer to question 27. In this question, the one party to the dialogue inquires, "What power is this, which you exercise over both the Preachers and Societies?" To this, the answer is, "I will tell you all I know of the matter, taking it from the very beginning. In November, 1738, two or three persons, who desired to flee from the wrath to come—and then, a few more—came to me and desired me to advise and pray with them. I said, 'If you will meet me on Thursday night, I will help you as well as I can.' More and more then desired to meet, with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God. Here commenced my *power*; namely, a power to appoint when, and where, and how, they should meet; and to remove those whose lives showed that they had no desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand." Then follows an account of the appointment of the "first steward," to receive subscriptions for the lease of the Foundry; and of other stewards, as the concern advanced: as also of the first two or three preachers, who offered to labour as Wesley should direct. "The case continued the same," he adds, "when the number of preachers increased. I had just the same power still to appoint when, where, and how, each should help me; and to tell any, if I saw cause, 'I do not want your help any longer.' When their number still increased for several years, I wrote to those with whom I desired to confer, and they only met me in London, or elsewhere: till at length, I gave a general permission, which I afterwards saw cause to retract. Observe, I myself sent for them of my own

“ free choice. And I sent for them to advise, not to govern me. “ Neither did I, at any time, divest myself of any part of the “ power above described, which the Providence of God had cast “ upon me, without any design or choice of mine. What is this “ power? It is a power of admitting and excluding from the “ societies under my care; of choosing and removing stewards; “ of receiving or not receiving helpers; of appointing them, when, “ where, and how, to help me, and of desiring any of them to “ *confer* with me when I see good. And, as it was merely in “ obedience to the Providence of God, and for the good of the “ people, that I accepted this power, which I never sought; so, “ it is on the same consideration, not for profit, honour, or “ pleasure, that I use it at this day.”—(*Digest*, p. 23—25.) We have here Methodism in its infancy and its childhood,—its youth and manhood; perfect in its principles of organization almost from the first, though constantly advancing in strength. We have here, too, the first rudiments of the Conference, which, at last, succeeded to the power, accumulated in the hands of Wesley; and which ever since has had to fight the battle of genuine Methodism against a host of agitators and reformers.

It must appear whimsical enough, that, next to this question, as to the *constitution* of Methodism, stands another, which relates wholly to the *constitution* of Methodist preachers; namely, “ What reason can be assigned, why so many of our preachers “ contract *nervous disorders*?” The answer given is on Dr. Cadogan’s principles;—too little exercise, too much eating and drinking, and too much sleep. And hence arise two fundamental maxims of conduct:—“ If our preachers would avoid nervous “ disorders, let them, 1, Take as little meat, drink, and sleep, as “ nature will bear: and, 2, Use full as much exercise daily, as “ they did before they were preachers.”—(*Digest*, p. 25.)

Our readers will, perhaps, recollect some allusion, in one or two of our former Numbers, to the question, whether, or not, the Methodists are justly to be regarded as *Dissenters*. If the “ Large Minutes” were to decide the matter, Adam Clarke would have been fully justified for the impatience with which he always heard dissent imputed to him. In answer to question 44, John Wesley says, “ Exhort all that were brought up in the Church to continue therein. “ Set the example yourself, &c. &c. &c.” Then comes question 45, “ But are we not Dissenters?” Answer, “ No. Although “ we call sinners to repentance in all places of God’s dominion; “ and although we frequently use extemporary prayer, and unite “ together in a religious society; yet are we not Dissenters in the “ only sense which our law acknowledges, namely, those who renounce the Service of the Church. We do not. We dare not



“separate from it, &c. &c. &c. Remember Mr. Hook, a very eminent and zealous Papist. When I asked him, ‘Sir, what do you for public worship here, where you have no Romish service,’ he answered, ‘Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to Church every Sunday. If I cannot have such worship as I would, I will have such worship as I can.’ But some may say, ‘Our own service is public worship.’ Yes; but not such as supersedes the Church service. It presupposes public prayer, like the Sermons at the University. If it were designed to be instead of the Church service, it would be essentially defective. For it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving.” This really does appear to us one of the oddest of all John Wesley’s anomalies. He first defines a Dissenter to be merely a person who positively renounces the Liturgy; and thence very comfortably infers that all who do *not* renounce the Liturgy are misrepresented when the title of Dissenters is given them! Is it possible that he could fail to perceive that the same sort of logic would make the “eminent and zealous Mr. Hook,” a very good Protestant? He did not renounce the service of the Church of England. Why, therefore, should he be called a Romanist? We should very much like, however, to hear John Wesley’s answer to question 45, at the present day. We greatly suspect that, even with Adam Clarke at his elbow, he would find himself grievously puzzled to discover a limbo for such of his followers as should insist on shutting themselves out from the regions of Dissent. We further apprehend that there are not now many among them who would thank him for his pains. The best and soundest of the modern Wesleyans, indeed, are anxious to disclaim the *Sectarian* spirit. But, we presume, there can be but very few of their society who would not deem it either culpable affectation, or downright wrong-headedness, to deny that their whole Body is actually in a state of separation from the Church; although there may be many who still regard the Church with sentiments of respect, and even of affection.

Although our main object in this paper has been to consider the structure of the Methodistic polity, rather than its doctrinal spirit, we are still tempted to an extract or two from the “Large Minutes,” illustrative of the complexion of the Wesleyan Theology. We accordingly turn to question 67. “What is the direct antidote to *Methodism*—the doctrine of heart-holiness?” Answer. “*Calvinism*. All the devices of Satan, for these fifty years, have done far less towards stopping this work of God, than that single doctrine! It strikes at the root of salvation from sin,

“ previous to glory, putting the matter quite on another issue.” Question 68. “ But wherein lie the charms of this doctrine? What makes men swallow it so greedily?” Answer, “ 1. It seems to magnify Christ: although in reality it supposes him to have died in vain. For the absolutely elect must have been saved without him, and the non-elect cannot be saved by him. 2. It is highly pleasing to flesh and blood; final perseverance in particular.” Soon after perusing this passage, we happened to stumble upon a letter of old John Newton, well known as a decided Calvinist: and what says he? These are his words,—“ As to myself, if I was not a Calvinist, I think I should have no more hope of success in preaching to men, than to horses or to cows!” —(*Works*, vol. i. p. 57.) What a lesson for moderation and charity is here! Here are two pious and exemplary men, standing at the opposite extremes of doctrine; the one devoutly persuaded that *Calvinism* is a snare of the Devil—the other as deeply convinced that *Arminianism* is a scheme unfit to be propounded to beings endowed with reason! A scorner would be ready to chuckle himself into fits at such an exhibition of contraries. A thoughtful Christian will find in it nothing but an additional motive for adhering to the teaching of Scripture, as expounded by the voice of the earliest and purest ages of the Church.

The antipathy between Wesley's theology and that of Calvin, is no where more forcibly exhibited than in his favourite doctrine of *Christian Perfection*. Of this doctrine we find a very pointed statement among the answers to question 54:

“ Strongly and explicitly exhort all believers to go on to perfection. That we may all speak the same thing, I ask once for all, shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our hearts. The Papists say, ‘ This cannot be attained, till we have been refined by the fire of purgatory.’ The Calvinists say, ‘ Nay, it will be attained as soon as the soul and body part.’ The old Methodists say, ‘ It may be attained *before* we die: a moment after is too late.’ Is it so, or not? You are all agreed, we may be saved from all sin before death. The substance then is settled. But as to the circumstance, is the change gradual or instantaneous? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. ‘ But should we in preaching, insist both on one and the other?’ Certainly we must insist on the gradual change: and that earnestly and continually. And are there not reasons why we should insist on the instantaneous

also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul: the more watchful they are against all sin: the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved by hope, by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist on the instantaneous."—pp. 38, 39.

From the high mysteries of "Christian Perfection," almost the next question brings us "plumb down" into the mysteries of conveyancing! "Are our chapels safe?" says question 57. "Not all," says the answer, "for some are not settled on trustees." "What then is to be done?" "Where trustees are dead, let the surviving trustees choose others without delay, by endorsing the deed thus: 'We the remaining trustees of the Methodist Preaching-houses in —, do, according to the power vested in us by this deed, choose — to be trustees of the said house, in the place of —, witness our hands.' N. B. The deed must have new stamps, and must be enrolled in Chancery within six months."

These specimens may serve to show the glorious sibylline confusion in which these oracles are tossed and tumbled together. The oracles must, nevertheless, be consulted and studied, in spite of all this disorder, by every one who would enter deeply into the mind of Wesley, and the genius of his system. And, in that system, there is nothing, perhaps, which would more powerfully strike any person previously unacquainted with it, than the searching, and almost inquisitorial spirit which pervades its discipline. Denunciations against tobacco and dram-drinking, might reasonably enough be expected. Lofty and voluminous head-dresses, and bonnets of inordinate diameter, of course would not be spared. But Wesley was not only a *mighty hunter* of the larger and more formidable game; he was unwearied in the extermination of the "smallest deer." The following instances will show the closeness of his pursuit. "How do you fast every Friday? Is your conversation *always* seasoned with salt? Do not you converse too long at a time? Is not an hour enough? Would it not be well always to have a determinate end in view? Do you deny yourself every useless pleasure of sense? imagination? honour? Are you temperate in all things? Do you use only that kind of

“food which is best both for your body and soul? Do you eat no “flesh-suppers? no late suppers? Do you eat no more at each “meal than is necessary? Are you not heavy and drowsy after “dinner? Do you use only that degree of drink which is best “both for your body and your soul? Do you drink water? Why “not? Did you ever? Why did you leave it off? How often “do you drink wine or ale? Every day? Do you want it?” With regard to fasting, an objector says, “How can I fast, since it hurts my health?” Answer. “There are several kinds of fast- “ing which cannot hurt your health; I will instance in one. Let “you and me every Friday, (beginning on the very next), avow this “duty throughout the nation, by touching no tea, coffee, or choco- “late in the morning; but (if we want it) half a pint of milk, or “water-gruel. Let us dine on potatoes, and (if we need it) eat “three or four ounces of flesh in the evening. And, at other times, “eat no flesh suppers. These exceedingly tend to nervous dis- “orders.” &c.

It would be shamefully injurious to question the spirit of piety and self-denial which dictated these minute and somewhat ascetic regulations and suggestions. Neither can it be reasonably doubted that, in this age of refined and luxurious self-indulgence, they might be usefully and beneficially kept in mind by a multitude of persons, whether lay or clerical, whether Methodists or Churchmen. Nevertheless, there is something so insufferably vexatious and worrying in the very thought of all such details of cross-examination, that one would almost prefer the discipline of a regular and stated penal *dietary*. At any rate, potatoes and water-gruel, *ad libitum*, would be better than this eternal weighing and measuring of every meal. Better is a dinner of herbs, where *freedom* is, than a stalled ox and *inquisition* therewith! The condition of Sancho, in his government of Barataria, would scarcely be more enviable than that of one of John Wesley’s preachers, if such were the catechizing which they had frequently to undergo. Whether these rigid maxims are at this moment generally in force, throughout the *Connexion*, is more than we have any means of ascertaining. If they are, then we should say that the ascendancy of John Wesley has, therein, accomplished a wonder almost as astounding, as the skilful fabric of the Methodist polity. But, however this may be, they afford a striking testimony to the peculiarly active, penetrating, and versatile quality of his genius. If he had been bred in the church of Rome, during her palmy days, he would probably have been the founder of a new and rigorous monastic order, upon a grand and commanding scale; or, perhaps, he would have devoted his untiring energies to the still more perilous and toilsome work of



reforming an old one. As it is, he is immortalized by a still greater achievement. He is the sole master builder of the greatest Protestant religious institution in the world, next to the national and established churches of Christendom.

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ART. II.—*Rose-buds Rescued, and presented to my Children.*

By the Rev. Samuel Charles Wilks, M.A. London: Parker, West Strand. 1835.

IT is a very perilous adventure for a man, who has obtained a certain distinction in other walks of literature, to put forth, somewhat late in the day, a volume of poems. For he may have mistaken his own powers; or public opinion may be unwilling, as it often is, to allow merit to the same writer in more departments than one; or the public taste may have undergone a material change, and different tastes and standards of excellence may have been set up in the interval between the composition of the verses and their publication. Something of this latter kind has happened, we imagine, in the present instance. The time has been, when a reciprocation of compliments with Barley Wood might be attended, not merely with pleasure, but advantage, as introductory to a new work. A reputation might have been made, or at least augmented, by a knowledge of the fact, that Mrs. Hannah More recommended the Rev. Samuel Charles Wilks as a wonder of a poet; while the Rev. Samuel Charles Wilks, in return, eulogised Mrs. Hannah More as a miracle of a poetess. But now, *nous avons changé tout cela.* The days are gone by, when the "*imprimatur*" of the illustrious Hannah could ensure celebrity and sale.

Our author, however, has tried the experiment undaunted; and the result is a very smart-looking little book, of some 250 pages, published by Mr. Parker, West Strand, and entitled, "*Rose-buds Rescued, and presented to my Children.*" Now we might, perhaps, say, in all humility, that it would have been as well in Mr. Wilks to have presented these trifles to his children without presenting them to the world; and we might ask, *how* it is exactly that they are "*rose-buds*," and from *what* it is exactly that they have been "*rescued*?" But in the present dearth of poetry, and more especially of sacred poetry, it would not become us to be hyper-critical. Besides, as every body has exclaimed for ages,—

"What's in a name? A rose

By any other name would smell as sweet."

And the effusions of Mr. Wilks would be equally beautiful if, instead of calling them "*Rescued Rose-buds*," he had called them "*Dahlias Delivered*," or "*Pinks Preserved*."

Still the fastidious might hint that the designation is out of character. And of a truth, if the volume had been published anonymously, and the writer had wished to remain in concealment, the title might have served as a disguise. For we should never have suspected, from this so pretty and fanciful device of an appellation, that a "grave and reverend" divine had been the perpetrator of the poems. We should rather have ascribed them, in the blindness of our conjectures, to some fair Laura Matilda, or some romantic Anna Maria, some sentimental yet aspiring rival of L. E. L., fresh from a boarding-school, or deeply versed in the lore of a circulating library.

But we must not thus linger on our way, even though we should be treading among flowers, or stopping to recline upon a bed of roses. In plain speech, we must come from the title-page to the contents. And here, happily, some trouble is saved us in specifying their nature; for at the end of the volume there is subjoined, after the manner of that active and enterprising bookseller, Mr. Parker, a list of the works published by himself, containing, as is just and right, first, those published on his own account; secondly, those printed at the Pitt press, Cambridge; thirdly, those published for the use of King's College; and then, fourthly and lastly, those published under the direction of the Committee of General Literature and Education, and forming the second supplemental Catalogue of the Society for promoting Christian Knowledge. It is in the first of these classes that we come again upon the "*Rose-buds Rescued*," with a nice little puff, descriptive and propitiatory, also after the manner of modern publishers. Let our readers, as well as the author, have the full benefit of it.

"Mr. Wilks, whose prose writings (*Life of Lord Teignmouth, Christian Essays, Forty Family Sermons, Correlative Claims and Duties of the Church, Dialogues on a Church Establishment, &c. &c.*) are well known, has collected a sofa-table volume of his poetical pieces, some of which have been already widely circulated in an anonymous form, and adopted in popular selections, but far the greater part will be new to the reader. The title is explained in the "Dedicatory Verses to my Children."

"Yet, though to wreathe garlands no longer be mine,  
Nor chaplet of myrtle shall bloom o'er my shrine,  
Accept this frail offering, 'tis haply the last,  
Of a few SCATTERED ROSE-BUDS ESCAPED FROM THE BLAST;  
And sacred, though boastless of fragrance or hue,  
The world will not heed them, to Heaven and you;  
To Heaven which denied me a loftier strain,  
To you who the lowliest will not disdain;  
Enough that I yield to your oft-urged request;  
I would I had better; I give you my best."

Notwithstanding, however, the skill of this sign-post, looking so cleverly behind and before, pointing with one hand to the prose, and with another hand to the poetry, two or three words remain to be added. The materials of the volume are miscellaneous, and, in some places, strangely jumbled together, almost with the effect of what are called "*cross readings*." For instance, we have one poem headed, "*Lord, is it I?*" and next to it comes "*Calypso's Grotto*." Again, we have the "*Difficulty of Sacred Poetry*," one of the most appropriate pieces in the work, and soon after, "*The first moment in Heaven*;" and then, next to this, "*One line in my Album*." We have not room for the whole of that singular anticipation, "*The first moment in Heaven*;" but we are tempted to congratulate Mr. Wilks upon making himself so much at home, recognizing his several acquaintances, and feeling himself at once upon a familiar footing; for he says, or sings,—

"Souls of the just, I know you all:—  
Martyrs, and holy men,  
Noah, Abraham, David, John, and Paul,  
And many a friend, I ken."—p. 30.

By the way, as Mr. Wilks "*kens*" Noah so well, ought he to have turned the name of the Patriarch into a monosyllable? But, happy man! what a picture does he draw of his transports?

"I hunger not; no more I thirst,  
Nor feel the scorching ray;  
*I lave where living waters burst*;  
My tears are wiped away.

"Some cherub seems my soul to waft;  
Cooled is my parched brow;  
*No more I taste the nauseous draught*;  
I can breathe freely now."—p. 27.

We know few things in the range of either ancient or modern poetry which can surpass these stanzas. To find him cool and comfortable, bathing and being wafted, all in "*the first moment*" was much; but that touch of the sublime and the pathetic, which informs us that he had no more physic to take, and that even the taste of the last dose which he had swallowed on earth was forgotten;—that touch of the true poet singling out one impressive circumstance, instead of confusing the mind by a multitude of details,—that touch so peculiar, so unexpected, so unique, really quite overcame us. It is true, that serious objections might be urged against these delineations, if they were regarded in a theological or religious point of view; but be it remembered, that we are only considering them as matter of poetical taste; for we should be sorry indeed to survey them under any other aspect. But we

pass on. The next poem, being short, we give entire. It needs no comment; for its graces will work their own effect upon the mind of the reader, who brings to its perusal the requisite applications of imagination and judgment.

“ ‘ ONE LINE IN MY ALBUM, WITH YOUR AUTOGRAPH SIGNATURE.’ ”

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“ An *Album*, dear lady! an album to call it,  
 Yet permit such a pencil as mine to encrawl it,  
 Ask the Muses or Graces; but as for poor me,  
 As an album it was, it an album shall be;  
 Unless in the place of a wit or a poet,  
 To which I've no title, and right well you know it,  
 You command me to pen some celestial truth  
 That shall cheer you in age, as it guides you in youth;  
 And make e'en an *Album*, with all its *gay dyes*,  
 (Strange misnomer) a lamp in your path to the skies:  
 That shall teach you true wisdom, whatever your lot,  
 Were it sparkling in palace or blooming in cot;  
 Enshrouded in russets, or fluttering in silks;  
 —But I ne'er give my autograph—

SAMUEL CHARLES WILKS.”—p. 33.

One of the longest poems in the collection is entitled the Village Pastor.

“ The object of which (says Mr. Wilks) was to exhibit a retired English village, immersed in vice, ignorance and barbarism, but reclaimed, by the blessing of God, through the zealous and affectionate labours of a pious and exemplary pastor. The topic may appear both trite and vague, but it furnishes ample scope for thought, incident, and poetical imagery.”

The author styles it an “*unfinished Narrative*.” Unfinished indeed! It is the most fragmentary of fragments. And Mr. Wilks manages to evade the difficulties of a continued narration in verse, by one of the most curious devices with which we are acquainted. For when he comes to an incident unmanageable by his muse, and yet wishes to connect the parts of the story, he makes a bridge of prose, and then launches us again upon the rail-road of his rhyme. We give an example with the greater pleasure, because it contains some of the most spirited lines in the whole volume.

“ Heard ye that earthquake? Rock and sea,  
 Mingling assail heaven's canopy.  
 From far the shepherd starts to hear  
 The crash so distant, yet so near;  
 And gazes at yon darkened sky,  
 Where wild the bursting fragments fly,  
 Threatening with wide-descending shock  
 To bury deep his hapless flock.



But all is tranquil now:—no more  
 Those echoes fright the distant shore,  
 And ruins widely scattered round,  
 Strew mournfully the trembling ground.  
 The lake that long beneath that cave  
 Had rolled unseen its torpid wave,  
 Now hails the day, and o'er the plain  
 Flows, gaily-sparkling, to the main.  
 From far, the inmates of each cot  
 Rush, breathless, to the fearful spot;  
 And, many an outcry shrill and loud,  
 Bursts frequent from the awe-struck crowd,  
 As 'midst the ruins every eye  
 Pierces the long-shunned mystery;  
 And strives, yet trembles, to explore  
 The mangled limbs and scattered gore  
 Of Manford, and the well-known three  
 Who shared his fearful destiny;—  
 Well-known, though differing far their fame:  
 One marked for virtue, two for blame;  
 But wreck, and storm, and sorrows' doom,  
 Pest, famine, and the insatiate tomb,  
 Blend in one heap all mortal dust,  
 Nor spare the wicked or the just:  
 A brighter world alone, can tell  
 Who wakes in heaven, who wakes in hell.

“ [The poem went on to describe the moralizing of the villagers while searching for the bodies. First they discovered the mangled remains of the brutal profligate jester.]

. . . . . Yes, 'tis he,  
 The soul of village revelry;  
 Well had it been, had holier themes  
 Engrossed that wayward jester's dreams;  
 Then many a bright and lengthened year  
 Had waited yet his ill-timed bier;  
 Nor hovering fiends had dared this day  
 To snatch his soul unblest away.

“ [The corpse of Manford is next discovered, and is recognised by the aged school-mistress of the village.]

Seer-like, amid the gathering band,  
 Behold yon age-worn matron stand,” &c. &c.—p. 51—53.

Then at the conclusion we are told,—

“ [The poem was here to open upon higher matters. The body of the Pastor is discovered behind a massy pillar in the mine, which had sheltered it from the severity of the concussion, and is gradually restored to consciousness. The good man eventually recovers; and his sick-bed is made the scene of various conversations and incidents. In the mean

time, the villagers are much impressed with the fearful end of the murderer and his wicked associates, and with the conduct and peril of their hitherto undervalued Pastor, whose ministrations begin, upon his recovery, to be frequented by his repentant flock, with sighs, and tears, and breathless attention. A 'revival,' as it is called in America, or rather, a wide-spread 'new-birth' of religion commences; and the writer had intended to narrate many interesting particulars (interesting in themselves, though he might have marred them in the telling,) respecting a village thus bursting into spiritual existence; warm in its 'first-love,' and enjoying the true blessedness of the Gospel.

"The sequel *would have* afforded an ample range for all that is either glowing or monitory in the annals of religion: with the hopes and fears, the joys and sorrows, of a Village Pastor. Episodes in plenty *would have* suggested themselves; strifes,—schisms,—the incursion of an Antinomian preacher; the death-beds of young converts and aged Christians; schools and religious institutions; scenes at the porch, the font, the altar, and the tomb; in short, had the writer had time and ability,—all that might be rendered at once poetically picturesque and religiously improving in connexion with village annals."—p. 58.

"*Would have* afforded!" *would have* suggested!" Alas! what has the world not lost! We are content, however, to take the matter upon trust; while of Mr. Wilks it may be said, with a peculiar truth,—

"Et quæ

Desperat tractata nitescere posse, relinquit."

Another poem of an elaborate and imposing kind is entitled, "*England and Paris*," having a new preface, with the somewhat portentous commencement, "*The history* of this poem is as follows;" and also an odd appendage of notes, which make it their especial business to unsay a good deal of what is said in the text. Yet we shall not dwell upon either the poem itself, or the *history* of the poem, of which Hannah More is the heroine, and the author's "excellent quondam tutor, Daniel Wilson," a sort of subordinate hero; since the original publication took place so long ago as the year 1816.

We cannot, however, omit all mention of another "*rescued rose-bud*," which is intitled, "*Church Preferment*." This name, in connection with roses, might puzzle, we think, any horticulturist in the three kingdoms; nor can we ourselves understand the allusion, unless we are to gather from the poem that Mr. Wilks is a "*rescued*" rose-bud, as being preserved from the misfortune of wearing a rose in a three-cornered hat; inasmuch as he begins by saying,—

"A *miserere* you wish, when you wish me a stall;  
If you love me, first wish me a dungeon or pall!"

But to call this production a *rose-bud*! Really, Mr. Wilks

does himself injustice. When we look at its size and dignity, we must consider it as a full-blown rose at the least; albeit of a species which botanists have hitherto failed to describe, or neglected to include in their nomenclature. We must be allowed to strip off a single leaf, and spread it out upon our pages. In detailing the pains of a prebendary, Mr. Wilks delineates him as obnoxious to calumny and opposition.

“ While he shone as a Burgess or Sumner at Durham,  
Whom a Barrington found, and rejoiced to prefer 'em.  
In vain all his virtues and claims you recall;  
'Tis demerit enough, that he prays in a stall.

“ But if prebend thus hazard its owner, I ween  
Still harder the fate of archdeacon or dean;  
But most, if you wish to disparage the Church  
Your victim raise high on episcopal perch;  
And the climax to crown, if you'd see him quite undone,  
Place him full in the van,—make him Bishop of London.  
In vain, like a Blomfield, no respite he knows,  
But wakes when “ poor curates ” are locked in repose;  
In vain, at the altar of duty makes spoil  
Of life's leisure and gladness for care-woven toil;  
In vain, to old studies and converse a stranger,  
Toils hard for a church—and a state too—in danger;  
Is o'erwhelmed with demands, begging-letters, and questions;  
Feuds, interviews, pamphlets, officious suggestions,  
Societies, patronage, sermons, and schools,  
Churchwardens' disputes and parochial rules;  
With bills in the senate and duties at home,  
The arts of Dissent, and the strivings of Rome;  
And feels, though unshrinking, how heavy to bear  
Each day's ceaseless weight, of the churches the care;  
Such care as most priests for one month to endure  
Would wish themselves back in their peaceable cure.  
Vain his toils, for 'tis ruled that a prelate's a drone  
To whirl in a chariot, or dose on a throne;  
Nor while falsehood can whisper, or envy surmise,  
Shall a Black-book be scant of republican lies.  
If an angler for party some grievance would fish up, }  
Or purveyor of wrongs a tale warily dish up,  
He has but to prove that the culprit's a bishop;  
Most of all if a bishop who shuns party spirit,  
And where'er there is goodness, can think there is merit;  
For sound party zeal but your foe can offend,  
But to dare to be just may oft cost you a friend.

“ So much for a bishop;—but, true, I forgot,  
There's a grade higher still, and a more thankless lot;  
For if such the offence of plain mitre and sleeves,  
How much greater the rankness of strawberry leaves.

A prelate's a crime, and crimes ne'er come alone ;  
 If 'tis bad to 'install,' how much worse to 'enthroned.'  
 If a bishop's a drone, an archbishop's a Laud,  
 (Who can fail such deep logical skill to applaud ?)  
 And a Laud is a pope ;—yes, my friend, you say truly,  
 Were he humble, and gentle, and meek as a Howley,  
 Whose name was from youth and through life, 'the Peacemaker,' &c.  
 pp. 175—178.

This effusion is addressed "to a friend, who wished for the writer a prebendal stall;" and we can only remark, that, if all this will not satisfy him, Mr. Wilks has a friend who is insatiable.

But Mr. Wilks has not merely added to the vocabulary of flowers the "*Church-preferment*" rose; there are to be found upon his borders other floral novelties equally remarkable. Thus we have the "*Evening Soliloquy*" rose, the "*Oriole's Nest*" rose, the "*Wilberforce self-depicted*" rose, the "*Bird's-eye View*" rose, the "*Family Vault*" rose,\* the "*Porteus Urn, at Barley Wood*," rose, and the "*Apology for ungifted Bards*" rose. In fact, when Mr. Wilks was penning these effusions, we opine that he must have deserved, far better than Aurora herself, the distinguished epithet of *ροδοδάκτυλος*, or "*the rosy-fingered*;" and we would humbly suggest, that the next edition of the work should be printed in red ink, in order that the whole affair may be "*couleur de rose*."

It were invidious to remark, that we have detected, here and there, some tiny slip or sucker, which Mr. Wilks has transplanted, if not purloined. For who can wonder, if Mr. Wilks should be anxious to remove any thing worthy to flourish among rose-buds such as his, from the spots where their scent and hue would otherwise die or be unnoticed, that they might become immortal amidst his beds of amaranth, in his own garden of unfading bloom, and perennial beauty, and imperishable fragrance?

We might say much more; but we will not fatigue our readers by wearing out the metaphor, nor continue a tone of pleasantry which might be offensive to Mr. Wilks. The pages before us comprise many pious reflections, many ingenious remarks; but the ore is not precisely the ore of poetic fancy or diction; nor, if we must use the figure again, are the flowers precisely such as love to grow upon Parnassus. There seems to be a deficiency not merely of imagination, but of ear; and even in the places where Mr. Wilks most tries to be fine, and soars with the most ambitious wing, he soon falls flat down again into the water, like a flying fish; and may be reckoned turgid and declamatory, rather

\* This appears to have something of the nature of a sensitive plant; as we are told—

"I have but one freehold; and that is a tomb,  
 That quakes at the church-yard bell."—p. 193.



than successful in his aspirations. He asks, for instance, "What is genius?" and proceeds—

"And what is Genius? Is it soul unveiled,  
Ethereal ocean's wave, a meteor, torrent,  
Thunder and light'ning, or an angel's wing  
Wafting to heaven? Is it an earthquake's might  
Concentered to a point, the sun's proud rays  
Drawn to the focus of a floating atom?  
Is it all senses blending, as the tints  
That vest the rainbow, melting into light  
One rapt effulgence?" &c. &c.—p. 184.

On the whole, then, we must think that the poetical line is not the proper *rôle*, or *métier*, of Mr. Wilks. Judging, indeed, from certain expressions interspersed in his present production, we should say that he was of the same opinion himself; but then why does he make his appearance upon the public stage in this character? When a man publishes a volume of poetry, and yet affects to have no pretensions to poetical ability, either we must deem him upon his own showing to be a person exceedingly unwise; or we must suppose that his disclaimers are to be ranked among those self-disparaging assertions, which modesty makes in the hope of being contradicted, and where a man is most unhappy to be taken at his word. As to Mr. Wilks, however, we cannot be so polite as to contradict him. He is no poet; and hardly a versifier. If, therefore, he has other roses growing or blowing in the *pâterre* of his port-folio, we would really advise him not to dream of "rescuing" them. We should regret, for his sake, to find that the rose-beds of Mr. Wilks resembled the "*biferi rosaria Pæsti*," and would bring forth another produce during either this season or the next. It is more desirable for him, we sincerely believe, that his remaining flowers should "blush unseen," and be left to that doom of oblivion from which the specimens now before us cannot eventually be saved.

There are, however, even in this world higher and better things than poetry. The glory of man is, that "the Rose of Sharon" should blossom in the wilderness of his heart. Mr. Wilks has the consolation of knowing, that there is, after all, more beauty and more power in religious feeling than in poetical genius;\* and

\* We give Mr. Wilks all credit for piety; but do trust that he will not insist upon showing it in the same way as his paternal grand-father, of whom he informs us, "One remarkable proof of his devoutness of mind still survives in *twenty-seven manuscript volumes of Hymns of his composition*, beautifully written out, with scarcely a blot, alteration, or erasure, containing *four thousand two hundred and thirty-seven* compositions, ranging from six to twelve stanzas each, (more I compute than a *hundred and fifty thousand* lines!) besides a volume containing more than *four hundred* hymns, which he printed and distributed, but never published."—pp. 193, 194.

that it will avail more at the last to have been, as the author evinces himself in this little work, a sincere Christian, an affectionate friend, a prudent guide, and a tender parent, than to have been a Homer or a Shakspeare. We might, it is true, disagree with him as to some points even of his religious speculations; but we willingly conclude with quoting from his publication 'the stanzas headed "*Friendly Contentions*;"—stanzas which may show the amiable nature of his sentiments; while, unfortunately, they exemplify but too well the very indifferent quality of his verses.

" Warmest friends may fall out, e'en in print,  
     Yet love one another most dearly;  
 Though there's something vexatious in't  
     That their thoughts do not blend more nearly.

Then welcome the dove-eyed Muses,  
     Since with them there are no contentions;  
 No true bard his rival misuses,  
     Or quarrelsome topics mentions.

Why then, with a Christian brother,  
     Though differing on manifold matters,  
 Should one harshly chide the other,  
     And each tear his neighbour to tatters?

Yet amidst e'en the error and blindness,  
     That thus vex the Christian graces,  
 There is more of true friendship and kindness  
     Than in all the world's fawning embraces.

Love may languish chained down by earth's fetter,  
     But in heaven is its native rest;  
 And God's worst is supremely better,  
     Than man's or than Satan's best.

Two Christians may sadly differ,  
     But 'tis zeal for the truth that excites them;  
 And each waxes stiffer and stiffer,  
     Till the common enemy frights them.

Yet let but some foe of all right,  
     Urge a quarrel where quarrel was none,  
 To expel him they quickly unite,  
     And Christians again are one.

And why not be one before?  
     Why always at sixes and sevens?  
 Why not practise on earth the lore  
     That gladdens the heaven of heavens?"—pp. 60, 61.

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ART. III.—*Memoirs of Lord Bolingbroke.* By George Wingrove Cooke, Esq. 2 vols. 8vo. Bentley: London. 1835.

GREAT as was the excitement which Henry St. John created during his turbulent life in the Political, the Literary, and the Theological circles around him, we doubt whether much more than his name survives among us at present. Yet Lord Bolingbroke was far too eminent in his generation to be allowed to subside without a fitting memorial; and as Jacobitism is extinct with the Family which gave it birth; and as the *Philosophy* of the Noble Lord is not likely to be more understood, or to receive more followers, than that of Carneades or of Empedocles (if they could be revived); as the fangs are plucked out and the talons are pared away, so that he who once possessed them is now altogether harmless, we are greatly obliged to Mr. Cooke for the labour which he has undertaken, and yet more so for the very able and agreeable manner in which he has executed it. The pretensions with which he commences are indeed high; but we think that they are more fully redeemed than is generally the case with equally lofty claims. "I have regarded his (Bolingbroke's) political life with the prepossessions of a Whig; and I have opposed to his sceptical Philosophy the conviction of a Christian." It is but just to add the explanation of Whiggery which is subjoined in a note. "In avowing a preference for the tenets of the Whigs, I intend to express only an anxious affection for the principles of our free Constitution, and a desire to see those principles in every instance soberly and steadily carried out into practice." Rabid indeed must that man be with the slaver and virulence of party madness, who is otherwise than a Whig according to this definition.

The object of the Chronicler therefore being most "honest," we next inquire into his sources of information. These, he tells us, are multifarious, but rarely concurrent; and thus will it ever be with one who lived so much in the public eye as did Lord Bolingbroke. His own writings, those of his friends and of his opponents, the Papers of the Walpole and Marchmont families, and the Journals of the Houses of Parliament, furnish materials for the History of the Minister. That of the Exile is to be sought among French writers, of whom Mr. Cooke especially mentions Grimoard and St. Lambert; the former in an *Essai Historique sur Bolingbroke*, the latter in his *Œuvres Philosophes*. With St. Lambert we are wholly unacquainted: of Grimoard we know enough to say that he must not be received without qualification. The judgment of the Biographer is chiefly exercised in his nice management of the scales—in the dexterity with which he weighs invective against panegyric, and extracts a just standard

and a common measure from the opposite exaggerations of accusers and of apologists.

Henry St. John, the only son of a Baronet of the same name by a daughter of the Earl of Warwick, was born at the Family Seat at Battersea, Oct. 1, 1678. His paternal lineage might be traced back to the epoch of the Conquest, and even yet farther among the Anglo-Saxon Nobility. By the neglect of his father, he was early consigned to the instruction of a rigid Presbyterian, Daniel Burgess, who had found means to establish influence over his pupil's grandmother. The severity of his early discipline, and the limited nature of his daily reading, which was confined to the 119 Sermons of Dr. Manton on the 119th Psalm, no doubt contributed to produce a baneful effect upon the mind of the ardent boy; and perhaps to this gloomy and mistaken system may be traced much of St. John's subsequent unhappy prejudice against Revelation. At Eton, to which school he was afterwards removed, he was contemporary with Sir Robert Walpole; but it was not until his entrance at Christ Church that he appears to have been remarked for any promise of future distinction. His course while at the University was indeed riotous and dissolute; but there is reason to believe that, while he affected sovereign contempt for what he termed *mere book-learning*, he mixed a good deal of desultory study with his wildest excesses. He eagerly cultivated the friendship of men of letters, and it is recorded to his honour that he assisted Dryden, while the veteran Poet was struggling with poverty. St. John's own first public appearance was in verse; but Dryden had little rivalry to apprehend from "*Almahide*, an Ode," from "*a copy of verses to a Lady*," an Orange-girl at the Theatre, whom he attempted to reclaim by taking into keeping, and whose taste probably equalled her virtue; and from a "*Prologue to the Earl of Orrery's Tragedy of Altemira*." St. John had no irritability on the subject, and he soon discovered that Poetry was not his vein.

Travel on the Continent for two years was suggested as a remedy for extravagance and dissipation; but we have no record of the manner in which this season was passed; and the omission, perhaps, is by no means to be regretted. On his return he married the daughter and co-heiress of Sir Henry Winchescomb, who brought as her portion large estates and little happiness. The match was wholly one of convenience. The Husband complained of the Bride's insufferable temper—the Wife of the Bridegroom's shameless infidelity; and after a short and miserable period of recrimination under the same roof, they formally separated.

Ambition next grafted itself on young St. John's love of pleasure; and on succeeding his father as Representative for Wootton



Bassett, he soon attracted much notice in the House of Commons. Harley was at that time laying the foundation of his future eminence, and St. John became his coadjutor. "The History of a Statesman," observes Mr. Cooke, with all the gravity becoming a manifest Truism, "is identified with the Political History of his Age;" and, since our limits forbid us from writing the History of England from the Revolution till the Accession of the House of Hanover, we must presuppose our readers to be already sufficiently acquainted with the details of those events, to render the narrative of Bolingbroke's career intelligible without any minute development.

In the Godolphin Ministry, Harley became Secretary of State, St. John Secretary at War; offices which each of them retained, till the petty intrigues of Queen Anne's back-stairs and dressing-room overthrew the Whigs. In the treachery of Harley, St. John bore no part; and on the Dissolution of Parliament, which followed the disgrace of Marlborough, having become free from the trammels of official life, he passed two years in study and retirement, which he often afterwards declared were the most pleasant and profitable of his life. Their *profit* may be doubted; but it is plain that during these two years must have been made the greater part of that accumulation of knowledge which he was able on subsequent occasions to bring forward in support of the many strange tenets which he advanced.

When Harley formed the new Ministry in 1710, St. John, having declined his former office of Secretary at War, in the end received the Seals as Secretary of State; and was returned to Parliament not only for his own Borough of Wootton Bassett, but also for the County of Berks, for which latter seat, as may be supposed, he made his election. His first literary-political essay appeared during the progress of these elections, in a Letter to a Periodical Paper—"The Examiner;" which, if any combination of talents could give perpetuity to subjects confessedly ephemeral, might hope to have survived. Swift, Prior, Atterbury and St. John contributed to its now forgotten pages; and it is perhaps to the following overstrained and unjust invective against the Duchess of Marlborough, that may be traced the first germ of Pope's *Atossa*. "Unhappy nation! which, expecting to be governed by the best, fell under the tyranny of the worst of her sex! But now, thanks be to God! that *Fury who broke loose*—who broke loose to execute the vengeance of Heaven on a sinful people, is restrained, and the Royal hand is reached out to chain up the Plague."

By this Letter, which, if read at all now, can be read only in order to gratify curiosity, St. John at once attained the "bad emi-

nence" of being the best party writer of his time; and perhaps the most steady, and therefore the most respectable period of his life, is comprised between his re-entrance upon office and his elevation to the Peerage in 1712. When the twelve Lords ascended on the *coup de pié* which kicked them up stairs, the support of St. John could not be dispensed with in the Commons, and he received a promise of higher rank at a future period, by which his precedence should be preserved. Meantime the *Earldom* of Bolingbroke, which belonged to an elder branch of his Family, became extinct; and from the moment at which he received his patent of *Viscount* only, and was disappointed of the grade of *Earl* which he expected, perhaps not unreasonably, to find revived in his person, may be dated the commencement of his rupture with Harley. That Favourite had secured the title of Oxford for himself, and there can be little doubt that he felt jealous of too close proximity. Bolingbroke's peerage, moreover, was offensively limited with ascent to his father, in default of male issue from himself. The transaction, therefore, was very far from occasioning pleasure, and he thus describes his feelings upon it in a Letter to the Earl of Strafford, (July 23, 1712.)

" 'It would ill become the friendship I profess to you, if I did not naturally own what passes in my soul upon this subject, and confess to you, what I will do to no one else, that my promotion was a mortification to me. In the House of Commons, I may say that I was at the head of business; and I must have continued so, whether I had been in court or out of court. There was, therefore, nothing to flatter my ambition, in removing me from thence, but giving me the title which had been many years in my family, and which reverted to the crown about a year ago by the death of the last of the elder house. To make me a peer was no great compliment, when so many others were forced to be made, to gain a strength in parliament; and, since the queen wanted me below stairs in the last session, she could do no less than make me a viscount, or I must have come in the rear of several whom I was not born to follow. Thus far there seems to be nothing done for my sake, or as a mark of favour to me in particular; and yet farther her majesty would not go without a force which never shall be used by me. I own to you that I felt more indignation than ever in my life I had done; and the only consideration which kept me from running to extremities was that which should have inclined somebody to use me better. I knew that any appearance of breach between myself and the lord treasurer would give our common enemies spirit; and that, if I declined serving at this conjuncture, the home part of the business would, at least for some time, proceed but lamely. To friendship, therefore, and the public good, if I may be pardoned so vain an expression, I sacrificed my private resentment, and remain clothed with as little of the queen's favour as she could contrive to bestow.' "—vol. i. pp. 207, 208.

His disgust was increased by a refusal of the Garter, which was

about the same time bestowed upon Harley; nevertheless, he continued earnest in the great labour which he contemplated as his chief official object, and, through much evil report, he conducted the Peace of Utrecht to its accomplishment.

The Earl of Oxford was dismissed in 1714; but the Queen's speedy illness and death prevented Bolingbroke from reaping substantial advantage from the intrigue by which the fall of his Rival had been occasioned. The Seals were demanded from him before the arrival of George I., and the butterflies of the New Court were instructed to befoul the Ex-Minister; "he was compelled to stand with the bag of papers in his hand at the door of the Council-chamber, while those, who would have shrunk with terror from an encounter with him in the Senate, vented their pert witticisms, and even encouraged the menial servants to imitate their conduct." A far greater man, Lord Clarendon, had undergone a similar fate before him.

His papers were seized, but he affected or felt unconcern, and even refused to profit by an arrangement, through which the Under-Secretary could have secured the most important documents, since published by Mr. Gilbert Parke; a rare instance of courage, which must be fully appreciated by every one who has even a slight acquaintance with the *compulsory* secrets of any, the most spotless, Minister. The King refused him audience, and then, for the first time, did he show any perception of danger. Little sagacity, indeed, was requisite to foresee that an impeachment was at hand, in which Oxford must bear common part; and, in order to avoid the necessity of appearing at the same bar, and of defending himself upon the same principles, with one whom he considered his bitterest private enemy, Bolingbroke resolved upon flight and expatriation. On the night of his escape he appeared at the Theatre with his customary gaiety, bespoke a play for the following evening, subscribed to an Opera for a fortnight afterwards; as soon as the performance was ended, disguised himself in a black wig and a wrapping coat, travelled rapidly to Dover, and immediately crossed the Channel in a hired vessel.

After two months of close examination of his correspondence by a Secret Committee, his impeachment was moved by Walpole. A touching incident is recorded of one out of the two members who dared to oppose the predominant party. When General Ross, an intimate friend of Bolingbroke, stood up to defend him, he was overpowered by the novelty of his situation, and after remaining for some time in an attitude prepared to speak, he resumed his seat, amid cheers, which even the animosity of party was unable to restrain. Re-assured by this testimony of general interest, he hazarded a few words, and, at the conclusion,

observed to the nearest Member, "It is strange that I cannot speak for him, when I would so willingly fight for him."

The great crime of which Bolingbroke and Oxford were confidently considered guilty was a design to introduce the Pretender. What each of them severally wished in his heart, it is manifestly impossible should be determined,—that they were *leagued* to compass this treason is disproved by every act of their private history. Nevertheless the Lords hurried on a Bill of attainder, and thus forced Bolingbroke into the arms of the exiled Prince. He obeyed a summons to Commerce, and there openly declared himself an adherent of the Chevalier, who invested him with the mock office of Secretary of State. From the outset he seems to have been dissatisfied with the condition of the Party which he adopted. Among the Jacobites in England no common cause existed, and adequate assistance was little to be expected from France. His official career, however, was but short-lived. The Pretender soon dismissed him with contumely, and when the Queen Dowager, better acquainted with his value, sought to promote accommodation, Bolingbroke desired the agent to "tell his employers that he was now a free man, and may this arm rot off, if ever it directs pen or sword in their service again." *Poor Harry*, as he called himself, was thus registered both as Secretary of State, and as an attainted Traitor, by each of the great contending parties which disputed the throne of England, within the short period of twelve months, and no further proof of his political versatility may be thought requisite. Overtures were soon made to him by the English Ministry, and he pledged himself to Lord Stair never again to join the Jacobite party. Retirement, however, became the passion which he affected, and his correspondence at this season with both Swift and Pope was vigorously conducted. A Letter to Sir William Wyndham, now at the head of the English Tories, was designed as an apology both to his own times and to posterity. The death of his wife, in the close of 1718, released him from a bond which he had always found irksome, and within six months of that event he privately remarried with the Marquise de la Villette, a widow of great beauty, to whom he had long been attached, and who, on becoming his wife, avowed herself a Protestant. His "*Reflections upon Exile*" were begun at this time more in jest than in earnest, and those who will admire the dogmas of Seneca couched in such English as Seneca, if he had been an Englishman, would have written, may be satisfied by its perusal. As a mere Academic exercise of ingenuity, it is unrivalled. It is identification rather than imitation: and we doubt much, whether its author



either claimed or believed that it deserved other and higher praise.

La Source, near Orleans, a delicious spot on the banks of the Loiret, was the retreat which Bolingbroke selected, and in which, amid the gayest and the wittiest society afforded by France, he represented himself as living in a Hermitage. His second Lady possessed large property, and as much of it was invested in England, a reversal of the Attainder became eminently important. By her exertions, by her submission to concealment of their marriage, and by lavish disbursements to the Duchess of Kendal, during a visit which she paid to England, a Pardon was at length obtained. But the £11,000, which bribed the Royal Mistress, were insufficient to procure more than immunity from capital punishment. To the attaind of blood, to incapability of inheritance, to privation of his titles, and to exclusion from office, he was still subjected; and the grace which the niggard favour of the King bestowed in 1723, was no more than permission for the banished man to return, if he so chose, and to live unmolested in England.

Two years more passed, during which he paid but a short visit to his native country. At the end of that term, the renewed efforts of his Lady were successful, and Walpole, having obtained a direct promise that Bolingbroke should never again be admitted, either into the House of Lords, or to the King's Councils, so far relaxed in enmity as to permit a Bill to be passed for his restoration to blood. Bolingbroke, therefore, having surrendered a project, which, it is most likely, he never entertained farther than in jest, of purchasing the Sovereignty of the Bermudas, fixed at Dawley, near Uxbridge, painted his hall with implements of husbandry, and wrote over his portico a disclaimer of ambition, sufficiently betraying how strongly it was entwined with his existence, "*Satis beatus Ruris honoribus.*"

Ten years were thus passed, during which period were consummated the literary Works, by which Bolingbroke is chiefly known to Posterity. Besides numerous contributions to "*The Craftsman*," a Periodical which exceeded "*The Spectator*" in circulation, he framed those metaphysical works, which so greatly contribute to his evil remembrance, and which have been too largely and too frequently refuted, to render more than a very cursory notice requisite on the present occasion.

It is well known that the groundwork of the *Essay on Man* was furnished in plain prose by Bolingbroke to Pope, and it is much disputed, whether the Poet understood the intention of the Philosopher, whether he was not cajoled into a belief that he was employed to dress in an alluring garb a strictly orthodox system of Christian Ethics. Certain it is (we speak from experience)

that we have met with very well-meaning, if not very intellectual persons, who have evinced most unfeigned surprise upon first learning the true bearing of the Essay; who have been accustomed to class it among their *good* Books, and who, content with the word Optimism, have thought it superfluous to inquire into the nature of the principle which it presents as such. Among that number we are strongly disposed to include Pope, whose powers, however fitted to give the highest possible finish, the utmost polish and nicety within the reach of Art, to the separate parts of a Machine, might by no means foresee the results to be produced by their combination into a single piece of Mechanism.

We have at this moment lying before us a quarto copy of the *Essay*, with Warburton's Commentary, as published in 1743, into which some former possessor has written and pasted, with much unwearied diligence, all the insertions, omissions, transpositions, and alterations, from the first undated Folio down to the Editions of 1767 and 1769. They far exceed both in number and in importance the acknowledged "*Variations*," and they furnish a mass of evidence which has convinced us that Pope was by no means acquainted with the course upon which his friend directed the helm; and that even Warburton, in his commentary, played the part of an advocate rather than of a judge.

That Pope disavowed all infidel intention has never been doubted; and, indeed, it is unequivocally asserted by his own words in a Letter to the younger Racine: "I declare, therefore, loudly and with the greatest sincerity, that my sentiments are directly opposite to those of Spinoza and even of Leibnitz: they are in truth perfectly agreeable to the tenets of Pascal and of the Archbishop of Cambray." Moreover, Spence has preserved an autograph memorandum to the same effect. "In the moral Poem I had written an address to our Saviour, imitated from Lucretius's compliment to Epicurus, but omitted it by the advice of Dean Berkley;" and he adds some words, which strike us as affording a conclusive answer to the often-adduced complaint of Young:—

"O, had he press'd the theme, pursued the track  
Which opens out of darkness into day!  
O, had he mounted on his wing of fire,  
Soar'd where I sink, and sung IMMORTAL MAN."

"My subject," says Pope, "was expressly to treat of the State of Man, *here*." That the Advocate discoursed of the Punic Wars in his speech *de tribus capellis*, was a reasonable objection to his perspicuity; but who would ever have thought of blaming him, if he had kept within the flock and the farm-yard, which illustrate his subject?

Mr. Cooke has four short, but able, Chapters in examination

of Bolingbroke's *system*, as elucidated in his posthumous Philosophical writings; and, in justice to the Biographer's critical acuteness and the soundness of his principles, we must extract from them the following leading paragraphs:—

“Such then was the religious system of Bolingbroke. A God omnipotent and all perfect, but inconceivable in his omnipotence and incomprehensible in his perfections: exerting his power in no single acts of particular providence, and demonstrating his perfection by no exhibition of its constituent attributes. A God so carefully shrouded from the apprehension of the human mind, that, while we blindly admit that he is omnipotent and perfect, we are unable to conceive on what his omnipotence is exerted, or what his perfection may prompt him to do or to approve.

“A body he allows us thinking and acting from the influence of thought; but owing that power only to a material quality, which increases with its strength, grows mature at its maturity, declines with its decrepitude, and becomes extinct at its dissolution.

“No future state, no hope or fear of future reward or punishment, enter into this scheme: virtue is its own reward, vice its own punishment. The relations of things secure this end, and reason was given to man that he might see virtue his true interest, and pursue it. This is his only restraining bond; he requires none other, and he has none.”—vol. ii. p. 152.

“Thus the immortality of the soul was abandoned, because he found his reason insufficient to account for its immortality, and the admission of that fact might have argued a necessity for an express revelation. The immateriality of the soul was denied, to avoid an admission of its immortality; and the moral attributes of God were rejected for the same reason. His system was entirely constructed with a view to its defence: had more been retained, his object could not have been effected. As it at present exists, it is a masterpiece of its kind, and a monument of the misapplied ingenuity of its architect.

“Nothing can more forcibly exhibit the utter inadequacy of the human mind to form any rational system of religion, than this essay of the most consistent deist who has ever made the attempt. To avoid inconsistency, he has been obliged to surrender every hope which can raise his species above the grade of a mere animal; and while speciously affecting to exalt man's reason, he has in effect degraded it to a mere evanescent material quality, superior only in degree to the instinct of the inferior orders of the creation.

“Nor is the degradation of man from his rank as an immortal being the only consequence of the rejection of revelation: the destruction of his social happiness is another direct consequent. In the destruction of all expectation of a future state, Bolingbroke included that of the only bond which can preserve society or render human laws effectual; and he established in its place a fanciful incentive to virtue which never had, and never will have any influence with the majority of mankind. Even this shadowy restraint loses what little efficacy it possessed, when, by

his speculations concerning the moral attributes of the Deity, he destroys all the well-marked boundaries of virtue and vice, and by throwing a doubt upon what the incomprehensible perfection of the Deity will approve or censure, renders it uncertain how his rule is to be applied."—vol. ii. pp. 154, 155.

That Bolingbroke had little knowledge of Greek, and that he contented himself with such scraps as he could easily poach from the preserves of Rapin, Bayle, and other French writers, must be evident to all who are acquainted with his pages;\* that he was almost equally a sciolist in Latin, and that even in the Belles Lettres, which a Wit at all times may cultivate without imputation of pedantry, he might be corrected by a school-boy, is plain to us from a passage which has been overlooked in his Correspondence. The familiar style of his Letters to Prior is well known; and the epistolary intercourse between "Harry and Matt," while the former held the solemn office of Secretary of State, and the latter was enacting the grave part of Plenipotentiary at the French Court for the negotiation of the Peace of Utrecht, is an agreeable portion of our Literary History. "As our friend Horace has it, *Quod nequeo monstrare et sentio tantum*," says Prior on one occasion, writing from Paris; and of course his "guide, philosopher, and friend," corrects him off-hand by sending him to *Juvenal*. Not so, however. The Secretary writes as follows from Windsor Castle, "You are so taken up with modern ladies that you forget old authors. It is our friend *Tully* and not our friend *Horace* who speaks of things which he says *Exprimere* (not *monstrare*) *nequeo et sentio tantum*." Euge! This it is to turn verse into prose, and to rob the Satirist of one of the noblest passages which have exalted him to the dignity of a Poet.† Prior, who ought to have known better, and who is evidently nettled at his friend's superior *accuracy* of recollection, humbly kisses the rod and accepts the rebuke. "Sure you have very little to do since I find you have time to criticise my quotations. You are a better scholar than I, who denies?"

Fresh party intrigues, which it is not likely should now ever be fully developed, induced Bolingbroke once more to retire to

\* Mr. Cooke traces Bolingbroke's knowledge of Greek Historians to Latin translations; of Greek Philosophy, to Cicero and Lucian. But a captious critic might ask whether Lucian himself was not a Greek Philosopher. In Bolingbroke's time, translations of Lucian, both into English and into French, were most abundant. There was a rage for that author's name. Pamphlets for the most part were written in dialogue, "after the manner of Lucian;" and the more they scoffed, the more Lucianic were they reported to be.

† We would gladly afford Bolingbroke the benefit of a misprint, by supposing that the compositor had substituted *Tully* for *Juvenal*, a mistake by no means unlikely to have occurred, notwithstanding the very distinct hand-writing of the Letter-Writer; but what, even on that hypothesis, is to become of *exprimere* instead of *monstrare*?



France, at the beginning of the year 1735, when he fixed his residence at Chantelou, near Fontainebleau. Swift believed, and stated publicly, that this step was taken with the intention of rejoining the Pretender, but Pope judged more truly. The first produce of his leisure was a portion of his "Letters on History," to the sceptical tendency of which Warburton was obliged to open the eyes of Pope, and which would never have been laid before the Public, in its present offensive form, if the "beggary Scotsman," to whose care the manuscript devolved after Bolingbroke's decease, had listened to the pressing remonstrance of the virtuous Lord Cornbury. The digression "On the Old Testament History" might have been omitted without general injury, and without the appearance of mutilation; and well, therefore, might the Noble Critic advise, "I recommend to you to suppress that part of the Work, as a good citizen of the world, for the world's peace; as one entrusted and obliged by Lord Bolingbroke, not to raise new storms to his memory." But Mallet had his half-crown to earn, and he determined to earn it thoroughly.

For the History of Europe from the Treaty of the Pyrenees to the Peace of Utrecht, no one ever possessed more ample materials or more fitting qualifications than did Lord Bolingbroke; and it is a matter of deep regret that this, his greatest and favourite design, was never executed. From Chantelou, however, he addressed to Lord Bathurst a very able Letter "Upon the true Use of Retirement and Study;" tinged no doubt by the peculiar fortunes and feelings of its author, but still not without much practical wisdom. A Letter "On the spirit of Patriotism," was written to Lord Cornbury in 1736, and soon after its composition the writer returned to England, in order to adjust the sale of Dawley. He resided, during this visit, with Pope at Twickenham, and the produce of the farm, which brought him 26,000*l.*, was sufficient to relieve his embarrassments.

The "Idea of a Patriot King" was the next subject which employed him, and glad indeed should we be, if a veil could be drawn over all the disgraceful transactions connected with that pamphlet.

"He wrote rather for posterity than for his contemporaries. Many of his works were printed at a private press, and copies were given to a few of his particular friends, with the express understanding that these copies were to be considered as manuscripts. The manuscript of the "Patriot King" was intended to be printed in this manner, and Bolingbroke delivered it to Pope to get it done. Pope had frequently importuned him to allow this work to be published; but Bolingbroke always

replied, that it had been written in too much heat and hurry for the public eye, though it might be trusted to a few particular friends. Many things, he said, must be softened, many strengthened, and the whole corrected, before it would be fit for the public. This correction was afterwards performed by Bolingbroke, who altered for future publication one of the printed copies he received from Pope.

"His immediate friends were supplied with copies under the condition that they should not be by any means made public, and there the affair rested. In the year 1744, Pope died. Soon after his death, a printer informed Bolingbroke that he had in his possession an edition of 1500 copies of this essay, and requested his directions as to how he should dispose of it. It appeared, that when the manuscript was delivered to Pope, he had, besides the copies he was commissioned to get printed, given an order for this edition; and what was more offensive to the vanity of the author, he had taken upon him to divide the subject, and to alter and omit passages, according to the suggestions of his own fancy."—vol. ii. pp. 214, 215.

Bolingbroke, who was exceedingly angry, employed Mallet as his instrument of revenge. Under the name of that servile tool, he published a corrected edition of the "*Patriot King*," accompanied with an advertisement, detailing the particulars of the stratagem by which the incorrect copies had got abroad. "The original manuscript of this advertisement," says Mr. Cooke, "is preserved in the British Museum; it has frequent alterations in Bolingbroke's own handwriting, and these alterations are by no means the least bitter of its passages." Warburton injudiciously defended his deceased friend, and drew down upon himself an unworthy and most acrimonious reply in "*A familiar Epistle to the most Impudent Man living*."

Before the outbreak of this quarrel, however, the death of his father, Viscount St. John, had recalled Bolingbroke to England, that he might take possession of the family estates which the Act of Parliament enabled him to inherit; but he was now a valetudinarian, and restlessly oscillated between England and France. Pope, whom as yet he by no means suspected of any breach of trust, was his constant companion when he was in the former country; and Bolingbroke, who was a witness of almost the death-bed of the Poet, was bitterly affected by his loss. According to the report of an eye-witness, he stood behind the chair of his sick friend, looked earnestly down upon him, and repeated several times interrupted with sobs, "O, great God, what is man! I never knew a person that had so tender a heart for his particular friends, or a warmer benevolence for all mankind." Notwithstanding this gush of feeling, and the legacy of the Twickenham MSS., only a very short period elapsed before he

permitted the virulence of momentary resentment\* to master his remembrance of the friendship of a whole life.

Lady Bolingbroke died at Battersea after a painful and lingering illness, in March, 1750. Bolingbroke himself survived her only twenty months, and his death was accelerated by the treatment of an empiric, to whom he resorted under the agonies of a cancer in the face, which defied all regular surgical aid. He rejected spiritual assistance on his death-bed, and in his last moments he avowed himself a Deist: thus forerunning the odious legacy which he bequeathed to Mallet, and belying all the declarations which he had made in his lifetime against those who attempted to subvert the establishments of their country. In his Will, he enumerated all his papers which had appeared in the "*Craftsman*," and his privately printed Letters on History; and he left the copyright of these, and of all his other manuscripts, to one whose sole object was to turn the uttermost penny from his unexpected windfall. Mallet swelled the number of his volumes by the insertion of every scrap which he could collect; and to his avarice is owing the preservation of much which has inrolled Bolingbroke among the number of those whom he once denounced in a Letter to Swift, as objects of his detestation and "pests of Society."

Concerning a Work which appeared under the name of Bolingbroke in the year 1756, Mr. Cooke writes with most singular and unexpected want of acquaintance with a very common part of English Literature.

"Some years after Bolingbroke's death, a little work was published, called 'A Vindication of Natural Society,' purporting to have been written during his residence at Battersea. The argument goes to show that the division of mankind into artificial classes, into nations and tribes, has been productive of the greatest misery to the human race. The disastrous concomitants of conquest are painted in their sternest colours, and the evils inseparable from every form of government enumerated; but what the ultimate object of the work is, it is difficult to ascertain. It sufficiently proves, what has never been doubted, that all human institutions are imperfect, and that misery exists under every form of government; but if it is attempted to be argued, that because Agricola met with ingratitude, and Anaxagoras lived in exile, anarchy is preferable to the despotism of Rome or the democracy of Athens, we should rather doubt the author's sanity, than attempt to argue him out of his opinion. This work is not Bolingbroke's—no copy of it was found among his papers, nor was any proof ever offered of its genuineness. The peculiarities of his style are sometimes pretty closely imitated, and his enemies were eager to believe that he was equally an enemy to government and religion; but the attentive observer of Bolingbroke's

\* For an offence the magnitude of which increased the demand for its oblivion.

style of thinking and writing will readily detect the imposition. The imitation is often overdone. There are some of his peculiarities, but we look in vain for his beauties."—vol. ii. pp. 261, 262.

The "Vindication of Natural Society," as we scarcely need remark, is the first known publication of Edmund Burke; and so far from not containing any of "the beauties" of the writer upon whom it was at first fathered, we believe that universal suffrage has established it to be one of the happiest parodies which ever issued from human pen. The Wits affected at once to recognize Bolingbroke. Charles Macklin, who presided as the Coryphæus of a Literary Coffee-House, declared that he detected "the cloven foot;" and it is said, that even much greater men than Macklin, Bishop Warburton and Lord Chesterfield, were at first deceived. Burke, however, in due season, claimed the bantling as his own. The "Vindication" was printed in his collected Works, as published during his lifetime by Dodsley; and it has continued to find place in every subsequent Edition, without any dispute, so far as we know, as to its parentage.

We rise from the examination of Mr. Cooke's volumes with thankfulness for his diligence, and for the correctness of his opinions on most subjects. The revival of acquaintance with Bolingbroke has not tended to diminish the repugnance to him which has ever been excited in us by details of either his public or his private life; but although his *system* never was alluring, his style is eminently pure: and now, when the danger of even personal attraction has long since passed away, we think that every student of good English writing ought to acquaint himself with the *caput mortuum* of his Works.

1. ART. IV.—*Lectures, Explanatory and Practical, on the Doctrinal part of the Epistle of Paul the Apostle to the Romans.* By David Ritchie, D. D. F. R. R. E. &c., one of the Ministers of St. Andrew's Church, and Professor of Logic in the University of Edinburgh. 2 vols. 8vo. Cadell: London. Blackwood: Edinburgh.
2. *Exposition of the five first Chapters of the Epistle to the Romans: with Remarks on the Commentaries of Dr. Mac-knight, Professor Tholuck, and Professor Moses Stuart.* London: Hamilton, Adams & Co. Edinburgh: W. Whyte.

No portion of sacred writ has more deeply perplexed the theological student, nor afforded scope for a greater variety of opinion,



than St. Paul's Epistle to the Romans. Both the style and the subject have created difficulties which learning has not even yet altogether removed; and we find accordingly that, though the ablest divines from the age of the Apostles down to our own days have employed on both the utmost industry and talents, the moderns are not less divided in their judgments than were the contemporaries of Origen and Melancthon. There is, indeed, incident to epistolary composition, considered at large, a certain obscurity which cannot be dispelled except by a very intimate acquaintance with the object the writer had in view, with his own character, the manner of his education, with the prejudices entertained by his correspondents, and, above all, with the objections he had to combat, and the opinions he was labouring to establish.

In the course of the last two years we have had occasion to direct the attention of our readers twice to this interesting section of the inspired volume; namely, in our articles on the new Translation by Professor Moses Stuart, and on the Practical Exposition by Mr. Anderson. On both these works we pronounced a favourable judgment, being satisfied that the authors had not only imbibed the true spirit of the Gospel, but had also attained to a correct view of the Apostle's reasoning through the medium of profound study and an independent exercise of the understanding. We find, however, from Mr. Haldane's duodecimo that, so far as the labours of the American commentator are concerned, our praise has been most injudiciously bestowed; it being manifest in his eyes that the tenets of Mr. Stuart on justification are not less heretical than the doctrine promulgated by the false teachers who troubled the churches of Galatia,—those teachers whom St. Paul wished to be cut off. It is, says he, a perversion of the Gospel of Christ. It is another gospel, as that was, of which the Apostle declared, that if an angel from Heaven preached it, he should be accursed; and that if any man received it, Christ should profit him nothing. His system, he adds, is precisely that of Arminius and Socinus. He is ever fighting with the Scriptures and contradicting himself. From first to last he is explaining, and defining, and guarding, and straining; but all his ingenuity has not enabled him to give a scheme that will be either self-consistent or consistent with the language of inspiration.

“Professor Stuart appears to be well acquainted with the writings of German Neologians, and he has not read them in vain. From him we have abundance of neology at second-hand. And is there no danger of its spreading in this country? Many suppose that fears about neology are visionary, and that whatever influence that baneful system may have had hitherto, it is happily now entirely without effect. The grossness of the system, it may be admitted, is too monstrous to be received. But

while the system itself is reprobated, the spirit of it may nevertheless insinuate itself into the minds of many who have a respect for the names of those who have embraced it. It is a spirit in direct opposition to the Gospel, subversive of the truth and authority of divine revelation."

"The recommendation of Professor Stuart's Commentary on the Epistle to the Romans cannot be excused by alleging that the errors are trivial, and that its patrons do not pledge themselves for its entire accuracy. The departures from the truth are so gross that they overturn the Gospel. Whoever knows any thing of human nature is aware that it is prone to receive the evil rather than the good, and that even Christians are liable to be perverted by the sleight of men. What a melancholy reflection would it be to a man of God if this impious rejection of God's testimony as to the imputation of sin and righteousness should spread among students and religious bodies in this country, in consequence of Professor Stuart's book having been recommended by names that they have been accustomed to respect."

Nor is Mr. Haldane satisfied with pouring out the vials of his own wrath on the head of the mild teacher of sacred letters at Andover. On the contrary, he borrows additional fury from others who have written in private as well as in public, one of whom declares that his "works are more dangerous among Christians than the works of Priestley." Not considering ourselves directly implicated in the recommendation which is here accounted as a crime, we shall not enter into any defence of Moses Stuart farther than his opinions coincide with our own, and, we will add, with those of all Christian schools of theology, excepting the small and rapidly decreasing body of divines who hold the extreme notions of Calvin.

The principal heads on which he is accused of heresy, are first, the imputation of sin and of righteousness, as these refer to the Redeemer, and to the human being respectively; and next, the doctrine of justification, as that fundamental tenet happens to be explained by the disciples of Geneva. The Calvinistic view of imputed righteousness is thus set forth in the Assembly's Confession of Faith. "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but "by pardoning their sins, and by accounting and accepting their "persons as righteous; not for any thing wrought in them or done "by them, but for Christ's sake alone; not by imputing faith "itself, the act of believing, or any other evangelical obedience "to them or their righteousness; but by imputing the obedience "and righteousness of Christ to them, they receiving and resting "on him and his righteousness by faith; which faith they have "not of themselves, it is the gift of God."

In reference to this doctrine, Professor Stuart remarks, "we may just as well say that we can appropriate to ourselves, and

make our own, the righteousness of another as his unrighteousness." "A transfer of moral turpitude," he adds, "is just as impossible as a transference of souls." No man who has the capacity to distinguish between a figure of speech and the thing indicated by the figure, will take offence at such a statement; it being clearly impossible to convey from one mind to another the consciousness of guilt or the feeling of merit. The bad actions of one person may be accounted as the bad actions of another, so far as the penalty of transgression is regarded; and it is equally manifest and consistent with experience, that the benevolent exertions of a humane individual may procure for the sinful or the unfortunate a large share of temporal blessings. But in neither case can the mental qualities, whence the immoral conduct and the kind interposition respectively proceeded, be transferred to those who suffer, or to those who profit by their exercise. The sins of the human race may in a metaphorical sense be described as imputed to Jesus Christ; and yet there could be no greater blasphemy than to suppose that the disobedient spirit, the lustful emotion, the remorse and painful consciousness of transgression which defiled and tormented the breasts of the actual perpetrators, were transfused into the pure soul of the divine Emanuel. Nor is it more reasonable to believe that the obedience, the piety, the holy sentiment, the ardent love of heavenly things, the boundless philanthropy, the self-denial, the purity of thought, and zeal for God's law, with all the celestial virtues and graces which adorned the character of the Saviour, and gave an infinite merit to his interposition in our behalf, are literally transferred to the foul heart of an unregenerate sinner, as a robe of imperial state might be thrown over the shoulders of an unwashed, diseased, and profligate beggar. The merits of Christ are imputed only in so far as the grant of pardon thereby procured is bestowed upon the penitent children of Adam; but the merits themselves, the feeling, the recollection of certain deeds and sacrifices, cannot be transferred. In a word, to adopt the language of Professor Stuart, a transfer of righteousness, or of moral turpitude, is just as impossible as a transference of souls.

*Λογίζομαι* is a commercial term, and signifies to put any thing to account either on the debtor or creditor side. It is used in this sense by Aristophanes in the following verses:—

Καὶ μὴν φίλος γ' ἂν μοι δοκῇς, νῆ τοὺς θεοὺς,  
Τρεῖς μῦς ἀνάλωσας γὰρ λογίσασθαι δώδεκα.—*Plutus*.

In the New Testament the term is used in the same acceptation. Thus Romans, ii. 26, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;—Shall not his uncircumcised state be put to his ac-

count with all the rewards supposed to be attached to circumcision? In every such case the verb λογίζεσθαι is used, either of some quality or act, good or bad, with which a man is justly charged, or of the real consequence, good or bad, of such a charge. Thus πίστις λογίζεται; ἁμαρτία λογίζεται; μισθὸς λογίζεται; δικαιοσύνη λογίζεται. But it is never used in the Calvinistic sense, of an imputation of a good or bad quality or act of one individual to another.\* In fact, it is nowhere said in the Epistle to the Romans that the righteousness or obedience of Christ is *imputed* to believers.

But let us hear how Mr. Haldane reasons on the subject,—

“ Mr. Stuart seems to understand that, according to the doctrine of imputation, sins are accounted to Adam’s race that are not their sins, or in other words, that God accounts a thing to be a fact which is not a fact; just as he had before affirmed that faith is imputed *as* righteousness. But Adam’s sin is imputed to his posterity, because it is their sin in reality, though we may not be able to see the way in which it is so. Indeed we should not pretend to show this, because it is to be believed on the foundation of the divine testimony, and not on human speculation or our ability to account for it. 1. If God testifies that Adam’s first sin is also that of all his posterity, is he not to be credited? If there is no such divine authority, we do not plead for the doctrine. On this ground the doctrine must rest. 2. Mr. Stuart speaks of imputation in its strict sense, or in a rigid sense. This too much resembles an artifice designed to deceive the simple into the belief that he admits the doctrine, if not substantially, at least in some sense. This, however, is not the fact. He cannot admit imputation in any sense. He does not admit Adam’s sin to be our sin in the lowest degree. 3. If in reality he does admit imputation in the lowest degree, then it is not impossible in the highest. If it is essentially unjust, it cannot exist in the lowest degree. Why then does he speak in this uncandid manner? Does this language betoken a man writing under the full conviction that he is contending for the truth of God? He professes to determine the question by an appeal to the natural sentiments of men. But if this appeal is equal to the decision of this point, is it not equally so with respect to innumerable others, in which deists and heretics have made a like appeal? On this ground may not a man say, I cannot admit the eternity of future punishment, for it is contrary to my natural sentiments: I cannot admit that a good Being is the creator of the world, for he would not have permitted evil to enter had he been able to keep it out? He says, p. 233, ‘ We never did and never can feel guilty of another’s act, which was done without any knowledge or concurrence of our own.’ But if God has testified that there is a sense in which that act is our own, shall we not be able to admit and feel this?—In opposition to all such infidel reasonings it is becoming in the believer to say, I fully acknowledge and I humbly confess, on the

\* See Terrot’s Introduction and Paraphrase to the Epistle of St. Paul to the Romans.



testimony of my God, that I am guilty of Adam's sin ; but by the same testimony, and by the same constitution, I believe I am a partaker of God's righteousness—the righteousness of my God and Saviour Jesus Christ, of the free gift of that righteousness, which not only removes the guilt, and all the fatal consequences of that past sin, but of the many offences which I have myself committed.”

Much of the absurdity into which Calvinistic divines allow themselves to stumble on this most important subject arises from their misinterpretation of the term *δικαιοσύνη*, to which, instead of taking it in the sense of justification or acquittal, they assign the import of righteousness considered as a quality or endowment. The expression is universally admitted to be forensic, and to denote the view entertained by a judge of the claims or condition of an accused person whom he dismisses without punishment from his bar. In this acceptation every individual who professed faith in the Redeemer, relinquished his evil habits, and was received within the pale of the visible church, was accounted justified, or in other words, as having attained unto the righteousness devised by God in Jesus Christ, and which could not be attained either by the law of nature or by the institutions of Moses. When, therefore, the assertion is made that a man is justified by his Maker, the meaning must be that God approves of him and acquits him of guilt. And this, we may observe, is something different from the assertion that God pardons his sins. In pardon no antecedent cause is requisite, except the mercy of the sovereign or judge who pardons ; but in justification or acquittal there must be something in the circumstances or character of the individual tried, which renders it fitting that he should be acquitted. The distinction between *pardon* and *justification* is not overlooked in the Epistle to the Romans. Thus in chapter iv. 25, we read that Christ “ was delivered for our sins, and raised again for our justification,” that is, Christ died for our sins, and by his death made a full atonement, and purchased a full pardon for all who should believe on him. But our justification is here represented as depending not on Christ's death, but on his resurrection and the new life to which he rose. As, then, pardon and justification may depend upon two different acts of Christ, they must themselves be different things.\*

It has been remarked that Taylor is very inconsistent in the laboured account which he gives of the term *δικαιοσύνη*. First he says, and says justly, that “ to understand rightly the Epistle to the Romans, it is further necessary to observe that the Apostle considers mankind as obnoxious to the divine wrath, and as standing before God the judge of all. Hence it is that he uses forensic or law-terms, usual in Jewish courts, such a *law*, *righteousness* or

\* Terrot's Introduction, p. 27.

*justification*, being *justified*, &c. These, says he, I take to be forensic or court-terms; and the Apostle using them, naturally leads our thoughts to suppose a court held, a judgment-seat to be erected by the most high God, in the several cases whence he draws his argument."

But in the next chapter, where he proceeds to examine the meaning of *δικαιοσύνη*, he entirely throws aside this forensic sense for which he had been pleading, and renders it *goodness, mercy*, or the *salvation* and deliverance which the goodness and mercy of God vouchsafes to us. But goodness, mercy, or deliverance are not forensic words, nor are the ideas which they convey forensic ideas. It is true that as the whole scheme of redemption originated in the benevolence of the Deity, our judicial acquittal may be identified with mercy; and the remark now made must be understood as applying to the want of precision in the use of technical terms in a work purely didactic, rather than to the gracious proceedings which they are employed to describe.

It must not be forgotten, however, that this righteousness or justification is spoken of by the Apostle as being conferred upon all the followers of Christ, that is, all the professing members of the church, whether their origin was Jewish, or derived from the blood of the Gentiles. Addressing the whole Christian communion at Rome, St. Paul reminds them that being justified by faith—*δικαιωθέντες ἐκ πίστεως*—they had peace with God through Jesus Christ: and he further recalls to their recollection that, as the Almighty extended his love to them while they were yet sinners, much more, being now justified or pardoned through the blood of the Redeemer, they would be saved from wrath. We may hence conclude, that, whatever grace or benefit was expressed by the term *δικαιοσύνη*, it was bestowed upon all believers, and, in fact, constituted the peculiar happiness of the condition into which they had been brought by their acceptance of the Gospel. It did not, however, follow as a necessary consequence, that every individual who enjoyed this justification was to be finally saved; for the blessing conferred by the religion, of which the great Apostle was one of the most distinguished ministers, did not suspend the course of moral probation, nor give any exemption from watchfulness, self-restraint, activity, and prayer. The acquittal of which he writes is not the sentence of approbation which, at the last day, will secure to the faithful servants of our Lord the enjoyment of eternal felicity; on the contrary, it implied no more than a release from the punishment due to their former sins, their introduction into the gracious covenant established by the mediation of the Son of God, and the aid of the Holy Spirit to co-operate with their endeavours after the new life.

Systematic writers on theology are not by any means unanimous in their opinions as to the proper ground of distinction between the first and second justification, or with regard to the conditions on which they are obtained. Bishop Bull remarks that this distinction has been used as an expedient by certain writers who wished to establish harmony between the two Apostles, St. Paul and St. James. "Nimirum initium justificationis statuunt fide solâ sine operibus obtineri secundum Paulum; continuationem vero, perfectionem, ac completum justitiæ non nisi ex operibus fieri; atque id solummodo a Jacobo doceri. Hanc interpretationem plerique Pontificii scriptores magni faciunt; neque eam suo sensui accommodatam respiciunt nonnulli ex Reformatis theologis. Suo inquam sensui accommodatam; quia Pontificii per justificationem primam intelligunt primæ gratiæ infusionem, quæ fit per fidem eam quâ cor purificatur; Reformati vero, qui istâ distinctione utuntur, per primam justificationem volunt primum hominis in Dei favorem atque amicitiam introitum atque ingressum, quem fide solâ obtineri Paulum docere estimant.—Verum enimvero utrique in hâc distinctione tum falsum supponunt, tum ab utriusque Apostoli scopo longius aberrant. Falsum supponunt Pontificii, eò quòd vocabulum justificationis in Paulinis disputationibus, pro habitualis gratiæ infusione accipi pro concessio sumunt; cui tamen non nisi ad Græcas Calendas probando erunt. Reformati vero hoc falso nituntur fundamento, quòd primam justificationem fide solâ sine operibus homini contingere arbitrantur, quod nequaquam concedi debet. Nemo enim vel ad primam justificationis gratiam pervenire potest, qui pœnitentiæ non præstiterit."—*Harmon. Apostol. Diss. Post. cap. III.*

In maintaining that justification, or acquittal before God, cannot be obtained without repentance and amendment of life, the Bishop opposes himself directly to the views of the Calvinist, who represents this act of divine grace as proceeding entirely without reference to the principles or conduct of its objects. Perverting the statement of St. Paul, that the Almighty justifieth the ungodly, the rigid follower of the Genevese professor, boldly avers that the elect are ungodly at the very moment they are justified—or rather, at the instant they are gifted with the faith which infallibly carries them to justification and eternal life. Mr. Haldane, for example, whose notions on this subject are as fresh and vigorous, as if he had just risen from the Assembly at Westminster, urges that "no degree of obedience to law is necessary—that neither moral nor ceremonial, neither evangelical nor legal works are of any account whatever in the act of justification, or contribute in any degree to procure that blessing." Good works, he admits, are necessary for the believer (in what sense they are

necessary he does not specify), “but they are not in any respect necessary to justification. They have nothing to do with it.”

Mr. Scott, in his commentary on this part of the Epistle to the Romans, observes, that a man is not “absolutely ungodly at the time of his justification.” He is also of opinion that the proposition, “Good works are the fruits of faith, and follow after faith,” though a general truth, may admit of some exception, as in the case of Cornelius the Centurion, whose prayers and alms had gone up for a memorial before God, prior to the date of his conversion to Christianity. In allusion to Abraham, the same expositor subjoins, that the patriarch, several years before, by faith obeyed the call and command of God; and therefore could not be, strictly speaking, altogether *ungodly* when it was said “he believed God, and it was counted to him for righteousness;” so that the example of Abraham is alone a full and clear refutation of the construction by some put on this text, that men are in every sense ungodly and unregenerate at the time when God justifies them—a sentiment of the most dangerous tendency. This moderate opinion, though coming from a writer who has usually been esteemed abundantly Calvinistic, excites the resentment of Mr. Haldane, who exclaims “the assertion of the Apostle is, that God justifies the ungodly, which can have no other meaning than that men are ungodly in the moment that precedes their justification.”

The tendency of the sentiment, however dangerous, does not render it less acceptable in the eyes of the zealous writer. He shudders not at the necessary inference, that as repentance and reformed habits are not necessary to pave the way for a saving acceptance of the Gospel, a sinner may very consistently postpone the relinquishment of his evil courses, until he be visited by that supernatural influence which in a single moment changes the servant of the Devil into a child of God. Human efforts are represented as being quite unavailing, until the gift of faith has been bestowed; after which justification follows as a matter of course; and then all anxiety and exertion are completely superseded. Good works now succeed as necessarily as the effect succeeds its cause; but they are to be regarded as a mere ornament or accompaniment of the regenerated state, and not as in any measure connected with the final condition of the believer. There is no other way, says he, in which salvation could have been completely of grace. “Grace selects its objects, its only motive “being in God, and they obtain salvation in a way that is certain, “and cannot be made void by their unworthiness and mutability, “but which depends on the sovereign and immutable will of God. “According to his everlasting covenant, which is ordered in all



“things and sure, God saves his people by grace through faith, bestowed by him whose gifts and calling are without repentance.”

“The term ungodly is applied throughout the Scriptures to wicked men. Men are ungodly in themselves, though as soon as they are justified they cease to be ungodly. They are ungodly till *they believe*; but in the moment that they receive the gift of faith, they are thereby united to the Saviour, and are instantly invested with the robe of righteousness, and also partake, according to the measure of their faith, of all those other graces which are received out of his fullness. They then pass from *death to life*, between which there is no medium; they are turned from darkness to light, and from the power of Satan unto God; for till then being without Christ, they are the children of the Devil. In that moment, then, in which they believe, they are justified; and to justify, signifies not to treat men as if they were just or righteous, though they are not so, but that they are really just. In this Professors Tholuck and Stuart greatly err. To justify with them is not to acquit as being perfectly righteous, but to hold men to be righteous when they are not righteous.”

A person, who in his religious speculations deviates at once from common sense and the plain import of the Gospel, cannot be expected to be very consistent in his conclusions. Thus, although Mr. Haldane had just stated that the salvation of all who are to be saved is certain, and cannot be made void by their unworthiness and mutability, but depends on the sovereign and immutable will of God, he observes, in his rather familiar way, “we need Christ raised from the dead to intercede for our daily transgressions, and to save us from wrath.” What! save the elect from wrath!—those whose eternal welfare is secured beyond all hazard, founded on the basis of an everlasting covenant, and on the unchangeable decree of heaven.

The ideas of this author on the nature of the connexion which subsisted between Adam and his descendants, and which was afterwards established between the Redeemer and all true believers, are occasionally not a little whimsical. He maintains that the human race were so completely identified with their great progenitor, that they constituted with him, as it were, one large body, and actually eat along with him the fruit of the forbidden tree. Thus they became guilty before God, not so much in the way of representation, as by a real deed, a true participation of the vegetable substance, which in the eyes of Eve seemed good for food, and which she gave unto her husband. It is not easy to follow his reasoning on a point so abstruse, and to draw the line between what is meant to be literal, and what must be held figurative. But he says plainly that “as infants die, it proves

that they are sinners." "This," he adds, "does not mean, as some explain it, that infants became involved in the consequences of Adam's sin without his guilt. Adam's sin was as truly the sin of every one of his posterity as it was his own."—"If death does not prove sin in infants, it cannot prove it in any."—"If all are condemned by Adam's sin, all must be guilty by it, for the righteous judge would not condemn the innocent." "Mr. Stuart," he remarks, "seems to understand, that, according to the doctrine of imputation, sins are accounted to Adam's race which are not their sins, or, in other words, that God accounts a thing to be fact which is not fact; just as he had before affirmed that faith is imputed *as* righteousness. But Adam's sin is imputed to his posterity, because it is their sin in reality, though we may not be able to show the way in which it is so." He despises, as we have seen, the objection that "we never did, and never can feel guilty of another's act, which was done without any knowledge or concurrence of our own;" exclaiming in reply, "if God has testified that there is a sense in which that act is our own, shall we not be able to admit and feel this?"

Following a similar analogy, he exhibits believers as dying on the Cross with Christ, and as paying in him the debt due to Divine justice; a process which is accomplished by their being constituted *one* with him. On this account they are justified, not for the righteousness or obedience of the Redeemer, but for their own righteousness or obedience achieved by their suffering with him and in him; and hence we are told, in language remarkable for its enigmatical form, that the expression "to justify" signifies that the persons so treated "*are really just*" or righteous, and not simply so considered in consequence of their relation to him who made the atonement. For the same reason they are not only to share in his glory, but to be in a certain sense co-ordinate with him in the possession of the heavenly sovereignty. "If he is a King, they also shall be kings, for they are one with him, as they were one with Adam."

Those who have adopted the Calvinistic acceptance of the term election, are not a little puzzled with the statement of St. Paul, that "as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life; for, as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous." To an unbiassed reader the words πάντας ἀνθρώπους, in the 18th verse, must appear to have what the logicians call an equal comprehension, when, in the one case, judgment is said to come upon *all men* to condemnation, and, in the other, the free gift came upon *all men*

unto justification of life. The same remark will apply to the 19th verse, where the expression *οἱ πολλοί*, "the many," denotes, in the first instance, those who were made sinners by one man's disobedience, and, in the second place, those who by the obedience of one shall be made righteous. But to an author, who has a purpose to serve, the obvious meaning is not the preferable one; and accordingly, with regard to the passage under consideration, the very same term, in the very same sentence, is made to signify *all* and *a few*; and "the many," which, in one clause extends to the whole human race, is, in the next clause, restricted to a small portion of that race. Mr. Haldane admits that all men are condemned in the primeval offence; but he maintains that those who enjoy the free gift are only such as are made partakers of justification, and who shall be finally saved. "What then," he demands, "are all men to be justified? No; but the all men here said to be justified are evidently the all that are represented by Christ. All who have been one with Adam were involved in his condemnation; and all who are one with Christ shall be justified." Again, it is not questioned by this author that "the many" were made or constituted sinners by Adam's disobedience; in other words, that all the descendants of our first parents were thereby placed under the sentence of everlasting death; but he subjoins that "the many" who are to be constituted righteous, includes no more than are "in Christ," a phrase which, as interpreted by his school, describes only the chosen few. "It is argued," says he, "that 'the many' must be equally extensive in its application in both cases." "So it is," he replies, "as to the respective representatives. *The many*, with reference to Adam, includes all his race. *The many*, with reference to Christ, implies all his seed."

It is enough to observe, in respect to this miserable logic and debased theology, that St. Paul makes no allusion to the "seed of Christ" as compared with the seed of Adam; and that, unless we consent to take the words of the inspired writer in their common acceptation, and as conveying the same meaning in the same sentence, we shall never arrive at a satisfactory conclusion with regard to his doctrines.

We have bestowed more time and space on this little volume than its merits could justly claim, because it is almost the only publication we have recently seen that boldly advocates the more extravagant and repulsive dogmas of Calvinism. As, according to the hypothesis on which the author proceeds, the merits of Christ's death cannot be experienced except through the medium of faith, and as infants are altogether incapable of receiving the testimony of God relative to the sacrifice by which the sins of the world are

removed, it follows that all, who die before their minds are sufficiently matured to embrace by an evangelical belief the offer of salvation, must infallibly perish. It likewise follows, that the people of all ages and nations, who have not had the Gospel communicated to them, must be shut out from the benefits of the Christian redemption; because, wherever faith is held as an indispensable instrument for conveying the remission of the first transgression, there must also be held the corresponding tenet that all such as have not heard the glad tidings must inevitably sink into perdition. The impossibility of expounding the Epistle to the Romans on the principles of the Genevan Institutes, without assailing the attributes of the Deity and clouding the hopes of mankind, has induced the more learned among Presbyterian writers to regret the narrow basis on which their Confession of Faith is supposed to rest, and to adopt the more enlarged views of divinity recommended by the master divines of our own Church. Dr. Macknight, for example, and Dr. Ritchie take a view of St. Paul's reasoning through the medium of a more profound erudition than has fallen to the lot of some of their brethren; and hence, though they may sometimes appear to deviate from the letter of their creed, when it ministers to condemnation, they seldom fail to recommend that better spirit which giveth life, and the ministration of which exceeds in glory.

No consistent scheme of religious belief will ever be derived from the Pauline Epistles, which is not based on the principle that the redemption, procured for mankind by the mediation of Jesus Christ, is as extensive as the loss incurred by the Fall; and, secondly, that the blessing of eternal life—the great fruit of the Atonement—may be communicated to those who have not been favoured with a specific revelation of the Divine purposes, realized through the ministry of our Redeemer. To arrive at clear notions as to the penalty denounced against the first transgressors, it is above all things necessary to weigh the words in which the sentence was expressed, “In the day thou eatest thereof thou shalt surely die.” This phrase, thou shalt die the death, or shalt surely and utterly die, frequently occurs in the Law of Moses, and never signifies more than death temporal, that is, the extinction of animal life; and the Almighty gives a reason for the threatening which could have no reference to the spiritual nature, “Dust thou art, and unto dust shalt thou return.” Suppose, then, that the forfeit was the withdrawal of the conditional immortality with which man was clothed in the Garden of Eden, and that his punishment was the loss of that gift, we shall clearly perceive the sense in which the words of St. Paul are to be taken when he assures the Corinthians that “as in



Adam all die, even so in Christ shall all be made alive." This opinion was taught by many of the early Fathers; and Origen, in particular, believed that the sentence pronounced on Adam and Eve, σώματος καταδίκην ἐμφαίνει καὶ οὐ ψυχῆς. Hence, too, we understand why it should be stated that "death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression;" and wherefore it should be subjoined, "but not as the offence so also was the free gift. For if, through the offence of one, *the many*—the whole human race—be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many. For if by one man's offence death reigned by one, much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one, namely, Jesus Christ." In short, the restoration accomplished by the Redeemer is not only of equal extent with the forfeiture incurred in Adam, but exceeds it, "abounding unto the many" in gratuitous benefactions. But this point, perhaps, we need not press.

Still, for the reasons mentioned, it is obvious that δικαιοσύνη, usually translated righteousness, ought to be taken in the sense of acquittal—a release from the penalties of the Adamite covenant, accompanied with the means of grace to all who believe in Christ. All men, indeed, are by the death of the Saviour, redeemed from the mortal destiny, the everlasting annihilation, denounced in Paradise, and restored to immortality; and hence death, in this acceptance of the word, reigneth no longer over the human race. Those who have not yet been blessed with the knowledge of the Gospel are placed under the law of nature, and are, as the Apostle expresses it, a law unto themselves, by the following of which, in the search for glory and honour, they may attain unto eternal life, inasmuch as there is no respect of persons with God. To such, again, as have heard the glad tidings, there are communicated greater advantages, both as to the knowledge of the Divine will and the acquirement of spiritual assistance; and these are the persons to whom much has been given and from whom much will be required. But, according to this view, immortality is restored to all the sons of Adam, and in so far the free gift is equal to the offence, bestowing as much as was taken away; while to the believer, the χάρισμα surpasses the παράπτωμα,—the gift of grace abounds above and beyond the privation inflicted on the first offenders. To a certain extent, then, all men are justified or acquitted by the blood of Christ, inasmuch as a large portion of the penalty is removed from them, whether they be Jews or Gentiles, Christians or Pagans; and this blessing was conferred upon them when they were yet without strength, or any super-

natural aid, whence, agreeably to the argument of St. Paul, we may hope, that, if we avail ourselves of the means put into our hands, we shall ultimately be saved from wrath through him.

Calvinistic authors, who interpret *δικαιοσύνη* so as to import, not justification or acquittal, but the personal righteousness of the Redeemer, are carried into the gross absurdity of maintaining that the actual qualities of His holy and divine spirit are transferred or conveyed to sinners, who straightway become righteous by this infusion, and not by any previous change in their own dispositions, desires, or principles. The moment before such transference takes place they are polluted and licentious, without God in the world, the servants of sin and the willing slaves of Satan; and the moment after they are as righteous as the Son of the Eternal himself, inspired with the assurance of everlasting happiness, from which no degree of unworthiness or of mutability can exclude them, and encouraged to anticipate the glory of sitting with him on his throne as kings in the highest heaven for ever and ever.

But there is no part of St. Paul's doctrine so much distorted by the Calvinists as his view of election, which, generally speaking, implied nothing farther than the substitution of the Gentiles for the Jews, as the visible Church of God. The choice described by the Apostle was not that of particular individuals to the certain possession and enjoyment of everlasting happiness, but rather that of sundry communities, in different parts of the Roman empire, who professed the faith of Christ and acknowledged the authority of his law; and the state or condition in which these bodies of men were placed, in consequence of their being chosen, was merely one of peculiar advantages as to means and motives, including Divine instruction in this world, and the hope of eternal life in the world to come.

To prove the latter part of this statement it might be sufficient to quote the words of St. Peter, addressed to the Christian converts in Asia Minor: "wherefore the rather, brethren, give diligence to make your calling and election sure." If the election spoken of by this eminent servant of the Redeemer had borne any resemblance to the notion which some modern divines have laboured to put in its place, there would have been no room for his exhortation to "make it sure"—*βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι*—because an event, which is supposed to carry the impress of God's eternal predestination and decree, could not possibly admit of any additional security. But if we allow, on the other hand, that the election of Christians was, like the election of the Jews, a favourable condition, which might be lost by negligence or forfeited by infidelity, we shall at once see the

ground of his anxiety and warning. The latter people, St. Paul assures us, were deprived of their privileges, and stripped of all the distinction which had attached to them as the elect of God, because of their unbelief and hardness of heart; and he does not conceal from the former that a similar fate might befall them, if they did not profit by the impressive example with which they were thereby supplied. "If some of the branches," says he, "be broken off, and thou, being a wild olive-tree, were grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches."—"Thou wilt say, then, the branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

This beautiful allegory exhibits at once a distinct picture, and a most satisfactory illustration of the scriptural doctrine of election. We perceive in it the rejection of the older people—the elect, the chosen, the redeemed, the sanctified, the called, the inheritance, the vineyard of the Lord—and the substitution of the younger people, who, in virtue of their new relationship, were to succeed to all the titles just enumerated, and to become, in their turn, the redeemed, the elect, and the sanctified. But no security is given for the permanence of these privileges; they were once lost, and they may be lost again. The Apostles, in short, wrote about election as Jews were accustomed to write and reason on that interesting subject; as implying, not an unalterable destination of individuals to the enjoyment of eternal happiness, but simply the advancement of believers to a position of peculiar hope and privilege, which, if sedulously improved, would terminate in the possession of never-ending bliss.

That the doctrine of election, as enforced by St. Paul, was such as we have described it, might be confidently inferred even from the historical instance which he adduces in order to illustrate his views respecting that tenet. He tells us that Jacob was chosen by the Almighty, and Esau refused or passed by; and this without any reference to their character or conduct. It was said unto Rebecca, "the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." And as the children were not yet born, this was done that the purpose of God according to election might stand, "not of works but of him that willeth." From this statement, connected with the actual fortunes of the two young men, it is manifest that the election here alluded to had no respect to their *personal* interests, either in this world or the next. In point of fact Esau never served

Jacob: on the contrary, so far as we can judge from the brief details with which we are supplied in the Book of Genesis, the elder brother was much the richer and more powerful of the two, and at the same time, perhaps, the more amiable and generous. The choice, therefore, of which the favourite son of Rebecca was the object, pointed solely to the distinction of being the father of the Israelites, the peculiar people; while the servitude denounced against Esau was not imposed till several centuries afterwards, when David subdued the Edomites and subjected them to tribute. In short, the election in this case, as in all others, was general and not particular, applying to large bodies of men and not to individuals; and the intention of it was not to secure to any favoured class of human beings the enjoyment of eternal happiness, but merely to accomplish a great design of Providence for the benefit of the world at large.

But what has Calvin made of this doctrine addressed by St. Paul to his countrymen, who, even from the teaching of the Pharisees—*ex mente Phariseorum*, as Dodwell remarks—had become familiar with the notion of election as a national distinction?

“Predestination,” says he, “we call the eternal decree of God, by which he has determined with himself what he willed to be done concerning every man. For all men are not created in an equal condition; but eternal life is pre-ordained to some, eternal damnation to others.”—“If we cannot assign a reason why God thinks his own worthy of mercy, except because it so pleases him, neither shall we have any other for his reprobating all others, except that it is his will. Many, indeed, as if they wished to repel odium from God, acknowledge election in such a way as to deny that any one is reprobated; but this is an ignorant and childish distinction, since election itself would not stand, unless opposed to reprobation. Since the disposition of all things is in the hands of God; since the power of salvation and of death resides in him; so he ordains by his counsel and his will, that some among men should be born, devoted to certain death from the womb, to glorify his name by their destruction. Nor ought what I say to appear absurd, when I maintain that God not only foresaw the fall of the first man, and in it the ruin of his posterity, but that it was brought to pass by the determination of his will.” “As by the efficacy of his calling towards the elect, the Almighty perfects the salvation to which he had destined them by his eternal decree, so he has his judgments against the reprobate, by which he may execute his counsel concerning them. Those, therefore, whom he created for the reproach of life and destruction of death, in order that they may come to their end, and be organs of his wrath, and examples of his severity, he deprives at one time of the power of hearing his word, and at other times makes them more blind and stupid by the preaching of it. Behold, he directs his voice to them, but it is that they may become more deaf; he lights up a light, but it is that they may



be made more blind; he propounds a doctrine, but it is that they may become more stupid by it; he applies a remedy, but it is that they may be not healed! Nor can this fact be controverted, that God delivers his doctrines involved in obscurities, to those whom he wishes not to be illumined, that they may gain nothing from it except the being delivered up to the greater insensibility. That the reprobates do not obey the will of God when explained to them, will be rightly imputed to the wickedness and maliciousness of their own hearts, provided it be understood that they are addicted to this wickedness, because they have been raised up by the just but inscrutable judgment of God to illustrate his glory by their damnation. It is established, therefore, that the whole strength of our election is shut up in the sole purpose of God; that merits here are of no avail, which can have no effect but to death; that worthiness, of which there is none, is not regarded; but that the loving kindness of God reigns. Therefore it is a false dogma, and contrary to the word of God, that the Almighty either chooses or reprobates, according as he perceives that individuals shall be worthy or unworthy of his grace. Understand simply, that it does not depend upon our will, or upon our endeavours, that we should be reckoned among the elect; but that the whole of this is of Divine goodness, which, of its own accord, takes those who neither will, nor endeavour, nor even think of it. Let us, therefore, conclude, that the salvation of those whom it pleases God to save, is to be so ascribed to the mercy of God, that nothing may remain for the industry of man." "The word 'hardening,' when it is attributed to God in the Scripture, does not signify barely a permission—as some weak guides would have it—but the action of Divine wrath; for all external things which tend to the blinding of the reprobate are instruments of his anger. Even Satan himself, who acts efficaciously within, is so far his minister that he does not act but by his command." "Hence the destruction of the ungodly was not only foreseen by God, but was ordained by his counsel and will—not only was it foreknown, but the wicked were purposely created that they might perish. God prepares the elect for glory, while the reprobate are vessels prepared for destruction; there is no doubt that both preparations depend upon the secret counsel of God; the reprobate are assigned to their lot before they were born. The Lord, by adopting us, does not regard what sort of persons we are, nor is he reconciled to us from any personal worth on our part, but the sole cause with him is the eternal good pleasure of his will, by which he has predestinated us."

That these outrageous and blasphemous opinions are not supported by all who bear the name of Calvinists will be rendered manifest by the following quotation from Dr. Ritchie's lecture on the passage in the ninth chapter, which narrates the choice of Jacob as the immediate ancestor of the peculiar people.

"It has been made matter of much dispute what the election is to which the Apostle alludes. Some commentators of note understood him as speaking of the election of Jacob to everlasting life, and the rejection of Esau. They consider this passage as affording one of the most

express declarations to be found in Scripture, that the election of the righteous and the reprobation of the wicked, depend in no degree on their own conduct; but that they are previous, in the Divine decree, to any consideration of their actions, and rest exclusively on the free choice of the Almighty, who, of his own will, is pleased to choose some of the human race to be objects of his favour, and to pass by others. But the greater number of interpreters consider the election spoken of to be merely the choosing of Jacob to inherit the temporal advantage of being the progenitor of the peculiar people of God, and the refusal to bestow on Esau any part of this eminent blessing. That this latter view of the subject is what was intended by the Apostle, there can be no doubt in the mind of any man who attends to the point here illustrated, and to the general scope of the arguments. Indeed, it does not seem easy to imagine what could have led to the other application of the words, unless the desire of obtaining support to an opinion which had been previously embraced. This is a very common cause of misapprehending the meaning of Scripture. When men have become attached to certain views of Christian doctrine, they see every expression that seems to relate to those views in the light favourable to their preconceived opinions; while the circumstances, which might lead them to suspect the propriety of their explanation, attract none of their attention. Nor does this partial consideration of the subject imply any wilful unfairness, or intentional desire to pervert the Word of God. It is the natural effect of that principle which so often leads the imperfect mind of man to judge according to its inclination, rather than according to evidence, and to miss the clearest indications of truth when they contradict favourite wishes and opinions.

“There can be no doubt that these examples are quoted for the special purpose of proving that God may, without violating his promise, elect what portion of the seed of Abraham he thinks proper to be his peculiar people; and by consequence, that he may deprive the great body of the Jewish nation of this privilege, whenever they have rendered themselves unworthy of it. Suppose, now, that the election mentioned is not a choosing of Jacob and his posterity to be the people of God, but a personal election of Jacob to everlasting life, and the force of the argument would be destroyed. The examples on which it is founded would not be similar to the point they are quoted to prove. The observation would be this; God elected Jacob to everlasting life, and conigned Esau to condemnation; therefore he may, without any violation of his promise, deprive the Jewish nation of their temporal privileges. Now, plainly, the fact on which this argument rests, does not authorize the inference deduced from it. If God, without any violation of his promise, could deprive Esau of the temporal blessings of the covenant, he may, without any infringement of it, deprive the unbelieving Jews of the temporal blessings of it also. These two facts are precisely of the same kind; and since the Jews admitted that the one was consistent with the truth of the Divine promise, they could not deny that the other was consistent with it also. But the consigning of Esau to eternal perdition is a fact of a quite different nature; and therefore, admitting it to

be consistent with the truth of the Divine promise, does not imply that taking away the national privileges of the Jews is also consistent with it. If, then, the Apostle speaks of an election to the outward privileges of the people of God, his argument is conclusive of the point which it is meant to establish. But if he alludes to an election to everlasting life, he speaks of a subject which has no relation to the point he is labouring to prove. We conclude, therefore, that he speaks of an election to the temporal privileges of being the children of God, and not of an election of individuals to eternal life."

This reasoning, which is not unworthy of a professor of dialectics, is in perfect harmony with the argument of the Apostle, however little it may be in unison with the fundamental notes of the Confession of Faith. It is true, that nothing short of that slavish prostration of intellect, which is required from all the devoted partizans of a system founded on no surer basis than human authority, could ever have induced men of talent to expound Scripture through the dark and distorted medium in which it was viewed by the School of Augustin. The Fathers of an earlier age and higher reputation, Origen, St. Chrysostom, and Theodoret, did not draw from the Epistle to the Romans the frightful conclusions, which were urged upon the Christian world by the Bishop of Hippo and his followers. Indeed, it was reserved for the quibbling logic of the middle ages to find out that an infant may be properly guilty of sin, and so obnoxious to damnation, because *Voluntas Adami quodammodo est voluntas parvuli ex Dei decreto*; "the will of Adam is in some sort the will of the infant, in virtue of the decree of God." It must be granted, as Whitby observes, that Austin, Prosper, and Fulgentius were good Latin scholars; but it is equally well known, that they wanted skill both in the Hebrew and the Greek tongues; "and so it is not to be expected, that we should learn the true sense of the Scripture from them."

We subjoin the explanation given of the text, where the working of Pharoah's proud and obstinate spirit is described as realizing the purposes of Heaven relative to the Israelites in Egypt.

"The hardening here mentioned does not imply an active exertion of the power of God, impelling men by an irresistible impulse to reject the warnings of Providence, and persevere in sin in spite of their own convictions. This would be depriving them of that freedom which is necessary to moral agents, and consequently taking away their accountableness. For it is obviously impossible that the righteous Lord of the Universe should first take away man's moral liberty, and then punish them for not using it properly. The word must, therefore, be understood, not in a moral sense, as hardening the heart, but in a passive one, as permitting it to be hardened. It is not unusual with the inspired writers to omit all the intermediate and secondary causes on

which an effect depends, and to refer it only to God as the ultimate cause of all things : and hence in the Scripture-idiom God is often said to do what he only permits, or does not interpose to prevent. Now it cannot be maintained, that in leaving men to follow their own evil propensities, without interposing such restraints as might impel them to forsake their sins, there is any thing contrary to the immutable principles of justice. In giving them the power of choosing good or evil, together with sufficient inducements to cleave to what is good, God hath done all that is necessary to render them completely accountable for the choice they make. If they refuse to avail themselves of the motives and opportunities afforded to them, the fault is their own, and they must answer for it. And when the Supreme Judge punishes them for sins, which they had it in their power to avoid, but did not, this is merely an application of the great principle of equity which characterizes all the divine dispensations."

It is obvious that Dr. Ritchie has not schooled his mind in the theological literature of his own country, but has drawn his treasures from a richer and a purer source. He has allowed himself to be guided by men, who had dipped deeply in the wells of primitive truth and biblical learning; and his conclusions, accordingly, are, in general, perfectly orthodox, consistent, and intelligible. Relinquishing the absurd opinions as to imputation, which his Calvinistic brother, Mr. Haldane, has done all in his power to expose to ridicule, he teaches a practical righteousness, founded on faith and repentance, and implying at the same time an inward change of principle and affection. The father of the Genevan Church asserts that the favour of God, according to election, "takes those who neither will, nor endeavour, nor think any thing of it;" and his pupils assure us that the robe of holiness, without a moment's preparation, is thrown over the most sinful characters the very instant they believe in Christ, who forthwith bear a righteousness altogether external, not wrought in them, but placed upon them.

In a word, the main object of St. Paul in writing to the Romans was to convince them, that Jehovah is the God of the Gentiles as well as of the Jews, and that under the Gospel there is no difference between them. This he endeavours to prove, 1. by showing that, although the Gentiles were very sinful, yet the Jews, who had the law, kept it not, and could not, therefore, found any particular claim upon their obedience: 2. by reminding them that Abraham was the father of all who believe, uncircumcised as well as circumcised; so that those, who walk in the steps of the faith which distinguished their great progenitor, are the real seed to whom the promise was made, whatever may have been their extraction as to blood and lineage: 3. by demonstrating that it was the purpose of the Almighty from the beginning to take the Gentiles



to be his people under the Messias, in place of the Jews, who were then nationally rejected, because they refused to receive Jesus Christ as the mediator between God and man: and, finally, by illustrating the fact that the Hebrews had no reason to complain of any injustice in Divine Providence, in their being cast off for their unbelief, since they had been warned of it by their ancient prophets. He called to their recollection, that the raising or depressing of any nation is a prerogative which belongs to the sovereignty of God, inasmuch as preservation in the land given to their ancestors is not the right of any one class of men more than of another. He further argues, that Jehovah might, when he thought fit, reject the nation of the Jews on the same principle that he at first chose the posterity of Jacob to be his people, passing by other tribes who, as well as themselves, were descended from Abraham. These are the land-marks which will direct us on our journey through the howling wilderness of barren controversy, which has so long obstructed the path towards the heavenly Zion.

The best interpreter of St. Paul's writings is that Apostle himself; and those commentators, accordingly, are the most deserving of our confidence who have expounded his Epistles by comparing his several statements on the same subject, and by weighing the import of the same terms as used in his different compositions. In this useful labour we owe much to our standard divines of the seventeenth century, who, to an unusual store of erudition, added an indefatigable industry, and a zeal which never cooled. In more recent times, our obligations are directed to Germany and America, where a systematic study of the sacred volume has engaged some highly endowed minds, and produced not a few able works. This species of literature has not yet taken any deep root in Scotland, nor received much encouragement from the lovers of religion, who, we may presume, are of opinion that a minister is more profitably employed, when attending to the practical duties of his profession, than when searching the records of antiquity, examining manuscripts of the inspired text, or even endeavouring to throw a new light on the dark places of their faith. Hitherto, as might be expected, the professional qualifications most highly prized are those which fit a man for popular oratory as a preacher,—or else for debate in the ecclesiastical courts, a species of talent which may, perhaps, secure for him a local and very temporary reputation, but which never benefits the theological student, nor confers much respect upon the order to which the functionary himself belongs.

Neither of the works now before us can be ranked high as a literary composition. Dr. Ritchie's lectures, indeed, are avowedly

discourses pronounced from the pulpit, and contain not any show of research or disquisition more profound than might appear suitable to a mixed audience assembled in a place of worship. There is hardly any Biblical criticism, and no attempt at what the Germans call Hermeneutics—a learned analysis of the original text, followed by an exegesis of doctrine. His views are in general sound, and his practical observations extremely well adapted to the object he wished to attain; but to accomplish this end, he did not think it necessary to go deeper than the volumes of the most ordinary commentators. We doubt whether he has acquired clear notions with regard to the apostolical expression, *δικαιοσύνη τοῦ Θεοῦ*—the justification or acquittal pronounced by God on all true believers; and we think the corresponding phrase “righteousness of faith,” is used sometimes in a vague sense, implying not the forgiveness of sin, but rather the degree of practical holiness, or Christian obedience, to which a man may arrive by the exercise of faith. On the whole, however, these lectures deserve commendation both for their spirit and intention, being written with candour, moderation, and talent, and giving ample proof of a sincere desire to set forth the oracles of divine truth.

ART. V.—1. *Ecclesiastes Anglicanus; being a Treatise on the Art of Preaching, as adapted to a Church of England Congregation: contained in a Series of Letters to a Young Clergyman.* By the Rev. W. Gresley, M. A. Curate of St. Chad's, Lichfield, and late Student of Christ Church. London: J. G. and F. Rivington. 1835.

2. *Lectures on Homiletics and Preaching.* By Ebenezer Porter, D.D. President of the Theological Seminary, Andover. With a Preface, an Appendix, and copious Notes, by the Rev. J. Jones, M. A. Incumbent Minister of St. Andrew's Church, Liverpool. London: Seeley and Co. 1835.

WE are not about to write a dissertation upon pulpit eloquence. We are deterred by our sense of the difficulty and magnitude of the task, precluding us from the attempt to perform it in a loose, cursory, and perfunctory manner. Our aim is simply to give a brief notice of the labours of Mr. Gresley and Dr. Porter; and to subjoin a few remarks, which the perusal of them has suggested to our minds.

The disquisition of Mr. W. Gresley may be characterized as *sensible talk*. The epistolary form, into which it is thrown,

may account both for its merits and its defects. It is clear, easy, and intelligible ;—interspersed with many judicious remarks, and many serviceable directions ; but it appears to us, we confess, loose in the texture of the materials, diffuse in the style of composition, and infelicitous in the method and arrangement. It is written throughout in a modest and humble tone ; far more humble, in fact, and more diffident, than there could be any cause for Mr. Gresley to assume. Much originality, the work neither claims, nor possesses, nor could well be expected to possess. The occasion which gave rise to it was, as the author tells us, “ a recollection of his own want of some assistance of this sort, during the first years of his ministry.”

The youthful priest, therefore, or the candidate for holy orders, will do wisely to make use of this publication, until something more complete shall have superseded it. He will find, scattered here and there, very sound instructions as to composition, delivery, the different kinds of sermons and discourses, the materials and topics to be chosen or thrown aside, with no slight quantity of incidental and miscellaneous information.

As a fair specimen of Mr. Gresley's matter and manner, we extract some of his observations on the subject of lectures.

“ This mode of address does not, perhaps, afford such opportunities for elegant composition, or animated eloquence, as the preaching of sermons ; but it requires more Scriptural knowledge, and a greater facility of bringing it forward. It admits of an infinite number of illustrations, explanations, comparisons of texts, &c. The warp of your work is the chapter of the Bible before you, you may weave it into any colours or patterns you have by you,—all the knowledge you possess. Lectures of this sort, though not by custom admissible as the principal discourse on the Lord's day, have, however, the authority of eminent persons for their usefulness on many occasions. ‘ Long sermons,’ says Bishop Burnet, ‘ in which points of divinity are more ably and regularly handled, are above the capacity of the people ; short and plain ones upon large portions of Scripture [*long texts and short sermons*, as Scougal calls them,] would be better hearkened to, and have a much better effect. They would make the hearers love and understand the Scriptures better.’ So important did Paley consider this sort of preaching, that he delivered a charge (his IVth), expressly upon the advantages of lectures, and particularly recommends them *after the afternoon service* in country parishes. ‘ Lectures may be given,’ he says, ‘ on the Creed, the Lord's Prayer, the Commandments, the Articles ; but expositions of Scripture possess manifest advantages above other schemes of teaching. They supply a more extensive variety of subject ; as one short chapter, or half a long one, will always be sufficient for one occasion.’ ‘ I am apt also to believe that admonition against any particular vice may be delivered in commenting upon a text in which such vice is reprov'd, with more weight

and efficacy than in any other form. The Scripture will seem to lead you to it, so that it will exclude the suspicion of intentional personality, even though you speak freely and pointedly.' He might, perhaps, have added, with equal truth, that lectures of this sort afford opportunities, by which the great truths also of the Gospel may be impressed on the minds of many hearers more advantageously than in any other way. In addition to this advice, he affords us the valuable authority of his own experience of the good resulting from such a mode of instruction. 'The afternoon congregation, which consisted of a few aged persons in the neighbourhood of the church, seldom amounted to more than twelve or fifteen; since the time I have commenced this practice, the congregation have advanced from under twenty to above two hundred. This is a fact,' he goes on to say, 'worthy your observation, because I have not a doubt, but every clergyman who makes a like attempt will meet with the same success, and many, I am persuaded, with much more. Any one commentary on the New Testament will supply materials for the work, and is, indeed, all the apparatus necessary for undertaking it. Grotius, Hammond, Whitby, Clarke, and above all Doddridge, will any of them be found to contain what is sufficient for the present purpose. For the purpose of public expounding, a different preparation will be necessary for different persons—and for the same person in the progress of his undertaking. One may choose at first to write down the greatest part of what he delivers; another may find it sufficient to have before him the substance of the observations he has to offer, which will gradually contract itself into heads and notes or common places; upon which he will dilate and enlarge at his discretion. In the mode also of conducting the work, room may be left for the difference of choice. One may choose to expound the Second Lesson, another the Gospel of the day, another a portion of Scripture selected by himself, and to another it may appear best to begin with the Gospel, and so regularly forward; which method I have practised as most simple and connected.' If I might be permitted to add a suggestion of my own (since the worthy writer allows every one the free exercise of his own method,) I should recommend *an harmonical explanation of the Gospel*, admitting copiously of illustration from other parts of Scripture; and I would in general propose one main subject. Thus, if you begin the history of our Lord, let the first lecture be on *the cause of his coming into the world*. To assist your memory, if necessary, note down the heads thus:—'History of our Lord, most interesting part of the Bible. I propose (with God's permission) to lay before you a connected account from the Gospels,—those who cannot read, will have the most important part of the Scripture presented to them, those who can, will have it set before them in a connected form; I beg you to meditate at your homes on what I say, and pray to God to enable you to profit. We will begin with John i. (open the Bible and read). This shows that we are not to consider the birth of our Lord as the beginning of his existence. No, He had no beginning nor end.—He is immortal,—eternal. He was present at the creation (read Heb. i. first part); all this is spoken of Jesus Christ—so he was not mere man, but God—God manifest in the flesh. Secondly: Why did he come



into the world?—to save man.—Let us inquire into this, (read Genesis i. 26, ii. 7, 8, 9. 15, description of man's original happy state; then part of Genesis iii. description of his fall and curse.) Thenceforth his nature—bad, corrupt, and sinful. This is not only history or conjecture, but what we may see and feel; look around—look within, at our own hearts, how weak! how sinful! (read Rom. vii. 14.) It was to save us from this state, that the Son of God, though equal to his Father, came and took our nature, lived, taught, suffered, died. Recapitulate,—apply—conclude with Rev. vii. 14, to the end.' This sketch has more connection, perhaps, than is generally needful in lectures, and belongs more properly to the next division of our subject; but I have set it down here, as being what I imagine an improvement on the common method of taking only a chapter. It is, I think, both easier to the preacher, and more instructive to the people. It requires rather more preparation, but less invention at the time of delivery.

“The simple mode of exposition, of which we have been speaking, is capable of great refinement, and admits of adaptation to the most cultivated congregations. Witness Porteus's Lectures on St. Matthew's Gospel, and Robinson's and Blunt's on Scripture Characters. These, though composed in the most polished form, cannot be otherwise classed than under the present head, on account of their want of unity of subject. Indeed, they were not delivered by their respective authors, as sermons on the Lord's day, but as week-day lectures.

“It should be observed that, though lectures of this description are not generally admissible as regular sermons, yet that this mode of expounding may often be advantageously applied as a part of *any* sermon, when a portion of Scripture, illustrative of the subject in hand, requires explanation.”—pp. 412—417.

Nor would it be just to Mr. Gresley, to omit his concluding sentences, as a proof of the deeply religious feeling in which his task has been undertaken.

“It is remarked, that postscripts generally contain the most important matter in the letter. I cannot leave off without reminding you, in conclusion, that all the rules of rhetoric unsanctified by the Holy Ghost, are worse than useless. The most eloquent sermon ever preached, if unaccompanied by the Spirit of Grace, is but ‘as sounding brass or a tinkling cymbal.’ My subject has led me, perhaps too exclusively, into mechanical details; and I may have seemed to attach too great importance to them. Yet I hope I have not lost sight of that principle, which, after all, is the most practically important, namely, the influence which the Divine Spirit must exercise, to render your most earnest preaching profitable. If, unfortunately, in my eagerness after less important matters, I have appeared to wander from this great truth, let my last words remind you to ‘be instant in prayer’ for God's blessing on your Christian labours. ‘The effectual fervent prayer of a righteous man availeth much.’ *If you forget all the rest, remember this.*”—p. 472.

Of the other volume we hardly know what to say. It was originally written by Dr. E. Porter, President of the Theological

Seminary at Andover, in the United States. But the American work is not before us: we have only the English edition. The editor, by his own showing, has been taking liberties; but we do not know how great, or how small, how wise, or how objectionable, these liberties may have been. We are unwilling, therefore, to pass sentence on a mutilated production. As far, however, as we have a right to judge, we should be inclined to state, that it hardly deserved the honour of being reprinted. It contains some shrewd observations; for instance, about *texts*; but it also contains a great deal which is jejune and useless, and a great deal which is very trite and commonplace. Thus we have page after page to demonstrate such pure truisms, as that a sermon ought to be "*instructive*;" and that its divisions ought to be "*well arranged*." The "preface" by Mr. Jones might have been prefixed, with equal propriety, to almost any other work on a theological subject: nor is his appendix stored with observations remarkably profound, although the heads of the sections have an imposing aspect: as, for example, section the second, which is "*On the Principles, physiological, mental, and grammatical, of oral delivery*." We must acknowledge, however, that a vast hiatus had been left by Dr. Porter, in leaving out from a long treatise on Homiletics all notice of the *delivery* of Sermons.

Neither of these works, we conceive, is calculated to do away the necessity of future labours in the same field. Neither is altogether fitted to become the guide and manual of the young divine. Both may be charged, at one and at the same time, with deficiency and redundancy, as containing much that is irrelevant, and omitting much that is essential. To both, therefore, of these bulky, and confused, and encumbered volumes, we should very much prefer some short and pithy treatise, containing a few preliminary remarks on the use of technical directions, and the degree of importance to be attached to them; and divided under the three obvious heads of—1. The *matter* of discourses from the pulpit: 2. The *manner of composition*: and 3. The *manner of delivery*. Such a work is still a desideratum; and might be very useful, if carefully and judiciously done; stored with proper rules and well-chosen exemplifications.

One prominent topic in the "*Ecclesiastes Anglicanus*," as in other productions of the same class, is a discussion as to the superior propriety and utility of preaching *extempore*, or from notes, and from a sermon entirely written out. Mr. Gresley's conclusion is—

"On the whole, you will perceive that I am in favour of written discourses in a parish pulpit. I would rather say, that I am well satisfied with the present state of public opinion on this subject. *Extempo-*

aneous preaching is not required of a clergyman; but if he chooses to preach in that style, and does it well, few people will blame him.”—p. 85.

He adds in a note.

“ Some preachers adopt a semi-extemporaneous style; that is to say, they write part of their sermon, and leave a part to be composed at the time of delivery. If any one finds this mode most suitable to his powers, he is right to adopt it; but I never met with one who seemed to me to preach so impressively in this way as others whose sermons are either entirely written or entirely extemporaneous: yet I have often observed an occasional off-hand remark made very happily. Thus Bishop Hall says, ‘ In my poor and plain fashion I penned every word, in the same order as I hoped to deliver it, although in the expression I listed not to be a slave of syllables.’ I think this better than the *premeditated extemporizing* of a part of the sermon. When a part is written and a part extemporaneous, the inherent faults of the two styles appear more plainly by the contrast; the former appears formal, the latter vague and loose. I may, however, possibly have been unfortunate in the specimens which I have heard.”—pp. 86, 87.

Mr. Jones, in his appendix, furnishes us with the opinion of Robert Hall, given in a letter of advice to himself.

“ With respect to your first inquiry, I have no doubt that the extemporaneous mode of preaching is the best; by which I am far from intending the neglect of previous study, but the practice of delivering sermons with little or no immediate use of notes. That it possesses a superior power of keeping up attention, and exciting an impression, can scarcely be doubted; and all that can be said on the other side is, that it is unfavourable to accuracy. But why should sermons be more elaborately exact in point of composition, than the speeches in Parliament, or at the Bar—or the force and pathos naturally attendant on the extemporary mode of speaking be excluded only from the inculcation of divine truth; that truth which we are enjoined by the highest example and authority not to attempt to combine with excellency of speech, or of wisdom?

“ The matter appears to me to be this. The general decay of piety amongst the regular clergy in the reign of the two Charles’s, almost extinguished pulpit eloquence. And when true religion began to be held in dis-esteem, nothing remained to be cultivated but a scrupulous and timid correctness; when the Preacher, instead of attempting ‘ *dominari in concionibus*,’ was chiefly solicitous to avoid ridicule, satisfied with the negative praise of not giving offence. This is surely a very confined limit for the ambition of a Christian Minister; but whoever would greatly surpass it, and accomplish to any considerable extent the true objects of preaching, must, after deeply meditating his subject, and making a tolerably copious analysis, trust the clothing of his ideas to the feeling of the moment. I would not, however, urge a young preacher to attempt all this at once; but rather *never* to read *entirely*—to write the whole or a good part of his sermon for a while—then to trust

himself gradually more to his extemporaneous powers."—pp. 330, 331.

With all deference, we should say, that Robert Hall was himself too gifted a being to be a good judge of such a matter. We should as soon have thought of asking him—a man who could arrest the attention of an audience for hours—what was the best length for an average sermon. Our own conclusion would certainly, in many respects, come much nearer to Mr. Gresley's. Readiness and facility of speech are most serviceable qualifications; and, as Mr. Gresley observes, are well worthy of cultivation by a clergyman. But here the question is, not whether a man should be able to preach extempore; but whether he is wise to preach extempore: not whether he possesses what are called the *gifts*; but whether he is prudent and judicious in using them. Now, between a sermon which should be *really* extemporaneous, and a sermon which should be *really* premeditated, the balance is easily struck. It is the same, in fact, as the question, whether sound religion is likely to be the result of patient and serious thought, or of unprepared and passionate utterance. No man will venture to assert, that deliberation and research are useless and valueless, unless he pretends that he can *ensure* immediate and extraordinary impulses from the Holy Spirit—a pretension, which no man, we presume, is now rash enough, and blasphemous enough, to make. Except in a case of peculiar and pressing emergency, a sermon really extemporaneous would be an insult to a Christian congregation, and an offence against heaven.

Rowland Hill might have been an extempore preacher: Robert Hall certainly was not. He is known to have delivered the same sermon, word for word, after an interval of four years; so retentive was his memory; so fixed and consecutive were his thoughts. Of Massillon it is related, as Mr. Gresley tells us, that he delivered his most celebrated discourses, again and again, after a regular announcement, to audiences who flocked for the express purpose of hearing them. And there were men, who enjoyed Whitfield's harangues the second time more than the first; because, upon the repetition, his delivery was more powerful, inasmuch as his recollection was more perfect.

The question, then, of real extemporaneousness being disposed of, there comes the question, whether much is to be sacrificed to the semblance, when every wise man would deplore the reality. To affirm that a minister should *never* speak any thing *off-hand*, if circumstances should arise at the moment among his congregation, is, of course, as idle as to assert, that, *in general*, he should inculcate religion without having previously considered what he



was going to say. Perhaps, too, the inquiries will not admit of one universal solution, if we ask whether it is better for a man to write the sermon down, and preach from the copy; or to prepare it, to learn it by heart, and then preach it from memory, and without book; or to have merely the scheme and outline of the sermon before him, filling up the canvas on the spur of the occasion.

The precedents drawn in favour of extemporaneous preaching from earlier times, and the practice of the Reformers, are quite destitute, as we conceive, of pertinence and force. Different modes are adapted to different periods. Our own day would reject the homely plainness of Latimer. And our opinion is, that extemporaneous preaching more properly belongs to an unpolished age, to an unfastidious, uncultivated audience—or, at least, to persons more accustomed to *feel* than to *think*; apt to be affected by bursts of passion, rather than able to follow up the thread of an argument. But, as education introduces more of accuracy and depth; as men are trained to habits of more philosophical reflection, and learn to read and judge for themselves, we venture to prophecy that *impromptu* harangues, together with all the common artifices and devices of oratory, will be more and more discouraged. We say artifices and devices; for extemporaneous preaching is very often a mere fraud or trick. It carries with it a greater appearance of nature and reality: but, in point of fact, the one mode is quite as elaborate and artificial a thing as the other. The title of extemporaneous preaching is a misnomer. For we have seen, that an actually unpremeditated address, delivered on any great doctrine of religion, without previous thought, must be either inspiration or rhapsody. Robert Hall and many others draw instances and comparisons from the senate and the bar. But how little extemporaneous speaking is there either in the houses of parliament, or in courts of law. A man either comes prepared, if he opens the debate; or he answers a preceding speaker, whose arguments, whether he notes them down, or not, serve as land-marks to his mind. And at the bar, if a pleader really speaks *extempore*, it is from his carelessness in not taking the trouble to read his brief. Such an advocate is not altogether likely to do justice to his client.

Still, it is contended, the appearance ought to *count*. And we have allowed, that we would not insist upon the slavish and irksome constraint, that a man is never to say more than is set down before him. We allow, too, that, although to preach a written sermon may be the *safer* plan, to fire off an unwritten one may be the more effective. And, certainly, the best style of speaking is a higher and more impressive effort, than the most graceful re-

citation of a discourse, which the congregation sees to be fairly transcribed upon paper, instead of fancying to come warm from the heart. But the other scale preponderates, when we set the possibility of brilliant success, against the probability of serious mischief.

One great argument for the (so-called) extemporaneous mode of preaching, is that the written discourse, whether lying on the cushion, or held in the hand, acts as a non-conductor of persuasion between the preacher and his audience. We might doubt, perhaps, whether this is the case, where the hearers come with right minds and proper dispositions, and have formed to themselves a true notion of the ordinance of preaching, and the aim of pulpit ministrations. The minister of the Gospel is, in truth, a teacher, rather than an orator: and it is the business of a congregation to listen to him with a view to being instructed, rather than being excited. And here we might remark, that the worshippers in a church do not constitute a deliberative assembly, although even in some deliberative assemblies,—in France, for instance,—the unwritten is preferred to the written; and, we might ask, whether, in attending upon a course of lectures upon any science, or any department of philosophy, men would be wise to insist, or expect, that the lecturer should address them, without having before-hand committed his observations to paper. But we will allow, that the circumstances are not quite parallel: we will allow, that the hearers in the temple of God, require to be persuaded as well as taught,—to be roused, as well as reminded. We quite deny, however, that it is not possible *quite sufficiently* to rouse and stimulate an audience, not indeed by the monotonous, unimpressive, unimpassioned reading, but by the emphatic delivery of a written discourse:—by recovering, in fact, and exhibiting, and therefore by communicating—and what is more natural than this process?—the same glow in uttering, which was felt in writing it. The objection may still be urged, that most men, and most women, in the lower classes more especially, like that a preacher should *speak* to them, rather than he should read to them; and that they find, or imagine, more energy and power in appeals which they believe to be extemporaneous. It may be so; probably, it is so:—but the question recurs, whether this is the soundest and healthiest state of things: and whether a religious system based upon any such excitement, has not rottenness at its foundation.

Our inference, then, is, upon the whole, that extemporaneous preaching ought to be the exception, and not the rule; and that for a large body, comprising many thousands of men, possessed of the average amount of ability and discretion, it is far

better to write the sermon, and preach from the written sermon, then either to vent what happens to come at the moment into the mind, or to trust, without any necessity whatever, to the powers of the memory. The former of these alternatives is obviously to be deprecated; for who—that has ever thought seriously upon the subject—wants, or could endure, an *improvisatore* in the pulpit? For the next thing is, of necessity, to have a mountebank in the pulpit. And as to the latter alternative, a minister or curate of a parish, who does his duty, will often have no time, first to write down his sermons, and then to learn them by heart, that he may preach them, as if unwritten; and to exact or encourage, any such course, would be to give a vast and most unfair advantage over the diligent parish-priest, to a declaimer, who has either no parochial functions, or who slurs them over, that he may display himself and his eloquence with the greater effect.

But we must pass on to other topics. A long chapter might be written upon the state of preaching in this country at this day. But we have only room for a few words. At no period, probably, has the Church of England possessed a larger proportion of sound, good, and effective preachers; but we confess that of the pulpit eloquence, which is most popular, at least in towns, our opinion is very low. It is a thing *sui generis*,—it constitutes a peculiar style. It is like the miserable thing, which we sometimes see in the streets,—a boy, or girl, gaudy with worn tinsel, tricked out in a smart dress unusually extravagant, and walking upon stilts. There is no simplicity in it, no nature, no depth; little or nothing but a flood of confused metaphors and bombastic exaggerations. It proceeds upon fundamentally wrong principles, fostered by the publications whose business it is to print, week after week, the tumid and declamatory rant, which passes, we fear, with too many, for the climax of sublimity. For the taste of the hearers is still, perhaps, generally bad; because the education of the lower division of the middle ranks is still lamentably deficient in masculine and solid instruction. Our criterion is, that preachers, who are most followed and extolled, when they step into any other walk of composition, or address themselves to the ear of general readers, become notoriously the laughing-stock of the nation. We must smile and sigh at the same moment to behold a score of ministers of the Gospel, spinning out to a far more inordinate length the gorgeous amplifications of Dr. Chalmers; or fantastically gay in the cast-off finery of Mr. Melvill. We apprehend, indeed, that the tendency of pulpit eloquence is now, more than ever—although it cannot last—to florid declamation, and the clap-traps of a false style: whether it be, that in an age, when serious persons debar themselves—



and perhaps most wisely—from other and more wordly kinds of excitement, they sometimes go to a sermon, as to a sort of religious entertainment;—or whether it be, as has been sometimes insinuated, that the female part of the assembly forms a much larger proportion to the whole, than in any other meetings, which it is the business of the public speaker to address. Certain, however, it is, that the preacher who is lavish of ornaments, or softens into pathetic tenderness, or melts and flares by turns, or scatters flowers with an unsparing hand, is tolerably sure to carry away the suffrages of the majority of his audience. Here, therefore, is a very sore and perilous temptation, against which a young and aspiring man needs, most particularly, to be put upon his guard.

The modern eloquence of the pulpit too often conveys the impression, not that the words have been used to explain the matter, but that the matter has been dragged forwards to introduce the words. The best style, as Coleridge has remarked in speaking of Southey, is that which forces us to think of the subject, without paying attention to the particular phrases in which it is clothed. The true excellence of style is to make us feel that words are absorbed in things; and to leave upon the mind a strong impression of the sense and tenor of reasoning, rather than a broken and piece-meal recollection of particular expressions and images. The result, on the contrary, if not the intention, of too much pulpit oratory, is to fill the ear with a multitude of grand terms, and bewilder the fancy with a crowd of tropes; while it is comparatively ineffectual in stamping the general argument or exhortation upon the understanding. It is not the steady prosecution of an important topic, half so much as a collection of fine bits: putting us in mind of Sir Robert Peel's happy description, at the Merchant Taylors' dinner, of what he calls, "that elaborate concatenation of phrases, which is sometimes called eloquence, in which you have the smallest possible quantity of common sense, enveloped in the greatest multitude of equivocal words."

In truth, if the distinctive feature of the favourite style could be expressed in one word, that one word should be amplification. We do not mean the amplification, like that of Barrow, or Jeremy Taylor, which consists in the multitude of ideas and ingenious illustrations, arising from the affluent fertility of an exuberant fancy; but the mere amplification of words and sounds. Thus, the great size of a thing is, "the gigantic amplitude of its colossal dimensions;" and the whole race of the *Tudor* family of words,—if we may borrow an execrable pun—such as amplitude, altitude, plenitude, latitude,—and well might we add, *platitude*,—



is in especial request, together with all others which are grandiloquent and polysyllabic, puffing themselves out like the frog in the fable.

These faults, we conceive, are inevitably aggravated by the custom of extemporaneous preaching, which we have already examined. When a clergyman preaches without notes, or principally, if not entirely, at the inspiration of the moment, to follow up a logical argument, or to do justice to any particular subject of doctrine or obligation, becomes a task of peculiar difficulty, which only the highest minds can overcome. The obvious resource, therefore, is to run into general declamation; to slip more and more,—unconsciously, perhaps, and by almost imperceptible degrees,—into an eternal iteration of the same ideas, and the same phrases. Then comes, as we have already said, the addition of a turgid swelling kind of eloquence, which seems to increase upon us day by day; while all its drafts upon applause and popularity are duly honoured. We mean the measureless expansion of a few obvious and almost thread-bare notions. A single example may explain our meaning. A writer, or speaker, with a bald and common style might say, “*no man ever thought so.*” But observe the modern process of indefinite circumlocution. First it is, “no man alive;” then, “no human being under heaven;” then, “no human being who lives and breathes under the canopy of the skies;” then, “no sentient, intelligent, rational, accountable, immortal being, who inhales the gladsome breath of human existence”—or, perhaps, “who plods his weary way through this howling wilderness of earth, under the azure vault of the empyreal canopy”—and so on “*ad infinitum.*” In the same way, “has ever thought so,” comes out as, “has ever entertained the shadow of such an imagination in the caverned chambers and curtained recesses of his inmost mind.” But, really, our specimen is very poor. We are mere tyros in the art. The adepts themselves—those magnificent gold-beaters of language—would hammer out the thought to a far more glittering and prodigious length. For practice makes perfect, and they appear almost to spin sentences by a receipt; like unfortunate boys at schools, who, when they are at a loss for ideas, eke out their Latin verses by culling a very liberal wreath of synonyms, and phrases, and epithets, from the *Gradus ad Parnassum*.

In fact, we might almost produce a specimen of a popular sermon, which should be a fit companion to “*Verses by a Lady of Quality.*” It ought to contain some mellifluous compounds about “the melodies of the ether-regions,” and “the harp-notes of the angelic squadrons;” and its shortest word ought to be “incomprehensibility.” Perhaps, indeed, it might begin, “The incomprehensibility of the apparatus developed in the machinery of

a creation-God may be considered a supereminent manifestation of his stupendous majesties. Whether a man stands upon the platform of his own mind, and ponders scrutinizingly on its undecypherable characters; or whether he looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope, and its unfathomabilities in all their profundity, &c." But we stop; for we may be treading on almost sacred ground, although a school-girl might make such a sermon, "stans pede in uno;" and the style is really not so difficult, with the help of a dictionary.

One mischief of it is, that while, on the one side, it burlesques all sense, and corrupts all language, on the other hand it may eventually throw disrepute on the real beauty of rich and brilliant diction, and frighten men out of the reality by their disgust at the caricature. It may have the effect of inducing them to abjure all eloquence, and eschew all tropes and figures, although metaphors may be, in many cases, the most natural, and the most forcible, of all modes of expression.

It is but too easy to adduce instances of this elaborate viciousness of style, making poor truth, like Scotland, ashamed or afraid "to know itself;" and pushing familiar and sublime ideas by the single step into the ridiculous. Even in preachers of real talent and genius, we are often tempted to exclaim, "How many fine things are here spoiled by being over-done!" But we must content ourselves with a single example, which just catches our eye, in a late number of "*The Pulpit*." The Rev. J. M. Burton, whoever he may be, preaches a sermon on a subject solemn enough, one might have thought, to ensure sobriety of language, namely, "*Salvation rejected, condemnation certain*;" and his peroration, which we give *verbatim*, is as follows:

"We have told you of Christ 'the light of the world,' the *gospel Sun rolling through the world*, to illumine, convert, and to save; and the *rejection of this immense luminary of mercy and love* will involve us in the blackness of darkness for ever.

"Then view Christ in his offices, character, and atonement; view him making the great sacrifice for the sins of the world; the mighty weight and tremendous load of the world's guilt falls upon his head, and *the cross trembles beneath the stroke of Omnipotence, and the lightnings of God's wrath scathe the forehead of Jesus transfixed to Calvary*. Behold that horrid scene, survey that agonized form, that eye convulsed in death, that side pierced with the spear, and say how great will be your condemnation, if this sacrifice—the light which is come into the world to save and redeem you—be despised!

'Behold the Saviour of mankind,  
Nailed to the shameful tree;  
How vast the love that him inclined  
To bleed and die for me!'

Great are your privileges, so vast and numberless that eternity alone can reveal them; yea, *numerous as stars that glitter in the blue depths of night's concave, or grains of sand that gird the mighty ocean's shore.* Say, shall not your condemnation be great, when the light of conscience shows you the path to heaven, when the Gospel in Christ reveals the way of salvation? When Sabbath after Sabbath summons you to the temple of God to hear that Gospel; when the admonitions, and threatenings, and promises, and invitations, sound in your ears? When the dispensations of God's providence startle you to meditate and consider your latter end, the dark terror of affliction in your families, the gloomy sick bed of the sufferer, the solemn death knell for some friend or relative; the voice of the tomb saying, 'Prepare to meet thy God,' the judgments of the Almighty on offenders of his majesty and justice, *praying fathers and weeping mothers* groaning for your salvation, and intreating you to embrace salvation. All, all these, together with numberless means calculated to admonish, and alarm, and lead you in the way everlasting. But there is one cause of condemnation *that will blow the flames of hell to a greater rage, that will fan the hurricane of wrath to a greater tempest,* that will sting the soul with the scorpion bite of inexpressible anguish, and that is, 'Ye would not come unto me that ye might have life.' Then look to Jesus on Calvary, and exclaim with the poet,

' For me the willing Victim bleeds,  
For me the Saviour died,  
For me the blood of sprinkling pleads,  
And speaks me justified.'

"Now, my brethren, we have brought you to the crisis; heaven or hell is before you, salvation or perdition. Will you, then, reject the light 'that is come into the world,' streaming in a deluge of splendour from the Sun of righteousness? or will you descend deeper and deeper into the darkness of ignorance and sin, *until you are transfixed to the bottom-hell with the chain of linked thunder-bolts?* It will be more tolerable for Sodom and Gomorrah in the day of judgment than for you, if you, after all, reject the Saviour, and the means adopted in the plan of saving mercy. Now the light beams upon you, and it will never leave you till you are arrived *at the portals of your sulphureous caverns—the sepulchre for your lost soul.* The light is lingering, soon it will descend towards the horizon, and the eclipse of judgment and retribution will darken every ray of mercy and love, and the gloom of endless night throw its shroud over the spirit descending to the second death.

"This is the condemnation, that light and salvation came into the world that you might be saved; but having rejected it, a midnight of despair closes upon you, and happiness, and heaven, and joy and peace, and light, and mercy, are for ever shut out *when the gates of perdition close, and the echo rebounds forward* with the sound of eternal condemnation. Amen!"—Pulpit, p. 216.

Now we will only be tempted into one remark. What would an infidel of talent make of this blaze of mock-sublimity? How would he rejoice over these "*sulphureous caverns,*" these "*blue*



*depths of night's concave,"* these "*echoes rebounding forward!*"—Oh, powers of nonsense!—this constellation of tin-spangles, this melo-dramatic and ludicrously horrible trash, half truculent, half lacrymose, fit only at best to "*lead captive silly women.*" How would he rejoice still more, if he found this outrageous style of eloquence applauded and admired, just in proportion to its consummate absurdity!

But we must bring this somewhat desultory article to a close. To all gentlemen like Mr. Burton, we seriously recommend Mr. Gresley's Letters. They will teach him, that while it is needful, indeed, to throw away these laborious and meretricious decorations, it is not necessary to be slovenly and familiar, under the supposition of being natural. Mr. Gresley well observes:—

"Much has been said by writers on elocution in praise or dispraise of *natural* manner—let us consider this point. If by *natural* manner be meant familiar colloquial manner, few persons will contend that this is suited to the pulpit; for though it will, doubtless, excite attention, yet it will not call forth that *serious* attention which the subject of a sermon demands. Those preachers, who adopt a manner approaching to colloquial familiarity, would do well to read the expression of their hearer's countenance. They would, I think, detect something more resembling a suppressed smile than serious interest; and it would be evident that their attention was kept alive, rather by curiosity than by any profitable feeling, or real desire of instruction.

"But, perhaps, by *natural* manner is meant that manner which a person naturally uses, when speaking on solemn and serious subjects. I am afraid, however, that in most young men, we shall look for this manner in vain. Custom will be found too often to have superseded nature, at the age when a young man is called to the office of a preacher. It is but too true, that the education and habits of the present day are any thing but favourable to the development of holy and devotional feeling. A child will have a good natural manner, unless his spirit be checked by harshness, or spoiled by indulgence, but the school-boy will lose much of the artlessness and sincerity of childhood. The expression of anger, scorn, and pride, will be too often strengthened by practice; or, on the other hand, the uncontrolled exhibition of mirth and good humour, or of generosity and high spirit, may be developed and become habitual; but the piously serious and devotional feelings will be nipped in the bud, or at least kept back and subdued, by the chilling frost of ridicule. Nor, when he comes to mix with men, will he be likely to improve in these respects. There is so much reserve in the present state of society, with regard to the best and holiest feelings, that, however well principled and sincere a Christian a young man may be, yet there will be but little scope for the development of that expression of feeling which is most becoming in a Christian preacher.

"Since, then, by *natural* manner is not meant your common colloquial way of speaking, and since you have seldom or never exercised your natural manner of speaking on serious and solemn subjects—be-



cause, except in conversation, you have not been accustomed to speak upon them at all—it follows, that by the natural manner so much and so justly recommended by some writers, we must consider that manner in which nature *would speak* on these particular subjects, if she were encouraged; so that it comes to this, that however paradoxical it may appear, you have this *natural* manner to *acquire*. I do not mean that you are to assume or affect that which you do not feel; but you must disembarass yourself of your habitual reserve on these subjects, and do every thing you can to let nature resume her proper and unfettered course.

“The first point, then, at which you should aim, will be to unlearn all your faults,—‘*prima virtus vitio carere*.’ You must get rid of all ungraceful peculiarities of tone and manner, and avoid affected mannerism. Most men have some peculiar way of expressing themselves, which, though unimportant on other occasions, is offensive when carried into the pulpit. And here I shall avail myself of the advice of Swift:—‘You will do well,’ he says in his letter to a young clergyman, ‘if you can prevail on some intimate and judicious friend to be your constant hearer, and allow him, with the utmost freedom, to give you notice of whatever he shall find amiss either in your voice or gesture, for want of which early warning many clergymen continue defective and ridiculous to the end of their lives. Neither is it rare to observe, amongst excellent and learned divines, a certain ungracious manner, or an unhappy tone, which they never have been able to shake off.’ That there is some truth in the Dean’s remarks your own observation doubtless has taught you; and certainly the plan which he recommends seems well calculated to enable you to avoid the faults into which others have fallen.

“Having got rid of faults, the next step is to acquire excellence.”—p. 47--50.

These passages lead us, finally, to mention, that Mr. Gresley displays his judgment by duly appreciating, but not over-rating, the subject on which he writes. He gives correct rules; and he also estimates all rules at their right valuation. For ourselves, to the rules of the rhetorician, and the suggestions of the elocutionist, we assuredly attach some importance, but, after all, a very secondary importance. Without sound knowledge and deep feeling, they are almost nothing. One touch of soul and genuine fervour is worth them all, even in the effect upon any audience,—whether dignified or humble, whether educated or rude. We have already spoken of changes, which may be expected to take place in opinions respecting oratory. All false styles of eloquence will pass away; for the human intellect will out-grow them. But true eloquence it will never out-grow:—the eloquence of Demosthenes, and if we may couple the names without irreverence—of St. Paul;—for this eloquence, although the most difficult achievement of genius, is only the manliest and profoundest reason, expressed in the most applicable and ener-

getic terms. It is the perfection of art, simply because it is the improved and finished excellence of the highest nature. As a guide to composition—and here the very style of composition seems to us to suggest and necessitate its corresponding mode of delivery, namely, a direct, earnest, business-like fervour—the study of the Greek writers, and Demosthenes above all,—for Cicero is for the young a model much more exceptionable,—will be more profitable than any rules. Good rules we do not mean to depreciate. They may be at least correctives of bad and unnatural habits. And this, perhaps, is their chief service. All that is best and highest in eloquence, art can never teach. It must come from the mind and soul; for the good orator must be a good man and a wise man. And much also must depend not merely upon deep study, or profound or influential convictions; but even upon warmth and vivacity of temperament. Art of itself cannot even make a good *declaimer*. Its use is rather negative than positive. It may instruct, how to avoid glaring faults, but not how to reach genuine beauties of sentiment or style. For these things are far above the level of technical knowledge, or mechanical power;—the only knowledge, the only power, which art can communicate. Art, however, though not an amendment upon nature, may be a rectification of our neglect or abuse of natural gifts and capabilities. It will set off nature to the best advantage, by removing distortions and disfigurements, and enabling it to do justice to itself. Yet too much study may be even more prejudicial than too little, and may mar its own aim more completely than negligence. Whatever gives a theatrical or even a rhetorical air is a positive mischief. There is sense, as well as smartness, in the brief colloquy in the *Faust*, together with the general remarks upon eloquence which follow it. We quote from Anster's translation.

“WAGNER.

“I've heard it said

An actor might give lessons to a parson.

FAUSTUS.

Yes, when your parson is himself an actor;  
A circumstance which very often happens.”

What spectacle is so sickening in the pulpit as your insinuating declaimer, your graceful attitudinarian, your elegant posture-master? These elaborate and silken prettinesses always vanish, when an orator is in earnest; just as the smoothness and glitter of a soldier's uniform are lost in the smoke and dust, when the battle grows hot. It is also a curious fact, which deserves to be remembered, that, both in poetry and oratory, great performances

have suggested good rules, much more than good rules have ever been instrumental in producing great performances. Rules, in fact, have been little more than the abstractions and generalizations of actual excellences worked out by some individual, who, in his sagacity and diligence, has taught and formed himself. It is still further to be observed, that the intense study of the art has been, in Athens and Rome, contemporary with the decline of the practice; and that true eloquence has died away while schools of rhetoric have been most flourishing. The reason, of course, is, that artificial devices have been substituted for nature and passion. At the same time, a proper care in the management of the voice,—that point to which the Greeks paid so much attention, and with so admirable a result,—and a due regard to the use and abuse of action and gesture, are things not to be overlooked, so long as human nature continues to be human nature; so long as men must hear before they can be edified, and be interested before they can be improved. They, however, err most grievously and fatally, who, by their devotion to the technical, are betrayed into the unnatural and affected; or who, in the cultivation of external sources of pleasing or exciting, forget the far more essential requisites of sincerity and zeal; of general and critical knowledge; of acquaintance, first, with the word of God, and, next, with the vast and perpetual commentary upon it, presented by the history and constitution of man.

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ART. VI.—*Parochial Sermons.* By John Henry Newman, M.A. Vicar of St. Mary the Virgin's, Oxford, and Fellow of Oriel College. London: Rivingtons. Oxford: Parker. 1835. 2 vols. 8vo.

THESE volumes appear to us to contain a great profusion of Christian wisdom, and, if we may so express it, of *ecclesiastical* wisdom: treasures more than we can possibly convey any notion of to our readers; and, we are grieved to add, more than will probably find a cordial, or even a patient, acceptance, in this age of liberality, and excitement, and intellectual orgasm, and spiritual *fidget*, (if we may venture upon a phrase so homely and colloquial). The above, we are quite aware, are very odd elements to be brought together. But nothing can be more strange than the bedfellows which become acquainted in a time like this, in which our lot is cast. And in the midst of all this commingling of "black spirits and white, blue spirits and grey," the appearance of a sprite, dressed in the pure and sober hues of heaven, is likely either to

create an angry commotion, or else to be passed by, with slight and casual notice, among the motley masquerade. It may seem, perhaps, that these are "wild and whirling words;" that we are speaking in a tone which ill beseems the introduction of a grave and solemn preacher of the truth,—a heart-stricken Christian brother, who comes to us to speak, in the language of mournful earnestness, touching the errors and perversions of the day,—the meteor-lights which dance in the path of enthusiasm,—the "drowsy charms" which hover in the regions of luxury and wealth,—and, worse, perhaps, than all, the lying spirits which sometimes creep, with seductive purpose, among the prophets of the living God. We, nevertheless, speak advisedly. We seriously apprehend that this faithful witness may be either lightly accounted of, as a retailer of obsolete and by-gone fancies; or else, that he may, like Micaiah, the son of Imlah, be fiercely scowled upon by those, whose cry is, evermore, "go forth and prosper." To speak plainly and prosaically, the preaching of Mr. Newman is not likely much to recommend itself either to the children of this world, or to any considerable portion of those who most confidently rank themselves among the children of Light. It is not only in the world of dukes, and duchesses, and exclusives,—or in the world of statesmen, and legislators, and politicians,—or in the world of traffickers and money-changers,—it is not in these regions alone that his preachments are likely to sound old-fashioned and eccentric. We anticipate for them a reception not much more cordial in the world of religious profession. Not that there is any thing morose in his complexion, or ferociously austere in his morality, or outrageously intolerant in his principles. But there is a tone of primitive simplicity, a *pietas et prisca fides*, pervading the whole body of his doctrine, which, generally speaking, the present generation is scarcely capable of receiving. He dwells most intolerably upon plain matters of duty,—upon small, obscure, daily acts of self-denial,—upon the quiet, unobtrusive, noiseless tenor of the Christian way,—upon the filial, childlike, acquiescence of the Christian in the guidance of the Church,—upon the faithful and punctual observance of the ordinances and means of grace which the Mother of Saints has provided for her children,—and upon many other *beggarly rudiments*, which are foolishness to the *Greek*, (for alas! we have *Greeks* still among us who seek after wisdom,) and a stumbling-block to the self-reputed Israel of God. He is a great stickler for the observance of holy days. Indeed one of his volumes is wholly devoted to the festivals of the Church. He contends stoutly for a punctual adherence to the rites and ceremonies of the Church; in short, for all those external aids to devotion which the Church has appointed, and which he—very



beautifully, and, in our judgment, very wisely—likens to a silken thread, upon which the precious pearls of Christian doctrine are collected and exhibited. Moreover, Mr. Newman is no enemy to a life of tranquil contemplative piety; on the contrary, he evidently regards it with much complacency, provided always that it be the nurse of an unambitious sense of duty. But his respect for what are called religious *frames* and emotions, is marvellously scanty. He evidently considers them as very unsafe and treacherous exponents of religious principle. In the midst of all the sublime and spiritual glories which encircle the Gospel of Christ, he obstinately refuses to shut his eyes to certain straight-forward and *work-day* texts, such as—“He that *doeth* righteousness is righteous”—“He that keepeth my commandments, he it is that loveth me”—“Not the hearers of the law, but the doers of the law shall be justified,” &c. &c. &c. He is clearly a most inveterate enemy to *bustle*. . He distrusts the piety which languishes, or gasps for breath, in any element but that of spirit-stirring and conspicuous activity. He has got it into his head that the mind of a Christian should, as much as may be, resemble the surface of the still waters when they reflect the face of heaven. He is, of course, distinctly aware that breezes and squalls will occasionally spread a blackening shudder\* over the expanse; and that sometimes the breath of the tempest will lash it into turbulence and confusion. But he feels that its natural state is that of repose, such as must ensue when the Spirit of God is brooding upon it, and diffusing over it a great and peaceful calm.

We could easily go on for several pages more, heaping up characteristics of Mr. Newman as a preacher of the Gospel. It may, however, suffice to say, in one word, that he is a most uncompromising churchman—a Christian presbyter, such as might have lived in the days of Ignatius, or Polycarp, or Cyprian; one that would have adorned the primitive Church with his life and doctrine; and, if need were, would have honoured her by resisting unto blood. Such, at least, is the impression which his writings have left upon our minds; though, perhaps, his own modesty would prompt him to disclaim the commendation, as too high for almost any son of the Church, in these days of waning hope, and tottering faith, and love that hath waxed cold. And we repeat, that a preacher like this may very probably be stared upon by many, as they would stare upon one of the seers, or prophets, or saints of the ancient time, if he were now to revisit the earth. At all events, we doubt not that there are multitudes, who, if they were to look into his volumes, would, straightway, arch their eyebrows, and curl their lips, and pronounce, with an air of insolent

\* οὐκ ὅτι ζεφύροιο ἐχέυατο πόντον ἐπὶ φρίξ.

superiority, that the man was heaven knows how many centuries behind the age! How could such critics endure to hear of the Church's authority, as the consecrated and imperishable witness of the truth, in the midst of a perverse and disobedient generation? With what scorn would they listen to the claim put forth by him on behalf of the clergy, as the divinely accredited depositaries of the Gospel, as an order expressly charged with the ministry of reconciliation? And with what arrogant compassion would they hear him talk of *fasting*, as a practice which, even in the nineteenth century, might be made subservient to the health of the soul? What would they take him for, but for a poor-minded ascetic, a narrow-hearted bigot,—perhaps for more than half a papist,—perhaps for one not altogether in his perfect mind! For ourselves, (without professing an unlimited acquiescence in every position and every sentiment advanced by him,) we would gladly be accounted worthy to share his reproach. We are not ashamed to declare that we have risen from the perusal of his pages much more in the temper of learners than of critics. We have found the general tenor of his teaching inexpressibly awakening, consolatory, and instructive. We have felt that it is fitted to give rest to the soul, and elevation to Christian hope, and strength to the feeble knees and sinking hands. We conceive that none can converse with the preacher, through the medium of these volumes, without becoming wiser, and better, and, in one sense, sadder men; none, at least, except those who are resolved to consult only the lying oracles which are set up in the high places or the low places of this world, and who go not up to inquire at the sanctuary of the Lord.

Anything like a systematic analysis of a collection of Sermons is of course out of the question. Having endeavoured to convey some notion of the general "form and pressure" of the author's mind, we can do little more than lay before the public one or two specimens in illustration of the same. To begin, then,—we have said that Mr. Newman sets his face, like a rock, against the strong delusion, that habitual excitement and intensity of feeling indicated a healthy condition of the heart. His sentiments on this subject are repeatedly put forth in various parts of this publication. Take, for instance, the following passage in an admirable discourse on Forms of Prayer:—

"As a general rule, forms of prayer should not be written in strong and impassioned language, but should be calm, composed, and short. Our Saviour's own prayer is our model in this respect. How few are its petitions! how soberly expressed! how reverently! and at the same time how deep are they, and how comprehensive!—I readily grant, then, that there *are* times when the heart outruns any written words; as

the jailor cried out, 'What shall I do to be saved?' Nay, rather I would maintain, that set words should not attempt to imitate the impetuous workings to which all minds are subject at times in this world of change, (and therefore religious minds in the number,) lest one should seem to encourage them.

"Still the question is not at all settled; granting there *are* times when a thankful or a wounded heart bursts through all forms of prayer, yet these are not *frequent*. To be excited is not the *ordinary* state of the mind, but the extraordinary, the now and then state. Nay, more than this, it *ought not* to be the common state of mind; and if we are encouraging within us this excitement, this unceasing rush and alternation of feelings, and think that this, and this only, is being in earnest in religion, we are harming our minds, and, in one sense, I may even say, grieving the peaceful Spirit of God, which would silently and tranquilly work His Divine work in our hearts. This, then, is an especial *use* of forms of prayer *when* we are in earnest, as we ought always to be; viz. to keep us from irreverent earnestness, to still emotion, to calm us, to remind us what and where we are, to lead us to a purer and serener temper, and to that deep unruffled love of God and man, which is really the fulfilling of the law, and the perfection of human nature."—vol. i. pp. 302, 303.

Now let us turn back to a former Sermon (IX.) on the recovered Dæmoniac, who is presented to us by the preacher as an emblem of those who are recovered from the *possession* of evil passions in the time of their manhood. The season of repentance is, to them, a season of awful excitement; and the agitation incident to their change may doubtless operate as a powerful initial impulse, which may launch them happily forward on the career of a godly, righteous and sober life. But here lies the danger. The impulse cannot last long. And when it dies away, they are apt to be left in heaviness and dejection, and to doubt whether the grace of repentance has not expired within them. Their condition is incomparably described by Mr. Newman.

"Now let us ask how do men usually conduct themselves in matter of fact, when under visitings of conscience for their past sinful lives? They are far from thus acting. They look upon the turbid zeal and feverish devotion which attend their repentance, not as in part the corrupt offspring of their own previously corrupt state of mind, and partly a gracious natural provision, only temporary, to encourage them to set about their reformation, but as the substance and real excellence of religion. They think that to be thus agitated is to be religious; they indulge themselves in these warm feelings for their own sake, resting in them as if they were then engaged in a religious exercise, and boasting of them as if they were an evidence of their own exalted spiritual state; not *using them*, (the one only thing they ought to do,) using them as an incitement to *deeds* of love, mercy, truth, meekness, holiness. After they have indulged this luxury of feeling for some time, the excitement of course ceases; they do not feel as they did before. This (I have said)



was to have been anticipated, but they do not understand it so. See then their unsatisfactory state. They have lost an opportunity of overcoming the first difficulties of active obedience, and so of fixing their conduct and character, which may never occur again. This is one great misfortune; but more than this, what a perplexity they have involved themselves in! Their warmth of feeling is gradually dying away. Now they think that *in it* true religion consists; therefore they believe that they are losing their faith, and falling into sin again.

"And this, alas, is too often the case: they *do* fall away, for they have no root in themselves. Having neglected to turn their feelings into principles by acting upon them, they have no inward strength to overcome the temptation to live as the world, which continually assails them. Their minds have been acted upon as water by the wind, which raises waves for a time, then ceasing, leaves the water to subside into its former stagnant state. The precious opportunity of improvement has been lost, and 'the latter end is worse with them than the beginning.'

"But let us suppose that when they first detect this declension, as they consider it, they are alarmed, and look around for a means of recovering themselves. What do they do? Do they at once begin those practices of lowly obedience which alone can prove them to be Christ's at the last day? such as the government of their tempers, the regulation of their time, self-denying charity, truth-telling, sobriety. Far from it; they despise this plain obedience to God as a mere unenlightened morality, as they call it, and they seek for potent stimulants to continue their minds in that state of excitement which they have been taught to consider the essence of a religious life, and which they cannot produce by the means which before excited them. They have recourse to new doctrines, or follow strange teachers, in order that they may dream on in this their artificial devotion, and may avoid that conviction which is likely sooner or later to burst upon them, that emotion and passion are in our power indeed to repress, but not to *excite*; that there is a limit to the tumults and swellings of the heart, foster them as we will; and when that time comes, the poor misused soul is left exhausted and resourceless. Instances are not rare in the world of that fearful ultimate state of hardheartedness which then succeeds; when the miserable sinner believes, indeed, as the devils may, yet not even with the devils' trembling, but sins on without fear.

"Others again there are, who, when their feelings fall off in strength and fervency, are led to despond, and so are brought down to a superstitious piety, when they might have been rejoicing in cheerful obedience. These are the better sort, who, having something of true religious principle in their hearts, still are misled in part, so far, i. e. as to rest in their feelings as tests of holiness; therefore they are distressed and alarmed at their own tranquillity, which they think a bad sign, and, being dispirited, lose time, others outstripping them in the race.

"And others might be mentioned, who are led by this same first eagerness and zeal into a different error. The restored sufferer in the text wished to be with Christ. Now it is plain, all those who indulge themselves in the false devotion I have been describing, may be said to



be desirous of thus keeping themselves in Christ's immediate sight, instead of returning to their own home, (as He would have them,) i. e. to the common duties of life; and they do this, some from weakness of faith, as if He could not bless them, and keep them in the way of grace, though they pursued their worldly callings; others from an ill-directed love of Him. But there are others, I say, who, when they are awakened to a sense of religion, forthwith despise their former condition altogether, as beneath them, and think that they are now called to some high and singular office in the Church of Christ. These *mistake* their duty, as those already described *neglect* it; they do not waste their time in mere good thoughts and good words, as the others, but they are impetuously led on to *wrong acts*, and that from the influence of those same strong emotions which they have not learned to use aright or direct to their proper end."—vol. i. p. 136—140.

The following extract, though upon a different subject, is much in the same temper. It inculcates quietness and sobriety. It tends to merge the individual in the Church, and so to extinguish the officious spirit of inquisition on the one hand, and of personal, and often hypocritical, display on the other.

"I conclude by reminding you how great God's mercy is in allowing us to clothe ourselves in the glory of Christ from the first, even before we are worthy of it. I suppose there is nothing so distressing to a true Christian as to have to *prove himself* such to others, both as being conscious of his own numberless failings, and from his dislike of display. Now Christ has anticipated the difficulties of his modesty. He does not allow such an one to speak for himself; He speaks for him. He introduces each of us to his brethren, not as we are in ourselves, fit to be despised and rejected on account of the temptations which are in our flesh, but as messengers of God, even as Christ Jesus. It is our happiness that we need bring nothing in proof of our fellowship with Christians besides our baptism. This is what a great many persons do not understand; they think that none are to be accounted fellow-Christians, but those who evidence themselves to be such to their fallible understandings, and hence they encourage others, who wish for their praise, to practise all kinds of display, as a seal of their regeneration. Who can tell the harm this does to the true modesty of the Christian spirit? Instead of using the words of the Church and speaking to God, men are led to use their own words, and make man their judge and justifier. They think it necessary to tell out their secret feelings, and to enlarge on what God has done to their own souls in particular. And thus, making themselves really answerable for all the words they say, which are altogether their own, they do in this case become hypocrites; they do say more than they can in reality feel. Of course, a religious man will naturally, and unawares, out of the very fulness of his heart, show his deep feeling and his conscientiousness to his near friends; but when to do so is made a matter of *necessity*, an *object* to be aimed at, and is an *intentional* act, then it is that hypocrisy must, more or less, sully our faith. 'As many of you as have been baptized into Christ, have put on

Christ;' this is the Apostle's decision. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' Our Church follows this rule, and bidding us keep quiet, speaks for us, robes us from head to foot in the garments of righteousness, and exhorts us to live henceforth to God. But the disputer of this world reverses this procedure; he strips off all our privileges, bids us renounce our dependence on the Mother of Saints, tells us we must each be a Church to himself, and must show himself to the world to be by himself and in himself the elect of God, in order to prove his right to the privileges of a Christian.

"Far be it from us thus to fight against God's gracious purposes to man, and to make the weak brother perish for whom Christ died. Let us acknowledge all to be Christians who have not by open word or deed renounced their fellowship with us, and let us try to lead them on into all truth. And for ourselves, let us endeavour to enter more and more fully into the meaning of our own prayers and professions; let us humble ourselves for the very little we do, and the poor advance we make; let us avoid unnecessary display of religion; let us do our duty in that state of life to which God has called us. Thus proceeding, we shall (through God's grace) form within us the glorious mind of Christ. Whether rich or poor, learned or unlearned, walking by this rule, we shall become, at length, true saints, sons of God. We shall be upright and perfect, lights in the world, the image of Him who died that we might be conformed to His likeness."—vol. i. p. 171—174.

This is theology which will, perhaps, cause many an ear in the religious world to tingle. But it is the same theology, we have no doubt, by the light of which the worthies of the old time pursued their way to the gates of the eternal city. And we cannot easily wish anything better for all who are now journeying thitherward, than that they may be content to walk by the same rule.

Among the favourite *excitements* of the present day may be numbered the excitement of what is called religious conversation. Mr. Newman has very little mercy for it. He cannot away with it; and we confess that we are very much of his mind.

"If we are in earnest," he says, "we shall shrink from all such exhibition of our principles as falls short of action. We shall aim at doing right, and so glorifying our Father, and shall exhort and constrain others to do so also; but as for talking on the appropriate subjects of religious meditation, and trying to show piety, and to excite corresponding feelings in another, even though our nearest friend, far from doing this, we shall account it a snare and a mischief. Yet this is what many persons, as I have already said, consider the highest part of religion, and call it spiritual conversation, the test of a spiritual mind; whereas, putting aside the incipient and occasional hypocrisy, and again the immodesty of it, I call all formal and intentional expression of religious emotions, all studied passionate discourse, *dissipation*—dissipation the same in nature, though different in subject, as what is commonly so called; for it is a drain and waste of our religious and moral strength, a general weakening

of our spiritual powers, (as I have already shown,) and all for what? for the pleasure of the immediate excitement. Who can deny this religious disorder is a parallel case to that of the sensualist? Nay, not merely a parallel, but precisely the case of those from whom the religionists in question think themselves very far removed, of the fashionable world I mean, who read works of fiction, frequent the public shows, are ever on the watch for novelties, and affect a pride of manners and a 'mincing' deportment, and are ready with all kinds of good thoughts and keen emotions on all occasions."—vol. ii. pp. 417, 418.

So much for the mutual comparison of *experiences*—the ventilation of religious phraseology—the *false* *setto* of the spiritual coterie—the vanities, and the effeminacies, and the affectations of that modern *Confessional*, the 'Tea-table!

Mr. Newman, as our readers will have already concluded, is a little disposed as any man to an over-indulgent estimate of the recreations and amusements of the world. But he speaks not of them in the language of intemperance or fanatical reviling. He does not lay them all under ban and anathema. He is content to pronounce a wise and solemn caution against their danger. There may be a snake concealed in the flowery paths. It therefore behoves us to take heed unto our steps, while we are treading them.

"Beware then of the subtilty of your enemy, who would fain rob you of your defence. Do not yield to his bad reasonings. Be on your guard especially, when you get into novel situations or circumstances, which interest and delight you; lest they throw you out of your regularity in prayer. Any thing new or unexpected is dangerous to you. Going much into mixed society, and seeing many strange persons, taking share in any pleasant amusements, reading interesting books, entering into any new line of life, forming some new acquaintance, the prospect of any worldly advantage, travelling, all these things and such like, innocent as they are in themselves, and capable of a religious use, become means of temptation, if we are not on our guard. See that you are not *unsettled* by them, this is the danger; fear becoming *unsettled*. Consider that stability of mind is the chief of virtues, for it is Faith. 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee;' this is the promise. But 'the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked.' Nor to the wicked only, in our common sense of the word 'wicked;' but to none is there rest, who in any way leave their God, and rove after the goods of this world. Do not indulge visions of earthly good, fix your hearts on higher things, let your morning and evening thoughts be the points of rest for your mind's eye, and let those thoughts be upon the narrow way, and the blessedness of heaven, and the glory and power of Christ your Saviour. Thus will you be kept from unseemly risings and fallings, and steadied in an equable way. Men in general will know nothing of this: they witness not your private prayers, and they will confuse you with



the multitude they fall in with. But your friends and acquaintance will gain a light and a comfort from your example; they will see your good works, and be led to trace them to their true secret source, the influences of the Holy Ghost sought and obtained by prayer. Thus they will glorify your heavenly Father, and in imitation of you will seek Him; and He who seeth in secret, shall at length reward you openly."—vol. i. pp. 294, 295.

Again,—we find in the pages of this writer, no outrageous indiscriminate invective against the age in which he lives. On the contrary, he allows it ample credit for its virtues, such as they are. He acknowledges that Society is now distinguished for courtesy, and refinement, for a delicate sense of propriety, and for a generous attention to the wants of the poor and the afflicted. Nevertheless, he contends, faithfully and truly, that these are excellencies which may arise out of a contemplation of only the brighter side of Religion. We all, now, seem to remember that *God is Love*. But we are too apt to forget that, which was principally kept in mind during what are called the darker ages,—that *our God is*, also, a *consuming fire*. And here follows the intrepid manner in which the preacher delivers his own soul, touching this fearful defect in the Religion of the day. His trumpet renders no uncertain sound: and we heartily wish that it may cry "sleep no more," to those who are taking their rest upon the silk and down of a luxurious and highly civilized profession of Faith. We only hope that "ears polite" will not be so stunned and startled by the blast of the first sentence, as to be unable to hear the solemn and awakening strain which follows it.

"Here I will not shrink from uttering my firm conviction that it would be a gain to this country, were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be. Not, of course, that I think the tempers of mind herein implied desirable, which would be an evident absurdity; but I think them indefinitely more desirable and more promising than a heathen obduracy, and a cold, self-sufficient, self-wise tranquillity. Doubtless, peace of mind, a quiet conscience, and a cheerful countenance are the gift of the Gospel, and the sign of a Christian; but the same effects, (or rather what appear to be the same,) may arise from very different causes. Jonah slept in the storm,—so did our blessed Lord. The one slept in an evil security; the other, in the 'peace of God, which passeth all understanding.' The two states cannot be confounded together, they are perfectly distinct; and as distinct is the calm of the man of the world from that of the Christian. Now take the case of the sailors on board the vessel; they cried to Jonah, 'What meanest thou, O sleeper?'—so the Apostles said to Christ, 'Lord, we perish.' This is the case of the superstitious; they go between the false peace of Jonah and the true peace of Christ; they are better than the one, though far below the other. Applying this to the present religion of the educated world, full



as it is of security, and cheerfulness, and decorum, and benevolence, I observe that these appearances may arise either from a great deal of religion, or from the absence of it; they may be the fruits of lightness of mind and a blinded conscience, or of that faith which has peace with God through our Lord Jesus Christ. And if this alternative be proposed, I might almost leave it to the common sense of men, (if they could get themselves to think seriously,) to which of these it is to be referred. For myself I cannot doubt, seeing what I see of the world, that it arises from the sleep of Jonah; and is therefore but a dream of religion, far inferior to the real and waking terrors, the well-grounded alarm, of the superstitious, who see indeed their danger, though they do not attain so far in faith as to embrace the remedy of it.

Think of this, I beseech you, my brethren, and lay it to heart, as far as you go with me, as you will answer for having heard it, at the last day. I would not willingly be harsh; but knowing that 'the world lieth in wickedness,' I think it highly probable that you, so far as you are in it, (as you must be, and we all must be in our degree,) are, most of you, partially infected with its existing error, that shallowness of religion, which is the result of a blinded conscience; and, therefore, I speak earnestly to you. Believing in the existence of a general plague in the land, I judge that you probably have your share in the sufferings, the voluntary sufferings, which it is spreading among us. The fear of God is the beginning of wisdom; till you see Him to be a consuming fire, and approach Him with reverence and godly fear, as being sinners, you are not even in sight of the strait gate. I do not wish you to be able to point to any particular time when you renounced the world (as it is called), and were converted; this is a deceit. Fear and love must go together; always fear, always love, to your dying day. Doubtless;—still you must know what it is to sow in tears here, if you would reap in joy hereafter."—vol. i. pp. 368—371.

But we must, however reluctantly, cease from our extracts. We would gladly have produced one or two specimens of purely theological discussion from these volumes. But our space positively refuses to receive them. We must, therefore, content ourselves with noticing that the XXVth Sermon in the second volume is upon the Christian Ministry. It may be considered, *in effect*, as a reply to Dr. Arnold; though, *in fact*, it was written, and designed for publication, previously to the appearance of Dr. Arnold's third volume. Of course, Mr. Newman claims for the clergy those prerogatives which Dr. Arnold denies them; and among them the power of the Keys. We could have wished to see this very delicate and difficult subject treated more distinctly and at length. It cannot be denied that, although this power is conferred on Christian Ministers at their ordination, it is a power which lies almost dormant in their hands. It has, somehow or other, gone down into nearly utter desuetude. It is an implement which they are afraid to use, or which they know not well how to use.

Nay ; a large portion of them, we apprehend, are very much in the dark as to the nature, and the limits, of this awful privilege. Indeed, we can hardly wonder that a frail and uninspired mortal should shrink, in terror, from the office of retaining or remitting the sins of his fellow-man. Besides, the clergy of our Church, are naturally enough appalled at the monstrous abuse of this power by the Romish priesthood : and would, doubtless, be grateful for instruction as to its legitimate use. We know of no one whose learning, ability, and sobriety of mind, would better qualify him to perform this kind and useful office for his brethren, than the writer now before us. And we hope that he will turn his thoughts to the subject.

Among the peculiarities which will cause many an accomplished thinker to bend strange looks upon Mr. Newman, we may reckon his profound distrust of scientific studies. He seems to think that a Christian has very little to do with the Sun, and the Moon, and the Stars, and the wondrous powers of nature, except to be grateful for the benefits which, instrumentally, they confer upon us. All deep investigations into the laws of the physical universe he considers as imminently dangerous. He contends that they divert our contemplations from the Father of Spirits, and fix them on the Supreme and Omnipotent Intelligence, who can be fitly and safely looked upon by none but glorified Spirits, or the Angelic Company of heaven. All this, however, he speaks temperately and solemnly ; and without a syllable of insult, or of railing accusation, against the astronomers, or the chemists, or the masters of analysis. We hope, therefore, that the wise men will be pleased to take his cautionary suggestions in good part. They can do no harm ; and they may do considerable good. He himself, we are confident, is quite aware that a preacher from the unseen world could scarcely hope to arrest the impetuous march of scientific research. He will, therefore, we doubt not, be satisfied, if his words shall help to guard the inquirers into Nature, against the perilously absorbing interest of their pursuits. After all, those pursuits are of the earth, earthy. At least they, more or less, savour of what may be called materialism. They are conversant with the dominion of God over the elements he has created. And consequently, they afford but little aid to a being, whose chief concern is to work out his salvation with fear and trembling.

There is, we must honestly confess, one among the speculations of Mr. Newman, which we venture not positively to contradict, but which, nevertheless, we cannot but regard as matter of extremely doubtful disputation. He holds, that all the physical phenomena of the world are to be ascribed, not to the

operation of secondary causes, ordained by the Sovereign of the Universe, but to the immediate and incessant agency of those ministering spirits, whose office and glory it is to do the bidding of the Almighty, throughout all the realms of the Creation. "Those events," he says, "which we ascribe to chance, as the weather, or to nature, as the seasons, are duties done to that God, who maketh his angels to be winds, and his ministers a flame of fire." That all these events take place in strict conformity with His sovereign will, is beyond dispute. But that they are all duties performed to him, by the agency of intelligent ministers, can scarcely be admitted without sufficient proof. Mr. Newman contends that we have such proof. An Angel, he reminds us, gave to the pool of Bethesda its medicinal quality: and there is no reason why we should doubt, that other healthful springs, in this and other countries, are made such by a like unseen ministry. The fires on Mount Sinai, he adds, the thunders and the lightnings, were the work of angels. And, in the Apocalypse, we read of the angels restraining the four winds. Again, we find that the volcanic lava which consumed Sodom and Gomorrah was the work of angels. The suffocating blast which destroyed the host of Sennacherib—the pestilence which raged in Israel when David numbered the people—the earthquake at the resurrection of our Lord—the plagues with which the earth was smitten, in the visions of the Apocalypse, all, he says, are the undoubted effect of angelic agency. And the conclusion from these premises, is, that "nature is not inanimate,—that its daily toil is intelligent,—and that its works are duties; that, whenever we look abroad, we are reminded of those gracious and holy beings, the servants of the Most High, who deign to minister to the heirs of salvation; that every breath of air, and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those, whose faces see God in heaven." "And I put it to any one," continues the preacher, "whether it is not as philosophically true, and as full of intellectual enjoyment, to refer the movements of the natural world to them, as to attempt to explain them by certain theories of science." (vol. ii. p. 398—401.)

Now, here we have to observe, in the first place, that the mere intellectual enjoyment, arising from this, or any other hypothesis, must depend upon its philosophical and actual truth,—and secondly, that, in all cases, the truth of the hypothesis is to be ascertained purely by evidence. And then,—we repeat,—the question arises, whether there is any sufficient evidence of the *truth* of the representation before us? That there *may* be such evidence, we do not, at present, question. But, with all our respect for the

understanding, and with all our veneration for the motives and feelings, of Mr. Newman, we are compelled to say, that no such evidence has been produced by him. That angels may be commissioned to suspend, or to modify, or to disturb, the operation of secondary causes, no one who believes at all in the agency of such beings, will, for a moment, dispute. But we are quite unable to discern, how it is to be concluded from this, that there are no secondary causes, properly so called; and that all the phenomena of nature are to be ascribed to the operation of angelic powers. An angel may have been sent to stir up the healing virtues of the pool—to call into action the sleeping fires of a volcano—to scatter the seeds of pestilence in the air—or to send forth plagues upon the earth for the accomplishment of certain special purposes of divine justice. But how does it follow from this, that no healing salts can ever combine,—no volcano explode—no pestilence be spread abroad—no plague descend upon the earth,—without the ministration of these messengers of God? That angels may be employed for the production of preternatural effects,—that they may, at times, be commanded to wield and to combine the elements,—is a theory at once pious and rational. But we are utterly at a loss to discern the process, by which it is to be inferred from these premises, that the most ordinary movements in the physical world cannot take place without their intervention.

Let us, again, be distinctly understood that we are not *dogmatically* affirming that the harmony of the material world, is purely the result of a blind and unintelligent agency, originally put in motion by the Supreme power, and by Him upheld, and kept in action, from one moment to another. We are not adventurous enough to make any such assertion. The mutually attractive power, for instance, by which the ultimate atoms of matter are compelled to approach each other, according to a certain law of variation, may, for any thing that we can positively maintain to the contrary, be nothing more than the result of a certain ministerial and intelligent agency, influencing those particles in conformity with that same prescribed rule. We grant that this *may* be so. But we may very safely defy any reasoning man to prove that this is actually and uniformly the case, from the mere fact, that angels are revealed to us as executing occasional commissions of mercy or of wrath.

But we will go further than this. We will avow that we are unable to perceive how any thing material would be gained to the cause of Religion by the hypothesis of Mr. Newman. Consider for a moment the spectacle disclosed to us by science; not by infidel science, but by science controlled and enlightened by



Religion. She places before the eye of contemplation, the supreme creative Intelligence instituting certain laws, which the material elements of the universe are to obey; and not only so, but foreseeing, by a glance of momentary and stupendous intuition, all the minutest consequences of their combined and complicated action: consequences, which are tardily and imperfectly developed by us, after centuries of laborious observation, and labyrinthine analysis. Is it possible for the heart of man to conceive a more august and overwhelming spectacle of Wisdom, Beneficence, and Power? And what is there in this spectacle which can fail to satisfy the keenest instinct of veneration? For, be it always recollected, science does not represent the Almighty as bound indissolubly by the chain of his own ordinances; as setting up an apparatus of causation, which, thenceforth, becomes independent of his will, and exempt from his control. On the contrary, she sees in Him, not only the maker and the lawgiver, but the upholder of the universe. She confesses that, if it ceased to be maintained *by the word of his power*, the whole of the mechanism would instantly fall to pieces; that, if he should hide his face, all nature would, straightway, be troubled and confounded; that the laws which he hath appointed would be mere nullities, but for the unceasing energy of his sovereign mind; and, moreover, that those laws may, at any moment, be suspended or diversified by Him, either in the way of open and miraculous agency, or by providential, though secret and unseen, interference. In short, she acknowledges His will to be the very life and soul of all created things.

It may be allowed, indeed, that there is something grand and noble in the thought, that the planets were launched into space by the hands of the Sons of God; and that by them, too, the giant masses have, age after age, been wheeled into their vast circuits, as if instinct with life, and rejoicing to run their course. A religious *imagination*,—a genius like that of Milton,—would, doubtless, greatly prefer a vision so sublime as this, to a dry geometrical hypothesis. The notion, that the Cherubim and Seraphim are continually at work throughout the material as well as the moral world; that they are in the midst, not only of the grandest operations of nature, but of all the intricacies of subtle elemental action; this notion, questionless, is more heart-stirring to contemplate, than the lifeless working of affinities and repulsions, of the laws of motion, and of gravity varying inversely as the square of the distance. And we may be easily tempted to fancy that the glory of God is more reverently consulted by the adoption of this belief, than by the pursuit of a theory which involves an unimpassioned process of experiment and calcula-

tion. Nevertheless, after all, the question is one of fact,—what is the mode by which God has been pleased to work? Is it by the services of his ministering spirits, or by properties communicated to matter *by Himself*? And the determination of this question, if it be determinable, is not to be attained by *searchings of heart*, or by excursions of fancy; but, simply, by the use of such evidence as may lie within our reach. If the evidence on either side should appear doubtful, why then, to be sure, the inquirer may rest upon that hypothesis, which seems to him most in harmony with the divine attributes, and which ministers most effectually to his own personal edification and comfort. Who, then, can grudge to Mr. Newman the delight of believing that all nature is rendering intelligent obedience and homage to her author; that the whole world is alive with the presence of gracious and holy beings, like unto those who are appointed to encamp about the just, and to attend upon them that shall be heirs of salvation?

We conclude our notice of Mr. Newman's discourses, with his own concluding words. 'They are words of simplicity, and of soberness,—words of zeal and charity,—words that should ring in the ears, and be written on the heart, of every Christian Patriot.

"Would that St. Paul or St. John could rise from the dead! How would the minute philosophers who now consider intellect and enlightened virtue all their own, shrink into nothing before those well-tempered sharp-edged weapons of the Lord! Are not we come to this? is it not our shame as a nation, that, if not the Apostles themselves, at least the ecclesiastical System they devised, and the Order they founded, are viewed with coldness and disrespect? How few are there who look with reverent interest upon the Bishops of the Church as the Successors of the Apostles; honouring them, if they honour, merely because they like them as individuals, and not from any thought of the peculiar sacredness of their office! Well, let it be! the End must one time come. It cannot be that things should stand still thus. Christ's Church is indestructible; and, lasting on through all the vicissitudes of this world, she *must* rise again and flourish, when the poor creatures of a day who opposed her have crumbled into dust. 'No weapon that is formed against her shall prosper.' 'Rejoice not against me, O mine enemy! when I fall, I shall arise; when I sit in darkness, the Lord shall be light unto me.' In the mean time let us not forget our duty; which is, after the example of Saints, to take up our cross meekly and pray for our enemies.

"These are thoughts suitably to be impressed on us, on ending (as we do now) the yearly Festivals of the Church. Every year brings wonders. We know not any year, what wonders shall have happened before the circle of Festivals has run out again, from St. Andrew's to All Saints. Our duty then is, to wait for the Lord's coming, to prepare

His way before Him, to pray that when He comes we may be found watching, to pray for our country, for our King and all in authority under him, that God would vouchsafe to enlighten the understandings and change the hearts of men in power, and make them act in His faith and fear, for all orders and conditions of men, and especially for that branch of His Church which He has planted here. Let us not forget, in our lawful and fitting horror at evil men, that they have souls, and that they know not what they do, when they oppose the Truth. Let us not forget, that we are sons of sinful Adam as well as they, and have had advantages to aid our faith and obedience above other men. Let us not forget, that, as we are called to be Saints, so we are, by that very calling, called to suffer; and, if we suffer, must not think it strange concerning the fiery trial that is to try us, nor (again) be puffed up by our privilege of suffering, nor bring suffering needlessly upon us, nor be eager to make out we have suffered for Christ, when we have but suffered for our faults, or not at all. May God give us grace to act upon these rules, as well as to adopt and admire them; and to say nothing for saying-sake, but to do much and say little."—vol. ii. pp. 444—446.

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- ART. VII.—1. *An Exposition of the Parables, and of other Parts of the Gospels.* By Edward Greswell, B.D., Fellow of Corpus Christi College, Oxford. In five volumes. (Vol. V. in two parts.) Oxford. Rivingtons, London. 1834.
2. *The Works of Francis Bragge, B.D., Vicar of Hitchin in Hertfordshire, and Prebendary of Lincoln.* A new edition, in five volumes. Vols. II. and III., *On the Parables of our Lord.* Oxford. At the University Press. 1833.

LET us suppose ourselves, for the occasion, some Church of England divine with his library about him. On our right hand, then, and on our left, are the goodly works of Jeremy Taylor, Hooker, and Barrow, severally, (to adopt the words of Parr,) the objects of our love, of our reverence, and of our admiration. Hard by these stand the almost invaluable tomes of South, (*the staff of whose spear is like a weaver's beam*), of Bull, and of Waterland. The fellows that bear them company are the other giants that lived in former days: Bishop Jewel, to wit, Lancelot Andrewes, Sanderson, Thomas Jackson, Joseph Hall, Hammond, and Lightfoot, together with Chillingworth, and Mede. At no great distance in space (for our vicarage library is *ὁλίγω ἐνὶ χώρῳ*, yet *ὀλίγον τε φίλον τε*) come what Heber called the "cold elegance of Clarke, and the dull good sense of Tillotson," flanked by Stillingfleet, the two Sherlocks, John Rogers, Warburton, Hurd, Jortin, (as a support to which three last stands that son of thunder John Pearson, the ever-memorable author of the Exposition of the Creed,) together with Newton, Paley, Jones of

Nayland, Leslie, Leland, Patrick, Lowth, and Whitby. In amity on a neighbouring shelf are Latimer\* and Atterbury,—probably the two extremes of composition; and with them Horbery, Horsley, Shelton, Scattergood, Balguy, Clagett, Ogden, and Butler,—the author of the Analogy of Religion, natural and revealed, to the Constitution and Course of Nature,—sometime Bishop of Durham, and worthy to be held in continual remembrance. Together with these stand Secker, and the reprint of Tucker's Light of Nature pursued,—next to which are arranged Prideaux, Shuckford, the Homilies (much too good for those who find fault with them), Davison's Discourses on Prophecy, Wall's Infant Baptism, Reland's Palestine, the more remarkable of Baxter's works (touching whom we have heard it remarked that a dose of calomel would have made him a Conformist), Sharpe, Bishop Reynold's works, and others who did good in their own generation, and, although dead, yet speak. To these, if we add the delightful Fuller†—as original and quaint, as beautiful and instructive,—Bingham, the learned Selden, Strype's works, Clarendon, Burnet, Hey's Lectures, Cotton Mather's Ecclesiastical History of New England, and Walker's Sufferings of the Clergy, (*because the desigus of evil men have roused our fears,*) together with the works of Bragge affixed to this Article, the Theological Tracts, and the Enchiridion Theologicum,—we have before us the little *multum in parvo*, which, preceded by the Bible, comforts us in the troubles of a parish, and in divers other troubles,—but which at the same time makes us extremely hard to please, though, we trust, not hard in judging of any theological work which modern days may give birth to. For, without turning to the Fathers, (in whom we delight,) or to the literature of the Germans on sacred subjects, (into which it is well to have some insight,) the English Divines above mentioned, without reference to those of a later date, and to those now living, contain an inexhaustible fund of knowledge, which the lamp that burns but for

\* We quote the following paragraph from Fuller's Life of Bishop Ridley, for the benefit of such as may not be well acquainted with the contents of old Latimer's Sermons. "Old Hugh Latimer was Ridley's partner at the stake, sometimes Bishop of Worcester, who crawled thither after him; one who had lost more learning than many ever had, who flout at his plain sermons, though his downright style was as necessary in that ignorant age, as it would be ridiculous in ours. Indeed he condescended to people's capacity; and many men unjustly count those low in learning, who indeed do but stoop to their auditors. Let me see any of our sharp wits do that with the edge, which his bluntnesse did with the back of the knife, and persuade so many to restitution of ill-gotten goods."—*The Holy State*, book iv. c. ii. p. 282.

† Burnet, in the Preface to his History of the Reformation, has not dealt fairly in stating of Fuller, that though "he got into his hands some few papers that were not seen before he published them;" yet, "being a man of fancy, and affecting an odd way of writing, his work gives no satisfaction."—p. vii. On the contrary, the work is replete with information.



three-score years and ten shall hardly find light to con over to perfection.

But our readers will ask what all this has to do with the works at the head of this Article,—*quorsum hac tam putida tendant?* Courteous readers! (we love these words for the olden time's sake,) be patient, whilst we proceed to show, as just above hinted, that the works of our elder Divines which we have enumerated, are those which have taught us to weigh the comparative value of succeeding ones,—and therefore to judge of the work of Mr. Greswell.

And here, at the commencement, let us observe, that we are not about to enter the field of controversy,—for the most part (with some splendid\* exceptions) an ἀλγῆ ἀπεργετος. What we purpose to do is this,—to state as fairly and as candidly as we can the worth of this great work, and, by copious extracts, (copious, we mean, not as relates to the work itself, which is a πειλώγιον ἔργον, but as relates to the space allotted us,) to make good our opinion as to its merits as well as its demerits. So that if our readers would suppose Mr. Greswell to say on starting, *Non sumus ignari, multos studiosè contra esse dicturos, quod vitare nullo modò potuimus, nisi nihil omninò scriberemus*, which in other words, like to these of Cicero's, he has said;—we would also beg of them to hear us, when we say, *Refellere sine pertinaciâ, et refelli sine iracundiâ parati sumus*.† Whatever, in short, we shall have to observe will be couched in such terms as are befitting the subject.

In the first place, then, concerning Mr. Greswell's Exposition generally. It is a work replete with the most valuable information,—a work in which the highest classical, as well as other attainments, are made “drudges and day-labourers to Divinity,” hewers of wood, and drawers of water, as it were, to the congregation. Antiquity, history, travels, together with all other means and appliances, are turned to one point, and that point is the elucidation of the subject on which the writer is occupied. Indeed, we need not scruple to observe, that greater historical research, more accurate chronological arrangement, has seldom met our eye. Added to this is the acute and weighty reasoning of a scholar, well versed in the depths of Aristotle, whose topics are strictly and forcibly applied, without scholastic trickery, without pomp and circumstance, and, for the most part, without undue partiality. “Sure I am,” says old Fuller, in the Church His

\* “It is a rule of reason,” observes Patrick in his Pilgrim, “that all exceptions do confirm the law. They tell us that it is not to be extended to any further indulgence;” which he pointedly illustrates by noting, “And therefore Christ dying that the punishment might not be executed, this is all the remission that we can expect, and not that God should remit all our duty to him.”—p. 510.

† Tusc. Disput. lib. ii. c. i. ii.

tory of Great Britain,\* “that for all kind of learning, divine and humane, this House” (Corpus Christi College,) “is paramount for eminent persons bred therein:” and in calling to mind the names of Jewel, Hooker, and Jackson,—

“*Felices animæ, et quales neque candidiores  
Terra tulit,*”

there is no need to dispute the saying. In their track, and if not with their judgment, at least with their sincerity and research, has the author before us walked. Throughout the whole of his lengthened disquisitions we can find nothing but an earnest endeavour to find out the truth, and to enforce it in words which breathe of Christian moderation, united to the force and strength of the Christian cause. He has striven to proclaim the Word which bringeth Salvation, and in so doing he has done that which was his duty to do,—he has made use of those talents which were given him to trade withal for the Gospel’s sake, and we hold it to be our bounden duty, first and foremost, thus to award our meed of praise, ere we put in a *demurrer*, and question the validity of any opinions with which we do not (whether from our shortsightedness or ignorance) find ourselves enabled to concur.

These general remarks being made as to the intrinsic value of the work as a whole, it will be necessary, before we proceed to the examination of its parts, to state what we cannot help thinking to be a blemish in it, and to take off considerably from its practical value. The great blemish to which we allude is the space allotted to the consideration of the Millenium, which occupies no less than *three hundred and forty-five pages* of the first volume, (p. 140—485.) We imagine it to be pretty generally known that Mr. Greswell is a Millenarian,—a fact at which some may smile, and others wonder. For ourselves, we consider it a matter (in some sense) of supererogation,—a *ὑπέρθεχον καὶ ἔτι*, which we may be justified in passing over in such a manner as we purpose to do. With right-minded believers and the obediently faithful Christians, *zealous of good works* and *anxious to adorn the doctrine of God their Saviour in all things*, it will little matter whether they be Millenarians or not,—whether the Millenium, as described in these pages, be or be not the voice of Scripture and the orthodox opinion of the Church. Enthusiastic notions will never be able to turn such from the right way, which is so plain as that he who *runneth may read it*.† Happily the line of duty,

\* Book v. § 11, p. 166, ed. folio, 1655.

† We cannot refrain giving the following extract from Hall; it occurs in the Preface to the work alluded to below. Speaking of the coming of Christ, he says; “For the particularities of the time and manner, I both have learned, and do teach, silence. And if any man think he hath sufficient intimation of either, or both of these, in the words of Holy Scripture; yet since those clauses are involved in some

as set forth in the pages of the Bible, is clear enough, except to the wilfully blind,—except to those who *seeing see not*,—and, therefore, in the case of all questionable opinions, an unbiassed and an unprejudiced judgment will hold fast to the saving truths generally and explicitly set forth, without entangling itself in discussions which will often engender strife, often tend to loosen and uproot established belief, often prove a snare and confusion, and a bitterness of spirit to the possessor. In Mr. Greswell, however, we see nothing of all this,—nor in his pages could the veriest Lynceus discover anything which avowedly militates against the *hearing the Church*. He is a learned, and a pious, and an excellent man; and when we differ from him, as we do on the subject of the Millenium, and on some other minor points hereafter to be mentioned, we do it with diffidence and respect. Nevertheless, as critics, we are bound to express our opinions unhesitatingly and without flinching. Our opinion is, then, that for the establishment of his hypothesis—θέσιν διαφυλάττων—he has overstrained many points, and drawn in many texts which are anything but necessarily applicable to the point in question. Indeed (with the works of Mede and Hall, &c. before us) we are not aware that there is any thing in these volumes which has not been mooted before, and been produced in the original controversy, however much Mr. Greswell may undervalue the labours of Whitby, or of others who have argued against the Millenium, as he and other Millenarians expound it. The truth is, it is a matter hard to be understood, and a subject on which we might be wise to be silent; for “it is hard” (the words occur in the Hieraspistes of Gauden,) “to discern the Star of Prophecy so over any man, or place, or time, as that was over the house where Christ was in Bethlehem.”\*

We recollect that some years ago, on the publication of Mr. Greswell's former great work, *Dissertations upon the Principles and Arrangement of a Harmony of the Gospels*,—a person, whose opinion stands high, remarked to us, that being ordered to Boulogne for his health, he took it with him, and studied it carefully, adding, that he thought much of it, but could not help imagining that, here and there, he had been *carried away by his subject into enthusiastic notions*, which, however, were not fully developed. The work now before us confirms the acuteness of the remark,

obscurity, and may afford multiplicity of sense, my desire and whole drift is, to beseech him to suspend his judgment concerning these so deep and intricate doctrines, till God shall be pleased to clear them by apparent events. And in the meantime to rest contented with those evident and unquestionable truths of the Gospel, which the Church of Christ hath hitherto unanimously taught and maintained; wherein he shall do that which may happily conduce both to the Churches' peace and his own.”

\* Preface to the Reader, p. 10, ed. 1653. The pages, by the way, in this Preface, are not numbered. The reference will be found by counting.

and when we add that our judgment is one with this, we beg we may not be misunderstood; for, without assenting to Mr. Greswell's opinions on the subject of the Millenium, we could heartily wish that all men served *the God and Father of our Lord Jesus Christ* with the enthusiasm which he does. His opinions are confirmed, and so he can say, *believing at the same time all things which are written in the Law and in the Prophets,—this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers.*

But it will be necessary to set bounds to these remarks. What, therefore, we have purposed to do is this; to give Mr. Greswell's own words from his Preface, and to affix to them the very excellent Commentary of Mr. Girdlestone\* on Rev. xx. 1—6; referring our readers at the same time to Bishop Hall's† Revelation Unrevealed,—one of those beautiful works of that eminent prelate which is filled with all that is holy, just, and good, “laying forth the weak grounds and strange consequences of that plausible, and too much received opinion,” viz. the thousand years' reign of the Saints with Christ upon earth. Oh! that many would give ear to him when he says, “If there be any deeps in Divine Scripture wherein the elephant may swim, they are surely to be found in the Book of Revelation; wherein many great wits have both exercised and lost themselves.”

The following is the language of Mr. Greswell in his Preface, full, it is our duty to say, of Christian candour and humility.

“Though the question of the right or the wrong interpretation of many parts of Scripture is intimately connected with that of the truth or the falsehood of the Millenary doctrines, it is, after all, chiefly in reference to the prophetical parts of Scripture. The doctrine of the Millenium is so far a speculative question, upon which, though the truth must lie upon one side only, yet there is no reason why great latitude of sentiment may not be innocently and safely allowed to different minds. This is not essentially a question of such a description, that no compromise, concession, or toleration can be allowed between opposite opinions concerning it, without the sacrifice of some main article of Christian faith, or of Christian duty. Many one there may have been among Christians, both in ancient and in modern times, who never heard of the Millenium, or never, except to class it with the number of dreams and fables; who yet, if they have been but good men and orthodox believers

\* We are rejoiced to meet Mr. Girdlestone on this ground, and to give his Commentary unqualified praise. In the present mass of family expositions,

*“Nec viget quicquam simile, aut secundum.”*

† See Works, vol. iii. p. 893—925, ed. fol. 1662. A like passage to the one quoted in the text occurs also in his *Select Thoughts*. “In the waters of life, the divine Scriptures, there are shallows, and there are deeps; shallows where the lamb may wade, and deeps where the elephant may swim. If we be not wise to distinguish, we may easily miscarry: he that can wade over the ford, cannot swim through the deep; and if he mistake the passage, he drowns.”—XLIV. p. 718 of the same volume.



in other respects, may find themselves possessed of a blessed interest in its reality, and may stand in their lot, at the end of the days.

“The true view of the Millenary dispensation, in the opinion of the author of the present work, is that of a scheme interposed, for special reasons and for a particular purpose, between the end of time and the beginning of eternity: a scheme of finite duration, and, therefore, however considerable *per se*, and however incalculable to merely human apprehension, yet absolutely no more than a point of time, or even as nothing, in comparison of eternity; a scheme, whatever may be the kind or degree of the blessings reserved for the enjoyment of the good and faithful during its existence—however exquisite while they last—however incommensurate to any thing that can be conceived or enjoyed upon earth, as at present constituted—yet immeasurably below the bliss of heaven, and absolutely incapable of comparison with the transaction of an immortality of happiness through all eternity. Moreover, the same good qualities, the same faith, the same piety, the same holiness, patience, and perseverance—which are necessary for each Christian’s enjoyment, in his due proportion, of the Millenary reward, are equally essential to the inheritance of the blessedness of eternity in heaven; and the absence of such personal good qualities as would be the means of exclusion from the former, will infallibly exclude from the latter also. How unreasonable, therefore, must it be to allow a difference of opinion upon this point, to interfere with the mutual charity and good understanding which should naturally subsist among Christians who agreed, in every other respect, to believe and to act alike! how much to be regretted that there should be any among the professors of a common faith, who would not give the right hand of fellowship to such as did not concur with them in this article of their belief; or others, who in their turn, would not say God speed, to such of their brethren as entertained it. How much better, that while we each of us strive, by the aid of God’s grace, in conjunction with our own weak, but sincere and unremitting endeavours, to make our own calling and election sure, and thereby to secure our individual share in the benefit of every dispensation of good, whether in time or for eternity, which the divine bounty may yet have in store for them that love God, and trust for every thing to his mercy, through Jesus Christ their Lord—we should allow to others the same\* liberty and independence of opinion, which we claim for ourselves; and while we harmonize together upon the essential points of a saving faith and a salutary practice, that with reference to such questions as these, we should say with Jerome, ‘Unusquisque abundet in sensu suo, et cuncta Domini judicio reserventur.’

“As to the author of the following work, if he has fallen into any material error, either upon this point, or upon any other on which he has ventured to express an opinion of his own, God is his record, that

\* This should be said with limitations. The following sentence from Tucker’s *Light of Nature* may, however, be instructive. “It may seem surprising that in a country, where liberty is our idol, it should be so little understood; but each man’s notion of liberty seems to be an unbounded licence for him to do whatever he fancies, without regard to his neighbours or compatriots.” See vol. ii. p. 494, of the reprint. Also Jones of Nayland’s Works, vol. i. p. 105.

it has been unintentionally, and while humbly endeavouring to see his way, and to arrive at a knowledge of the truth, by the light of God's word, and by the aid of the other means and opportunities which the Divine providence had bestowed upon him. In a word, to whatever extent the ensuing pages are calculated to mislead their readers—let the blame of all, and the demerit of all, be set down to the account of human ignorance and human infirmity; to whatever degree they may conduce to promote the great ends of Scriptural truth, let their readers concur as heartily as their author, to ascribe the praise and glory of all, to the true source of the benefit and advantage redounding from all, the Father of lights and the Giver of every good gift, through Jesus Christ our Lord.”

These, it must be confessed, are beautiful sentiments, and bespeak the heart's secret converse with *the High and Lofty One that inhabiteth Eternity*; they show that God's grace is prayed for, and we could fain say that the continual dew of God's blessing is obtained. Nevertheless, to use the words of Hall, instead of the Reviewers,—

“As for this place which we have in hand,” touching the Millenium, “how rocky and shelvy it is, appears too well in those ribs of splitted vessels, which lie still scattered on the sands. Not that I think the opinion of our new Chiliasts so deadly and pernicious in itself, as to make shipwreck of their own or others' faith; far be it from me to be guilty of so much uncharity, as to lay so deep a charge upon my fellow Christians; for what prejudice is it to me, if the souls of the Martyrs get the start of me in resuming their bodies a thousand years before me, if in the mean while my soul be at rest in a Paradise of bliss? And what can it import any man's salvation, to determine whether the Saints reign with Christ on earth, or in heaven, whiles I know that in either they are happy. Surely in its own terms the tenet seems to carry no great appearance of offence; but all the danger is in that train of strange paradoxes and uncouth consequences which it draws after it.”

Now it is because we see this matter in the same light with Joseph Hall that we approve of the commentary of Mr. Girdlestone, which is as follows, on that so much disputed chapter, the twentieth of the Apocalypse. The length of the extract will, we trust, be excused.\*

\* Hall, in the treatise above referred to, also gives an exposition of this passage, and then remarks, as always, to the purpose:—“If either of these constructions may fitly explicate the text, and fully suit with all other Scriptures, to what purpose should we ransack the grave, and rake in the ashes of an odious *Cerinthus*, or an exploded *Papias*, for the long-since-condemned conceits of old, and hitherto-forgotten Millenarism?” After which he adds—“I might easily, if it would requite the cost of time, lay before my reader the just exception that may be taken against divers of those other expositions, and the opinions thereon grounded, which I formerly specified, but I do willingly forbear them, as more worthy of silence and neglect. I had rather spend my time and breath in exhorting all good Christians to keep close to their old tenets, and to beware of all either new-devised, or re-devised errors of opinion, whereof the last age of ours is deplorably fruitful.”—p. 921.

“ After the seventh trumpet has sounded, after the seventh vial has been poured out, after the other different views of detached parts of this whole history have all been brought down to the last period, we are here told very remarkable things which are to happen during a thousand years, commonly known by the name of the Millenium. That this implies a supremacy of the Gospel and its principles, in the administration of affairs on earth, is far from impossible. That it also signifies real spiritual prosperity in the church, is highly probable. That from these two circumstances there would follow such an abundance of happiness to man and glory to God, as this world never yet has yielded, seems certain.

“ Let this, then, be our view of the Millenium. For ‘ a thousand years,’ perhaps the seventh thousand after six thousand passed away since the fall, Satan is bound by a great chain in the bottomless pit. For ‘ a thousand years’ he is shut up and sealed; as that he can no more deceive the nations,—no more set the kingdoms of the earth in array against the cause of Christ,—no more, in the world which is within, set the flesh in successful opposition to the spirit. For ‘ a thousand years’ the spirit of the martyrs who have hitherto borne faithful testimony to Christ, under the oppression of the unbelieving world, will arise in generations yet unborn; who shall exercise the sovereignty of the earth according to the rules of Christ in the Gospel. For ‘ a thousand years’ the generation of the wicked shall not revive, or at least shall bear so small a proportion to the righteous, as to be entirely subject to their controul. For ‘ a thousand years’ they that have part in this first resurrection are as priests of God and of Christ, in conjunction with whom they reign; and though still subject in due course to die in the flesh, they are delivered from the power of the second death. No mention is here made of Christ himself reigning in the body on this earth. His saints will enjoy his presence then much in the same manner as they enjoy it now, only there will be very many more of them to enjoy it. The great army of unbelievers having been slaughtered, the faithful will possess the abundance of the earth. The great enemy of souls being confined, the Gospel will have free course, and will be glorified. The Holy Spirit, no longer so perversely resisted, will be poured out upon all flesh in abundance. See Joel, ii. 28. All shall know the Lord from the least unto the greatest. See Jer. xxxi. 34. All shall serve God, not as now, grudgingly and of necessity, but freely, joyfully, and thankfully. Unity will at length prevail over divisions in religion, and in the affairs of earth there will be peace instead of war, truth for falsehood, honesty for fraud; industry, sobriety, and frugality, for idleness, intemperance, and waste.”

As concerns the Millenium we consider such a commentary as this amply sufficient; and touching the rebuilding of Jerusalem, we are inclined to believe with Hall that it is to be built up not in the soil of old *Jebus*, but in the hearts of believers.

“ Nevertheless,” to use the words of the lamented John Davison,\* “ we have cause from the Scripture oracles to expect that this people will one

\* Discourse IX.—On the Inspiration of Prophecy, p. 432, 3d edit.

day be restored, under the covenant of the Gospel, to a happier and more honourable state; and perhaps, also, to a public re-establishment in their own land. But this last event, their national restoration, is a point in which we wait for a clearer information of the prophetic sense. Meanwhile so much is certain, that, till their conversion to the Christian faith, prophecy, like the cherubim with the flaming sword, guards the entrance of Canaan, and forbids them to approach."

Further than this we are not careful to sift the matter. So to do, as it seems to us, would be to make prophecy of *private interpretation*, (which St. Peter\* expressly tells us it is not,)—it would but be, "with too forward a zeal, to put in the sickle before the harvest was ripe."

But, probably, it may be said that, in these remarks of ours, there is no particular examination of Mr. Greswell's statements—no direct refutation of any of his positions—and that positive assertions are not proofs. To all this we are alive; and our answer is, that we are not about to revive a controversy. In our judgment, all that we could say has been said long ago, and therefore the summing up of the arguments afresh would be but to encumber these pages with controversial matter, which we wish to devote to the sterling worth of the Exposition of the Parables. Accordingly our advice to others is that of Hall†—"It will well become modest Christians to rest in revealed truths, and leave the unlocking of the secret cabinets of the Almighty to the only key of his divine wisdom and omniscience; as remembering the words of our Saviour,—*Of that day and hour knoweth no man, no, not the angels of heaven.*" It remains for us only to observe, that were the doctrine of the Millenium one which it were needful for Christians to trouble themselves about, it would, most assuredly, have been clearly and evidently set forth; nor, supposing it of vital importance, like to doing justice, and loving mercy, and walking humbly, would our Saviour have answered the Pharisees thuswise when they demanded of him, "*When the kingdom of God should come;*"‡ for his reply was, "*The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you.*" Mr.

\* 2 Pet. i. 20 —ιδίας ἐπιλύσεως. So we understand the text—and such, indeed, is the generally received interpretation. See Horsley's Four Sermons; Theological Works, vol. i. pp. 209—278. There is no need to cobble Scripture, or to propose either the readings of ἐπελεύσεως or ἐπηνύσεως. Such emendations only remind us of the following items in the village carpenter's bill to the churchwardens—"For mending the Lord's prayer, and adding to the commandments!"

† Revelation Unrevealed, p. 924.

‡ 1 Luke, xvii. 20, 21. With regard to the texts produced by Mr. Greswell, we are inclined to say of them as Hall says of the sixty-six texts of Alstedius, they are "too general to make out a speciality," p. 894. We may remark, by the way, that Mr. Greswell follows Archer in his interpretation of the clause *Thy kingdom come*, in the Lord's prayer. See Hall, ut suprâ, p. 914.



Greswell, of course, will say that the passage does not apply;—to us, however, the application is weighty.

Having concluded what we purposed to say on this point, we now proceed to another head, on which we are somewhat inclined to differ from Mr. Greswell—we allude to his translations of Scripture, concerning which he says in his preface, that

“he has taken the liberty of departing from the words in the Bible translation in rendering the text of the several parables, or in citing other parts of the New Testament; if by that means the version might be made, in his opinion, more *literally* exact and faithful; however correctly the *general* sense of the original might have been represented in the English Bible.”

Mr. Greswell candidly and openly says that he has altered it only where, *in his opinion*, the sense might be made more literally exact and faithful. This is all well; and we are bound to say that his Greek scholarship, in whatever alteration he might make, is worthy our attention. We have examined cautiously and scrupulously every word (or nearly so) which he has altered—and we do not mean to affirm that the sense which he has given might not stand—nay, occasionally, it is decidedly for the better. Still we do not like the alteration it causes in the wording and in the sound of the received version, especially when no one point of doctrine is at stake, as we now read it. We do not like the *principle* on which such alterations are made. It tends to unhinge people’s belief in the accuracy of the translation provided for them—it is (we were almost going to say) a leading-string to scepticism. Indeed, we have been sorry to observe “something too much” of this in many recent publications. For example, we find the following note\* in one of Archbishop Whately’s works, (to whom, however, we consider Mr. Greswell diametrically opposed as a divine,) appended to his translation of the parable of the Labourers in the Vineyard.—“This, and the other passages quoted from Scripture, I have translated exactly from the original; retaining, however, the words of our translation, except where, from being somewhat obsolete, they did not so clearly express the sense to readers of the present day.” Now we would ask, whether or not the conclusion of the humble, but unlearned parishioner, hard by, would not be this:—“Mr. So-and-So has deviated, I see, from the exact words of the Bible, and, to be sure, he would not have

\* This note occurs in “the Scripture Revelations concerning a Future State,” p. 262—a work in some respects, (as we showed in our review of it,) objectionable. Sect. VII. however, on the “*Expected Restoration of the Jews, and Millenium*,” is clear and forcible. See Rose’s Remarks on the Millennial Views in his Hulsean Lectures, p. 180. We need scarce say, however, that Mr. Greswell is directly opposed to a sensuous Millenium; and he would be the first to say, in Longinus’ words, Πολλαχού γὰρ ενθουσιᾶν εἰαυτοῖς δοκοῦντες, οὐ βαλχέουσιν, ἀλλὰ πείζουσιν. § iii. 2. περὶ ὕψους.

dared to do so, had the translation been in itself correct?" We think it would; and for this reason we do not like to find men, without authority, making such alterations as seem good in their own eyes. We advise them to *hear the Church*, and, when a new authorized version shall be deemed necessary, then to submit their alterations. The fact is that the version, as it now stands, though it has its *verbal*, has no *doctrinal* errors at all, and, as a whole, no more complete work ever issued, in an English dress, from the hands of fallible men. We may almost say of it, as of the original, every word is pure. We are no bigots, however, though *antiqua probo* is our motto, and whenever the slight alterations needed can be made with safety, then let them be made. *Sed nunc non erat his locus*;—and men must first study to be quiet and to do their own business, and to fear God, and to honour the king. Our only hope is that if any alteration be made, the pure English and expressive language of our\* Saxon forefathers may not be done away with, for they truly—

“*venerabile soli*

*Sortiti ingenium, divinorumque capaces.*”

As to the force and expressiveness of the English—we do not speak of the mere numerical aggregate of words—which now-a-days is to be found in many authors, when compared, we mean, with the fullness of the English of better days, we cannot but say—

“along with them

They brought one Pinch, a hungry, lean-fac'd villain,  
A mere anatomy, a mountebank,  
A threadbare juggler, and a fortune-teller;  
A needy, hollow-ey'd, sharp-looking wretch,  
A living dead man.”†

The English of the Bible we should be inclined to call the pure and happy medium of our mother-tongue—opposed to which is the English of Wicklif, (quaintly alluded to by Fuller,‡) on the one hand, and the florid, empty-sounding, vain, and pragmatistical stuff, so commonly dignified by that name now, on the other. Such, however, is *not* the English of Mr. Greswell; and it is only in connection with the subject, and as a caution, that we have been induced to throw out these remarks.

Another question, on which we must be excused making a few remarks, is the lengthiness of the work—an objection which Mr.

\* We are very glad, when we may, to have an opportunity of appealing favourably to Archbishop Whately. See his remarks on this point in his *Elements of Rhetoric*, Of Style, p. 178, “Words derived from Saxon better understood by the lower classes.”

† Comedy of Errors, Act v.

‡ See Church History, book iv. p. 142, cent. xiv. Speaking of the New Translation in the Holy State he truly says—“Whereby the meanest that ever read English, in effect understands the Greek and Hebrew,” p. 327. Book iv. c. 21.

Greswell evidently expected when he observed in his preface (p. vii.)—

“ Whether the author will stand excused for having devoted an entire volume of his work to the Introduction merely, will depend upon the judgment which his readers will form for themselves on the nature, propriety, or necessity of the questions therein discussed; considered as preliminary to the ultimate design and effect of the whole—the Exposition of the Parables.”

For our own part, we cannot help thinking that the exposition is altogether too much drawn out, and we think, likewise, that this must stand in its way, and hinder it from being turned to that ready and practical use which the other work mentioned at the head of this article admits of. This, in fact, was the only reason of our calling the attention of our readers to Bragge’s volumes on the Parables, to which Mr. Greswell makes no reference, but which have been so opportunely published at the Clarendon Press. We say opportunely, because we are sure that many must be edified in what he has so plainly set forth amidst the present “*strife of tongues*.” Moreover, his prayers have been long known, and are well worthy to be in the hands of all. The work on the Parables was first published in 2 vols. 8vo. 1694; besides this, the collected works contain his *Practical Observations on our Saviour’s Miracles*; his treatise *Of the Regulation of the Passions*, and *Thirteen Sermons on Undissembled Religion*. It does not fall within the space allotted to this article to give extracts—all we can do is to recommend the volumes, for they seem to say with him of the golden mouth, ‘Οπῆ περ ἀν ἧς εὐχε, ναδς εἶ.

To return, then, to Mr. Greswell. As we said, we consider his work too much drawn out, and too full of disquisition, to be practically useful, though a volume of extracts might be made from it which would be invaluable. We are not quite sure, whether the following passage of Aristotle did not flit across our mind when we had concluded the first volume; most assuredly it has oftentimes since: “ Τὸ μὲν δὲν περιττὸν ἔχουσι πάντες οἱ τῷ Σωκράτει λόγοι, καὶ τὸ κομψόν, καὶ τὸ καινοτόμον, καὶ τὸ ζητητικόν· καλῶς δὲ πάντα ἴσως χαλεπόν.”\* This passage, we say, often crossed our thoughts; accordingly, we were not a little gratified to find that as concerned the καινοτόμον we were mistaken, Mr. Greswell himself at once denying any such tendency in his work. The passage we allude to as containing this negative, occurs in “the moral” attached to the exposition of the Parable of the Prodigal Son. In canvassing the question as to whether it belonged

\* Polit. lib. ii. c. iv. § 10.

to the allegorical or the moral parables, (a division on which we shall presently make a few observations,) he says,—\*

“ Such is the apparent truth and probability of the narrative in all its circumstances, that it might well be supposed to be a real history; and such is the peculiar simplicity of its structure, and the *primâ facie* tendency of its several particulars, that I should freely confess the first impression excited by its perusal would be, to pronounce it a moral or didactic history, replete with moral and practical uses; secondly, because from the almost unanimous concurrence of commentators to view it in this light, the current of received interpretation, the weight of authority, and the force of antecedent prejudice, all stand in the way of the opposite conclusion.

“ The reader, therefore, will excuse me if I enter on the consideration of this question, so far as it applies to the present parable, at greater length than usual; not from any affectation of novelty or of independence of opinion, nor from a desire to set up my own judgment against that of equally competent persons, but merely to justify myself in venturing to dissent from the received interpretation of the parable, by stating such reasons for doing so, as whether right or wrong in themselves, may appear to have some weight, if not absolutely to require such a dissent.”

This passage we were rejoiced to meet with, and though we do think that there is still more difference of opinion in the work than is meet, it is much to be able to give Mr. Greswell's own confession for those who may think differently from ourselves. As to the *κομψὸν* in the quotation from Aristotle, our author has none of it, at least in its bad sense; but the *περιττὸν* and the *ζητητικὸν* abound, as might be fully shown not only in, what seems to us, the unnecessary divisions and classifications of the parables, but also in the many wire-drawn remarks scattered up and down the work.

As to the division and classification of the parables in the second chapter of the General Introduction, it must be well to make a few observations, applicable to many of the subsequent pages of the work. In the first place, then, we are inclined to ask what practical good can be derived to any one from the divisions here specified? As far as we can see, the question *cui bono?* will meet with but an indifferent answer. We do not mean to say that such divisions may not be made out, that a system may not be formed, that ingenuity may not be shown in such an arrange-

\* Vol. iii. p. 529. Though we quote the passage, the division of Parables alluded to, even if it could be established, would be of no use but in a critical and a *questionable* point of view; but as John Smith observes in his *Select Discourses*, “ The Scripture was not writ for sagacious and abstracted minds only or philosophical heads, for then how few are there that should have been taught the true knowledge of God thereby?” p. 186. No! “ Divine truth,” as he again remarks, “ is not to be discerned so much in a man's brain, as in his heart.”—p. 309. (1 Cor. i. 21.)



ment.\* On the contrary, Mr. Greswell has made out (in some sense) such divisions, has formed such a system, has shown great ingenuity. Still, we are not aware that it is done to edifying, nor do we think that it will even be of much avail to scholars;—whereas to the unlearned, were it to fall into their hands, we are sure it would be a *σκάνδαλον*: they would only see difficulties and perplexities in what before was clear and smooth to their perceptions, and, as they simply thought, easy to be understood. Such, for example, had heretofore been aware of the practical inferences to be deduced from this or that parable;—they had walked in the path which it should seem to point out, and by so doing they were made wiser and better men, and nigher to the kingdom of God. But put such a chapter into their hands as the one above alluded to; and then, if they were not strong in the *godly simplicity* of their belief, they would but wander in maze and error, and trouble themselves with needless and useless questions, which, in all probability, would make them wavering and unstable in all their ways. Upon these grounds we question the *utility* of such a consideration of the Parables,—though quite willing to grant that Mr. Greswell has in nowise trenched upon the heels of scepticism. His is but a free inquiry; and others, as we have said above, may think differently from ourselves. We indeed can hardly help applying to much that is before us these words of the Apostle to the Corinthians,† “*he that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.*” In which the first verse might apply to this Exposition of the Parables, the next to Mr. Braggé’s.

In the next place, as concerning scholars and divines (in the learned sense of the term), we are inclined to think that the divisions in this Introduction will be little looked into. Their object will be to avail themselves of Mr. Greswell’s deep erudition, of his almost endless stores of information, and of his critical acumen in points which really tend to elucidate the word of God. Indeed we could almost venture to say that many, who have not read these

\* Are not these lines of Juvenal applicable to a good deal of the needless questions now so rife:—

“*Vos sævas imponite leges  
Ut præceptorum verborum regula constet,  
Ut legat historias, auctores noverit omnes,  
Tanquam ungues digitosque suos: ut forte rogatus  
Dum petit aut Hermas aut Phœbi balnea, dicat  
Nutricem Anchisæ, nomen patriamque novercæ  
Anchemoli; dicat, quot Acestes vixerit annos  
Quot Siculus Phrygibus vini donaverit urnas.*”—*Sat. vii. 229—236.*

† Cor. xiv. 2, 3.

volumes with the same intent as ourselves, have been glad to escape from almost German verbiage and prolixity to parts which bespeak the ability of the author to set forth to edification the word spoken by Him who *spake as never man spake*. And for this reason it was that we said above, extracts might be made from the work which would be invaluable.

After these statements we may now give the classification which Mr. Greswell purposes to follow, observing once more, that we do not gainsay the validity of his conclusions, but assert merely that there is scarcely any visible link between them and the Apostolical command,—*Let all things be done unto edifying*.<sup>\*</sup> His words are these:—

“The only division, then, and classification of the Parables of the Gospels which I purpose hereafter to recognise, and yet, as I conceive, a just distribution and a competent arrangement of them all, is into the allegorical and prophetic on the one hand, and the historical and moral on the other; the criterion of the former being that they were never explained or applied by our Saviour at the time, that of the latter that they always were:† the former being twenty in number, the latter seven; the first of the one being the sower, and the last the talents; the first of the other the king taking account of his debtors, the last the Pharisee and the Publican; the former all comprehended in the last eighteen months of our Saviour’s ministry, and the latter in the last six.” vol. i. p. 35.

To this, if we affix the commencing observations of Chap. III. on the final end proposed by the use of the Parables, we suppose we shall have said enough.

So the kinds of Parables, as we have endeavoured to render it probable, were two-fold; and if these kinds were respectively so opposed to each other, as we have assumed, the ends designed by the use of either must be similarly distinguished and opposed likewise. To suppose, then, that any common end was designed by the use of the parables generally, would be as absurd, or, at least, as inconsistent with the principles which we have attempted to establish, as to suppose there was no difference in the kinds of the parables themselves.

“The state of the case appears, in fact, to be such as we should expect from our conclusions. Each kind of parables had a proper use and purpose, but they were the reverse of each other; the moral were designed to instruct, the allegorical to withhold information; the moral were intended to make something clearer, the allegorical to make something more obscure; the one were calculated to simplify certain truths, and to assist the comprehensions of the hearers, the other to veil their proper subject-matter in a degree of mystery which would only perplex and confound it.”—vol. i. p. 38.

<sup>\*</sup> 1 Cor. xiv. 26.

† See the tabular view of the Parables, vol. i. pp. 2, 3. We cannot say that we entirely fall in with the observations in p. 5 relative to the titles generally adopted, as it appears to us they are for the most part explicit enough.

With respect to the use of Parables, and other questions relative to their use, sufficient information will be found in the chapters which follow; we would wish, however, that the readers of Mr. Greswell should read also the preface to Bragge's *Practical Discourses on the Parables of our blessed Saviour*; because we think they will find in the space of thirteen pages as much clear information as can well be found on so interesting a subject. Nor do we say this at all to disparage Mr. Greswell's labours, but simply to point out so useful a *multum in parvo*.

Before we proceed to other matter, we ought to observe, that Chap. IV., on the *First cause of the use of Parables*, contains some very good remarks. We give the following extract, sub-joining to it another from Jeremy Taylor's *History of the Preaching of Jesus*.

"It is, then, the general blindness of the understanding, it is the hardness of heart, and the impenitence and incredulity, which had hitherto defeated the effect of all our Lord's miracles and discourses—of the evidence of prophecy—and of the testimonies of their own Scriptures in his favour—in producing the conviction of the people; that are implied by our Saviour's words to have been the moving causes of the adoption of a mode of teaching them expressly designed for concealment, and without special explanation not to be understood. So far, therefore, it was a judicial dispensation, calculated to resent the offence in kind, or to aggravate the evil by which it was produced. The people would not see, with profit and effect, what they might have seen, nor hear what they might have heard heretofore;\* and, therefore, they were made to see and to hear now what they could not perceive nor comprehend even if they would. But that it was not entirely a retributive judicial dispensation, with such an end in view, appears from the consideration, that in some undoubted instances of later occurrence, the same method of address was employed towards the disciples, whose candour and docility, whose faith and humility of disposition, or whose penetration and openness to conviction, were so remarkably contrasted on this occasion with those of the people. The fact seems to be, that the use of allegorical parables, as vehicles of prophecy, arose partly from a judicial resentment of the national prejudice and infatuation, and partly from a spirit of commiseration on the part of our Saviour, and condescension to the weakness and ignorance of even the best-disposed and most enlightened of his hearers during his personal presence with them."—vol. i. pp. 62, 63.

The words of Jeremy Taylor are†—

"He taught them by parables, under which were hid mysterious senses which shone through their veil like a bright sun through an eye closed with a thin eye-lid; it being light enough to show their infidelity,

\* In the note is the following quotation from the *Prom. Vinet*. of Æschylus:—

"οἱ πρῶτα μὲν βλέποντες ἔβλεπον μᾶλλον,  
κλύοντες οὐκ ᾔκουν."—v. 447.

† Works, vol. iii. p. 131, ed. Heber.

but not to dispel those thick Egyptian darknesses, which they had contracted by their habitual indispositions and pertinacious aversations.”

Words which, we think, express as well as may be, the scope of a parable,\* though not exactly accordant with those of Mr. Greswell.

Having made such remarks as would seem to be sufficient on the several heads noticed, we now purpose to present to our readers the contents of the several volumes, making such extracts, and adding thereto such observations as, on the one hand, may show the value of the work, and, on the other, justify us as critics in not giving to it, *in all its parts*, that unqualified assent, which the great learning and the true piety of the man would seem to require.

“ὅτω δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,  
κεῖνος τ' ἐκεῖνα στεργέτω, καὶ γὰρ τὰδε.”

The chapters in this 1st vol. yet to be noticed begin with chap. eight, “*On the distinction of the Members or component parts of the visible Church, &c.* ;” which contains one or two remarks which, in our opinion, might be well laid before those who now, as others formerly in the times of the Puritans, are so fond of dividing their congregation (or, as they ought to know, *the congregation committed to their charge*) into *sheep and goats*. Assuredly this is not the way to win souls unto Christ. No! those whom they would fain make *prisoners of hope*,† (as the Prophet Zechariah calls the faithful,) they must lead with the *cords of a man*,—so shall the continual dew of God’s blessing water the dry places of their hearts, and the seed shall grow up, they know not how;‡—so shall the *secrets of the unbeliever’s heart be made manifest*, and *falling down on his face he will worship God*, and report that *God is in them of a truth*, inasmuch as they declare that *his mercy endureth for ever*. For thus it is written of Him whose ambassadors all the ministers are—*He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*.§

The ninth chapter is—*On the æconomy of Probation, and its counterpart, the æconomy of Retribution*, from which we shall make no extracts. The tenth is—*On the various senses of the*

\* Something more on the words *παραβολή*, *παροιμία*, *παράδειγμα* and *λόγος*, may be seen in the Appendix, vol. v. part ii. c. 1. We believe Whately to be right when he observes, that in Aristotle *παραβολή* corresponds to *illustration*, and “not to parable in the sense in which we use the word derived from that of *παραβολή* in the Sacred Writers.”—*Elements of Rhetoric*, p. 17.

† Zech. ix. 12; and see a beautiful passage in Jeremy Taylor, vol. iii. p. 395, “Considerations upon the Accidents after the Death of Jesus.”

‡ 1 Cor. xiv. 26.

§ Isai. xl. 11.



phrase, *Kingdom of Heaven*,—and as the phrase is often misunderstood, we trust the length of what follows will be excused.

“There is no perceptible difference in the use or signification of this form of words, “the kingdom of heaven,” and of the other, “the kingdom of God,” beyond a mere variety of idiom; the use of the former being peculiar to the Gospel of St. Matthew, the other being found in all the four, but chiefly in the Gospels of St. Mark and St. Luke.

“We may, perhaps, collect from the frequency of the former phrase, kingdom of heaven, in St. Matthew’s Gospel, that it was familiar to the Jews; and such as they in particular would readily comprehend and apply. Among the significations of the phrase, then, some one, we may expect to find, will appear to be the popular one in particular; though there may be others of a more evangelical character, and beyond the mere vulgar apprehension of its meaning.

“This popular notion of the phrase is the temporal kingdom of the Messiah. The same kingdom which the persuasions and expectations of the people so confidently anticipated, from the appearance of the Messiah, was, in its most obvious and familiar acceptation, with them, the kingdom of heaven or God.\*

“Another of its meanings, as employed by our Lord himself, and consequently no longer in the popular, but in a strictly evangelical sense, is to denote some personal kingdom of Jesus Christ, in his proper capacity of the Son of Man. If such a kingdom seems to be implied in the common expectation of the kingdom of the Messiah also, yet the popular apprehension of the immediate nature of that kingdom, and of the time and circumstances when, and with which, it was to be manifested, are sufficient to discriminate them asunder; and to make the kingdom, which is the personal right and possession of Jesus Christ, as the Son of Man, a different thing from the popular notion of the kingdom of the Messiah, in his time. A third signification of the phrase, and a more evangelical one even than the last, is, to stand for the complex of the Gospel dispensation; for the commencement, propagation, and continuance of the Christian religion, as a formal systematic rule of doctrine and discipline, such as until then had not existed in the world; the local profession of which religion is within the limits of the visible church, and the final end is to prepare those, who embrace and profess it, by a state of probation here, for a state of happiness hereafter. A fourth signification is, to stand for that ultimate state of felicity, which is proposed to the faith and well doing of believers here, as their proper and personal reward hereafter. A fifth signification is, to express the total habitation within which the blessed immortality awarded to the faith and obedience of Christians in this life, is to be supposed transacted (as it must be somewhere transacted) in the next.”—p. 120—122.

The eleventh chapter is—*On the method observed in treating of*

\* We have not thought it worth the while to give the texts referred to at the bottom of Mr. Greswell’s pages.

*the Parables*; and the method pursued in the subsequent volumes is this. First, he has explained the circumstances of the material history; secondly, he has ascertained its moral; and thirdly, he has shown its application or its interpretation, p. 129. As to the rest of the general introduction, as before observed, that is occupied in treating of the Millenium,—and therefore, according to our purpose, there is little which we have to remark upon. In p. 254, will be seen Mr. Greswell's opinions on the clause in the Lord's Prayer above alluded to,—we mean “Thy kingdom come;”\* to which, however, we cannot accede. Indeed, light as the opinion or the words of Œcumenius may appear to others, they have with us a weight of truth, εἰ ἐν ἑβραϊστὶς ἡ κληρονομία, μυθώδης ἡ χιλιόετης ἀποκατάστασις. Still it is a point *too high* for us, and in such *great matters*, as says the Psalmist, † we do not *exercise* ourselves. Sufficient for us is it to know that WATCH is the word for every Christian, be he Millenarian or not. Page 309 contains a remark which we are not enabled to verify,—we allude to these words—“Not that, as I think there is reason to believe, the gift of prophecy had yet ceased among Christians generally, in the days of Tertullian.” As to Tertullian's opinions relative to the Millenium, the reader will find them noticed in the Bishop of Lincoln's work, pp. 20, 366. ‡ We shall conclude this volume by two extracts, the first of which (as it would lead us into an interminable discussion,) we leave for the consideration of our readers, affixing to it only a *cautalous passage* of Bishop Hall's,—the second, for their admiration, inasmuch as when weighed by the shekel of the sanctuary it will not be found wanting. The first passage relates to the pro-

\* Many, it may be, will be tired of these dry remarks; we therefore give the following extract from Jeremy Taylor's *Postulanda*, (vol. xv. p. 52,) to which we give our entire assent. *Thy kingdom come.* “Thou reignest in heaven and earth: O do thou rule also in our hearts; advance the interest of religion; let thy Gospel be placed in all the regions of the earth; and let all nations come and worship thee, laying their proud wills at thy feet, submitting their understandings to the will of Jesus, conforming their affections to thy holy laws. Let thy kingdom be set up gloriously over us; and do thou reign in our spirits, by the spirit of grace; subdue every lust and inordinate appetite; trample upon our pride, mortify all rebellion within us, and let all thine and our enemies be brought into captivity, that sin may never reign in our mortal bodies; but that Christ may reign in our understanding by faith,—in the will, by charity,—in the passions, by mortification,—in all the members, by a right and chaste use of them. And when thy kingdom which is within us hath flourished, and is advanced to that height whither thou hast designed it, grant thy kingdom of glory may speedily succeed; that we thy servants be admitted to peace and purity, and holiness, and the glories of that state, where thou reignest alone, and art all in all.” See also Barrow's *Theological Works*, vol. vi. 455. *O si sic omnes!*

† Psalm cxxi. 2.

‡ The passage he refers to in King Edward VI.'s Articles may be found in Bishop Sparrow's Collection, p. 52,—it is as follows: “They that go about to renew the Fable of the Hereticks called Millenarii, be repugnant to Holy Scripture, and cast themselves headlong into a Jewish dotage.”

phesy of Daniel, (ch. viii. 13, 14,) the prophecy of the 2300 days.

“Two thousand three hundred days, understood as years, and referred to their proper date, if only later than the time of Daniel, we might conclude, *à priori*, would extend from that date to the end of the world, and therefore to the consummation of the Christian œconomy. A detailed examination of this remarkable prophecy would exceed my proper limits at present. I shall be content with pointing out to the reader the true date of its commencement, as I believe; whence the date of its consummation will follow as a matter of course.

“This date is the era of that dynasty of the successors of Alexander the Great, after the conquest and subversion of the Persian empire, and his own death, out of whose dominions, in the course of time, was to arise each of the personages denoted by the Little Horn in the vision; Antiochus Epiphanes, first, and Antichrist afterwards, of whom Antiochus was the type or symbol. This dynasty was that of the Seleucidæ, or of the Greek successors of Alexander who reigned in Syria and Upper Asia; and the æra of the rise of the Seleucidæ is one of the best ascertained in profane history—B. C. 312.

“As the years of this æra bare date from autumn, the middle point of its first year is spring, B. C. 311. Reckon forward 2300 years from spring B. C. 311, and you come to spring A. D. 1990. At this point of time, the destruction of Antichrist being over, the cleansing of the sanctuary, according to the prophecy, is to begin. But that cleansing, as it may be shown from another prophecy, in Ezekiel, \* will last seven years; and beginning A. D. 1990, spring, it will not be over until A. D. 1997, spring.

“Now A.D. 1997, spring, referred to the true date of the birth of Christ, B.C. 4, A.M. 4001, *ineunte*, answers exactly to A.M. 6001, *ineunte*; that is, the beginning of the seventh millenium of the world's existence. Thus it appears that the famous prophecy of the 2300 days, or years, defines, as we presumed it would, the duration of the Christian dispensation as such, 2000 years exactly after the birth of Christ, with the date of the beginning of the millenary period, A.M. 6001.”

After which, Mr. Greswell, having perhaps *cut* the Gordian knot with a *petitio principii*, observes,—

“No commentator, that I am aware of, has yet explained it on this principle; or on any other that carries with it the evidence of its truth, and is not encumbered with the greatest difficulties, nor liable to the greatest objections. I take no merit to myself for the discovery of its true explanation, even supposing that to have been made; but entreat the reader, who approves of it, to join with me in giving God the praise, that he has permitted the meaning of a prophecy, which has so

\* See chap. xxxix. 9. The words, (symbolical according to our view, and therefore not to be trusted for matter of proof,) are these,—“And they that dwell in the cities of Israel, shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years.”

long been hid, to be in any way, or by any instrument, brought to light.”—pp. 357—359.

But what saith one who was of a different opinion on these matters? He speaketh thuswise :

“ And now what is here in the letter of Daniel’s Propheſie, that doth but look towards the thousand years’ reign of the Saints upon earth? Surely not one ſyllable that may without a violent angariation\* be drawn to ſuch a ſenſe. But if *Alſtede* ſhall pretend that theſe mysteries of the later times concerning the Antichriſt, and the time of the Saints’ reign, are to be found in Daniel, not in the expreſs letter but by way of type or analogy, becauſe he meets with the ſame phraſeology of time, and the like deſcription of perſons and things, in the Evangelist’s Revelation, which he finds in Daniel’s Propheſie; ſurely he had need of greater authority for the warrant of ſuch application than I fear can be produced; and if that were yielded, yet that which we are wont to ſay of ſimilitude is verified much more in prefigurations, that *they are not intended to hold univerſally; and, in ſhort, Symbolical Divinity is not to be truſted for matter of proof.* What mysteries there may be in numbers, and upon what reaſon it hath pleaſed the Spirit of God to take up the ſame terms of numeration for days, months, years, and times in the caſe of the Chriſtian Church, which he made uſe of in the Jewiſh, *I ſuppoſe it were too much preſumption in any man to determine.*”†

The other paſſage to be quoted relates to Chriſt our Righteouſneſs, an intermediate paragraph of which we omit, as we wiſh nothing ſtartling to appear in theſe pages.

“ What is it, therefore, which opens the doors of heaven, and beſtows a right to a ſhare in the joys of the kingdom of heaven, if not on all mankind, yet on the heirs of ſalvation in particular? A pure, an abſolute, a total, an unqualified and ſimple reliance on the promiſes of God, through Chriſt; in one word, faith or truſt, in the gift of God, through Chriſt. The righteouſneſs of Chriſt was abſolute and perfect: it came up to the height of the ſtandard propoſed by God, as the ground or condition of acceptance on the ſcore of works or deſert. And for the ſake of the abſolute, meritorious righteouſneſs and ſatisfaction of Chriſt; if thoſe who believe in him will exert the utmoſt of their own ability, and do the beſt of their own endeavours to make their calling and election ſure for themſelves, and truſt to the grace and free-gift of God for the reſt;‡ he has promiſed to accept and reward their imperfect obedience, as if it were perfect: as if they themſelves came up to the ſtandard of his own appointment; as if the righteouſneſs of Chriſt, which

\* This curious word occurs once and again in Biſhop Hall. It muſt be familiar to all readers of the New Teſtament. See Parkhurſt, in v. ἀγγαρεύω, ed. Roſe. It is derived from the Perſian *Hangar* or *Hanjar*, a dagger.

† See Revelation Unrevealed, ut ſuprà, p. 897. We have cauſed the parts of two ſentences to be printed in italics.

‡ See the chapter of Scongul, in Jebb’s Proteſtant Kempis, p. 55. “ We muſt do what we can, and depend on the Divine aſſiſtance.”



was plenary and satisfactory, and on which they rest and support themselves merely, were actually their own." \* \* \* \*

\* \* \* \* "As faith or trust in Christ, a simple and absolute reliance on the promises of God, made and conveyed to mankind through him, is the only thing which, in every individual instance, can supply the lack of personal righteousness, and raise what is finite, by the virtue of an imputed efficacy, to the standard of what is infinite: the highest as well as the lowest degree of mere human improvement are equally, and to the same extent, indebted to it, for those grounds of their acceptance with God, on which he bestows the free-gift of eternal life. All are raised to the same level by it; and all were just at the same distance from that level, without it. When measured by the proposed standard of infinite perfection, we may say, in the words of Moses, with reference to the relative equality or inequality of the proportion of manna, gathered by each of the people daily, before it was meted by the homer of the sanctuary—he that has most of personal desert, of his own obtaining, has nothing over; has no more than he wants; and when eked out by the overflowing abundance of the righteousness of Christ, through faith, he that has least of mere human merit, has no lack; has still as much as is wanted."—p. 475—477.

We proceed now to Vol. ~~III.~~ <sup>II</sup>, which contains the Parables which follow,—and which we give according to the titles by which they are usually designated, though Mr. Greswell, in his General Introduction, vol. i. p. 5, does not think they have been framed in every instance with all the regard to propriety which was desirable. I. The Parable of the Sower and the Seed. II. The Tares. III. The Seed growing secretly. IV. The Mustard Seed. V. The Leaven. VI. and VII. The Hidden Treasure and the Pearl. VIII. The Draw-net cast into the Sea. IX. The King that took account of his Servants, or Debtors. X. The Good Shepherd." Such are the contents of this volume, in which all the several parables are allegorical except the ninth, which, of course, according to the hypothesis of Mr. Greswell, is moral. All we can do, is, as before, to make occasional remarks, and to give extracts,—and we repeat that, in the general, we waive all controversy, and indeed many points on which we would willingly lengthen our observations, that we may show the contents and the labour contained in the erudite work before us.

And here, in opening the "Material Circumstances," we may call the attention of our readers to that fund of illustrative observation in which Mr. Greswell so much abounds and excels. Indeed, after having read, with the care needful to form a just judgment, the continued stores of information laid *up*, and laid *out*, by this so well-instructed scribe, we can say without fear of contradiction, that he has cleared and explained all that relates to the customs, manners, times, &c., of these parables in a way

scarcely ever equalled before. This information is condensed in the notes. With regard to the text,—that we cannot help thinking in many places prolix, and spun out to a most unnecessary length. Every, the slightest circumstance, is considered in an endless variety of light and shade—on this side and on that, and in almost every imaginable way,—and we have little doubt but that many a page will be turned over in haste, whilst the eye searches for such passages as relate more immediately to the matter in hand. The result will be, that in many cases, observations, and deductions will be lost,—or, at least, that the thread of the narrative will be looked upon as *in a scrawl*. Such, however, is not the case; it is only lengthened out and doubled so as to make it appear so. But then, is not this a disadvantage? is it not apt to produce weariness? is not many a book for this reason thrown down and unread? We fear that Mr. Greswell will find it so, and that many will not profit by his stores, because they are frightened at their length; they will pass by what is sterling and valuable under the just enough idea, that life is not long enough to read and to digest what it may seem good to authors to write. The poet, therefore, wrote and advised well,—

“Ordinis hæc virtus erit et Venus, aut ego fallor,  
Ut jam nunc dicat, jam nunc debentia dici,  
Pleraque differat et præsens in tempus omittat.”

But to proceed. We have not marked down anything in *particular* to be noted in the Exposition of the first Parable, but *generally* that it is from the *pen of a ready writer*,—that it is from one who has read so as to mark and to learn. One point, however, we have to call the attention of our readers to, and that is the scriptural and clear account of the exceeding sinfulness of sin contained in the valuable note which extends from p. 38 to p. 43, and which is excellently opposed to the topic now so much dwelt upon by many who deviate, as we feel assured of, from the doctrine *once delivered to the Saints*. We allude to the sermons of those who preach the *utter depravity* of human nature. God knoweth! we do *sadly feel* our own infirmities, and *see* those of others, and should be the last to scatter abroad any notions which might pamper and give growth to the pride of the human heart;—but withal that, we cannot but think that they who do so persuade their hearers of *utter depravity*, do but pave the way, with the sensual, to Antinomianism,—and with the weaker brethren, to despair.\* But we will let Mr. Davison speak our sentiments.

\* The following is from Macgregor's *America*. “I perfectly concur with other travellers who have observed that the hosts of gloomy low-educated preachers who

“The nature which is ‘far gone from original righteousness,’ may yet, in all its disorder, which some men magnify so much, and others as unreasonably deny, retain the elements of its probationary character, the faculty to know, and the freedom to choose, in good and evil, though each greatly impaired; and in this condition, however fallen from integrity and rectitude, the essence of freedom, though not the strength and perfection of it, will have its place.”\*

To these words we add one or two paragraphs from Mr. Greswell.

“Revelation has taught us, that if mankind, though degenerated from their original purity and uprightness, are yet not totally depraved; and like the fallen angels, who once were pure and perfect as man in his original state of righteousness, are not now as essentially evil as they before were good; it is because the Spirit of God, with its preventive and co-operating aids and influences, has never been entirely withdrawn from the human part of the rational creation, in consequence of *their* transgression; as it was from the angelical, in consequence of *their’s*.

“If, then, any traces of an original moral excellence have been perceptible in the natural constitution of mankind, since the Fall; if any, whether Gentile or Jew, whether before the birth of Christ or since, have been conscious of any thing of good within themselves—have been capable of any thing of good, or given proofs of any thing of good,—if the truth must be spoken, however humbling to the pride of our own hearts—the praise of all, the efficient cause of all, must be attributed as much to the continued presence and assistance of the spirit of grace and goodness, which has never altogether forsaken the posterity of Adam, nor ever ceased to work upon them, and with them, before the birth of Christ, any more than since—as to themselves. But the Spirit of God, in its action upon individuals, may be *resisted*, may be *grieved*, may be *quenched*; and when this is the case, to what must the heart of man be exposed, without a counteracting influence, but to the unrestrained, and uncontrolled, and irresistible impulse of natural lusts and passions.

We have not room for more,—but we shall never cease to pray in the words of our Liturgy, saying, “O God, make clean our hearts within us. And take not thy Holy Spirit from us.”

wander throughout America, are prolific causes of nervous affections. These men, whom we will, in charity, call fanatics, shake the nerves of young innocent women, by roaring out their perpetual theme of preaching, the doctrine of eternal punishment, and dwelling but feebly on the reasonable principles of God’s merciful justice.”—See vol. i. p. 139. The extract, though not exactly to the word, yet, collaterally, is applicable to the text. The latter chapters of old Burton’s “Anatomie of Melancholie” contain all that can be said on this head.

\* The Discourses on Prophecy, p. 363. To which he adds in the note, “If I might transfer, with some variation, the words of the poet, I might say of this moral constitution of men’s nature:—

———— ‘His form had not yet lost,  
All her original brightness, nor appear’d  
Less than *God’s image* ruin’d.’ ”

In turning to the Parable of the Tares, we cannot help observing that we think there are some points in it too judicial (e. g., p. 100), nevertheless it is replete with valuable matter, and will well repay the reader. We quote one passage, in which Mr. Greswell seems opposed to Bragge,\* Neander, and Bishop Sumner.

“The tares (or zizan) were the children of the wicked one (*that is*, of the *evil one*), and the enemy who sowed them was the devil; which being the case, as the children or plantation of the evil one are thus personally opposed to the children of the kingdom, the plantation of the Son of Man; and as the sower or father of the one is personally opposed to the sower or spiritual father of the other, whatever may be further denoted by these zizans, in contradistinction to the wheat, thus much will be certain—they cannot be those who are designed for an immortal inheritance by virtue of a certain relation to Jesus Christ; they must be persons, who are destined to be excluded from such an inheritance, and for the defect of the very same principle of desert, the very same qualification in their case, which entitles the others to it.”—vol. ii. pp. 91, 92.

The note on the word ζιζάνιον, in pp. 77, 78, is, as usual, full of information.

We have marked down two passages for extraction from the Parable of the seed growing secretly, which we cannot help giving,—observing, as above, that the work is full of such valuable material. Our extracts, however, we already see, must be curtailed. Indeed it is out of the question, within the limits of an article like to this, to do justice to so full an exposition as these volumes contain. We beg, therefore, of Mr. Greswell to excuse us in that we have pointed out what we consider the objectionable part of his labours; at the same time we beg of him once more to receive our warmest thanks for the greatness of his labours, the solidity (in most instances) of his remarks, and for his unbounded information. Most truly can we use the words of Cicero, relative to one who was a giant in *his* estimation, and say of Mr. Greswell, “*Nescio quam sit bonus, quam doctus vir!*” But to our extracts.

“The religion of Jesus Christ has subsisted in its present state nearly two thousand years; or if we extend the term of its being as far back

\* Bragge's words are simply, “either turn the tares into good seed (which, though impossible in nature, yet may be, and I hope often is done, in religion.)”—See Neander's *Kirchen-geschichte*, Band i. Abth. i. p. 347; (or Rose's *Translation*, vol. i. p. 229.) Bishop Sumner (following Henry) remarks, “I must here point out the difference between the tares in nature and the corrupt men with whom they are compared in the parable. In nature, nothing can change a weed into a valuable corn. But it is not so in the world of grace. Divine power is daily performing such miracles; is converting the tares into the wheat, the followers of Satan into the followers of God.”—*Exposition of St. Matthew*, xiii. 24—43.



as the origin of the Jewish dispensation, from which the Christian\* differs only as a complete and finished from a rude and elementary form of the same kind of scheme, for nearly four. It has been exposed in the course of this time to numerous dangers; it has been attacked by adversaries of every description, and in modes and shapes of hostility the most various. Plots have been deeply laid, and systematically conducted, with a view to its destruction; all that malice could suggest, subtlety could contrive, and power could execute, have been attempted against it. It has suffered from false friends as well as from open enemies; heresies have corrupted the purity of its faith, schisms have distracted the unity of its members; the lives of its nominal professors have never invariably accorded † with their duties and obligations, nor done justice to the intrinsic excellence and natural tendencies of the religion itself. It has travelled in the course of its progress, through chequered and eventful periods; it has had to pass through the storm and cloud, as well as the sunshine and calm; it has known dark and turbulent, as well as enlightened and tranquil ages; it has witnessed the downfall and rise of nations, the extinction and succession of empires, one after another; it has existed under every form and habit of social life; it has had to contend in succession with states of being the most different in themselves, yet all equally pregnant with mischief to its own integrity and continuity; it has been exposed at the same time to the corruptions of refinement and to the grossness of barbarism. Yet, notwithstanding all this, the Christian religion still survives, and its *vitality* ‡ is as great as ever. It is no other dispensation now than it was at first; it is directed to no other end and purpose at present than it always was; though it may possibly be much nearer to the attainment of that end now than it was, or could have been, at first."—pp. 144, 145.

Our next extract relates to the evidences of Christianity, and is a valuable one. We could wish our readers, if they have the work at hand, to turn to John Davison's Introduction to his *Discourses on Prophecy*, and to compare what is there said with what follows.

"The truth of our religion, like the fabric of some well-proportioned and well-constructed edifice, rests not on one, but on a number of supports; and the proper symmetry or beauty, the solidity or strength of the building, as in the noblest and most complete of the conceptions of the art of architecture, reside not in any single part, however perfect, but in the relative proportions, the correspondence and harmony, the joint effect, the mutual aid and co-operation, of all the parts that make up the structure.

"Each of these evidences, no doubt, is calculated to contribute its share to the recommendations which adorn and enforce the Gospel profession; but there may be some, to deserve the name of the *intrinsic vitality*, the natural energy and convincingness, of the Christian religion,

\* On this point we beg to refer our readers to the Bampton Lectures of John Miller.

† This was a remark often made, if we remember right, by the excellent Schwartz. See also Forbes's Oriental Memoirs.

‡ We have printed this word in italics because Mr. Greswell uses it technically. See pp. 136, 147.

more than others. These seem to be, in an eminent degree, what are usually called the *internal*, in opposition to the *external*, evidences of the Gospel—evidences which flow directly from the revelations, the doctrines, the precepts, and therefore the internal constitution of the religion itself. The effect which these produce is upon the instincts and sympathies of our moral nature; they are arguments addressed to our feelings as much as to our understandings, the force of which we apprehend intuitively rather than deliberately, and are assured of by our consciences as soon as by our reason. They satisfy us of the divine origin of the religion, by making us experimentally sensible of its being fit for ourselves, and worthy alike of its author and of those for whom it is intended; as neither above nor below their capacities, neither more nor less than their exigencies; but so nicely proportioned to their wants and necessities, their powers and infirmities, as to convince us instinctively, that it is the revelation of the Author of Nature, expressly designed for the benefit of his own moral creatures, and exactly accommodated to their present moral state, as neither better nor worse than it actually is; the truth in which respect, and what is best adapted to it, none can understand so well as our Maker.

“The external evidences of Christianity, more especially the evidence of its miracles as transmitted down to us by accredited testimony, and that of its prophecies as already fulfilled, or as even now fulfilling before our eyes, only prepare the way for these, the superiority of which to either of the other two may be judged of from this single consideration, that fully to comprehend, and much more, to feel these, a man must be a Christian already. The former are proper to convince the infidel, or to satisfy the first inquirer; but the latter are the source of unspeakable comfort, assurance and satisfaction, even to the believer. It is of these we may suppose our Saviour to have spoken when he said, ‘If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.’—John, vii. 17.\* By these, when Christianity ceased to astonish in the earthquake and in the whirlwind, she continued to speak in the still small voice. The blaze of supernatural splendour, in the midst of which she was born and ushered into the world, when viewed at this distance, seems to become dim, and cannot be distinguished in all the primitive effulgence of its divine power and majesty. But the calm and steady lustre which is still reflected by the light of these evidences on the pages of the Gospel, remains as bright and unsullied as ever, like the fire upon the altar of burnt offering, which, being once kindled from heaven, was never afterwards suffered to go out, and met the ministering priest on his first entrance into the courts of the Lord; or like the unextinguished flames of the seven-fold candlestick, burning within the tabernacle, and ever at hand to guide his approach to the oracle of the sanctuary, and to usher him into the presence of God himself.”—p. 147—150.

The proposed alteration in the generally received translation, p. 160, seems to us, like many others in these volumes, quite un-

\* We cannot help calling to the minds of our readers the Sermons of Jeremy Taylor, (vol. v. p. 373,) and of South, (vol. i. p. 146,) on this palmary text.

necessary. In a theological sense, “*unbelief*” and “*want of faith*,” or ἀπιστία, are synonymous. See, however, the note on the words ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, (p. 163—166.) We have only the space to refer our readers to a learned note on the different gifts\* or graces of the Spirit, (p. 169—173,) remarking by the way, that it contains one opinion for which we know no grounds—we mean the opinion expressed in page 172, where Mr. Greswell says that a certain degree of miraculous power, restricted to certain effects, (e. g. χαρίσματα ἰαμάτων,) might have still remained amongst Christians, “had not human wickedness, in this instance as in many more which might be mentioned, defeated the benevolent designs of God in behalf of men.” Thus, as it seems to us, is Mr. Greswell (to use the words of Gregory Nazianzen)

“πλέκων τὸ χρηστὸν τοῖς ἐναντίοις αἰεί.”

Mr. Greswell’s remarks as to the progress of the missionaries now-a-days, compared with the first progress of the Gospel, seem to us on the whole just and true, as when he says, “It is seldom that their converts are made from among adults, and their only prospect of evangelizing any country entirely seems to be the possible, but at the best the tedious and tardy alternative, of getting the education of the youth into their hands, and bringing them up as Christians.”—p. 182. Still, we are not disheartened, for we *shall* see it, though not *now*, even as it is written—“*For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*”—Isai. xi. 9.

With respect to the matter contained in pages 186—194, one should not peremptorily say of any remark that it is fanciful and enthusiastic; nevertheless, we cannot but think that such is the case in the remarks there made, and indeed in the case of many more like to them, in these volumes, which it is quite out of our power to enumerate. See, for example, pp. 254, 321, of this volume; pp. 12, 268, 350, &c. of volume the third. But to refer to matter which is void of all objection, such as what relates to the influence of Christianity, for instance, in page 202, and how little those born in a Christian land (Jeremy Taylor has a prayer thanking God that he had fallen on so *goodly an inheritance*, that his *lines* were in such *pleasant places*) can understand its first beginnings in a land not Christian; on this Mr. Greswell wisely remarks—

“Would we duly appreciate the greatness of their moral revolution, which the promulgation of Christianity brought to pass, we should

\* The reader who may wish to see Bishop Horsley’s arrangement of the various “gifts” and “offices” mentioned by St. Paul, will find it in the Appendix to vol. i. p. 429, of his Theological Works.

transplant ourselves back to the time when it first appeared ; we should consider, not what is the established order of things at present, (which has long been the result of this operation,) but what was the state of the case when it entered on the discharge of its task. A blind man suddenly endued with the power of sight, would alone be fitly qualified to comprehend the difference between total darkness, and the enjoyment of all those impressions of which the sense of vision is the medium—the contemplation of all those wonders in the external world, which would open on the eyes as soon as they were capable of seeing them, and would fill the observer with admiration and astonishment—impressions which have long since become insensible, and wonders which have long ceased to possess any novelty, to those whom the enjoyment and exercise of the faculty of sight from their birth have familiarized to its effects. The most ignorant and illiterate person in a Christian community,\* is wiser and better informed on all the great points of human faith and duty, than the most learned and philosophical in ancient times ; the lowest standard of public and private morality in a Christian country, at present, is superior to the highest and most refined in any heathen community before the Christian era.”—pp. 202, 203.†

Immediately after this follows a paragraph relative to what is called *natural religion*—the by-word of sceptics, deists, and atheists, notwithstanding the truth that the “light of nature never lighted a man to heaven ;” for as honest old Fuller says, “Nature, when so used, is a mere sleight of the devil to conceal God from men.”‡ Mr. Greswell’s words, though more diffuse, are not less true.

“Among the other expedients which the enemies of the Christian religion have resorted to, either to lower its credit, or to undermine its truth, one has been to construct and propose what are called systems of *natural religion*, the supposed result of principles both of belief and of practice, discoverable by the light of nature or the unassisted reason of man, in which they pretend to comprise and embrace the substance of the gospel revelations, both on religious and moral subjects. The object of

\* “There is a *thread of love*,” says Bishop Sanderson in his Sermons, “that runneth through all the particular duties and offices of *Christian life*, and stringeth them like so many *rich pearls* into one *chain*.”—p. 599, ed. folio. Of the best of lives, before the Christian dispensation, amongst the heathen, we may say, as Tacitus does of the British pearls, that they were “*subfusca ac liventia* ;” and alas ! for it must needs be said, we can only *now* confess to the same !

† Hear the words of Pascal :—“Que l’on considere la sainteté, la hauteur et l’humilité d’une ame Chrétienne. Les philosophes payens se sent quelquefois élevés au-dessus du reste des hommes par une maniere de vivre plus réglée, et par des sentimens qui avoient quelque conformité avec ceux de Christianisme ; mais ils n’ont jamais reconnu pour vertu ce que les Chrétiens appellent humilité ; et ils l’auroient même crue incompatible avec les autres dont ils faisoient profession. Il n’y a que la religion Chrétienne qui ait su joindre ensemble des choses qui avoient paru jusque-là si opposées, et qui ait appris aux hommes, que bien loin que l’humilité soit incompatible avec les autres vertus, sans elle toutes les autres vertus ne sont que des vices et des défauts.”—*Pensées sur la Religion*, vol. ii. c. ii., ed. Amsterdam, 1758.

‡ See the *Profane State*, p. 368, ed. folio.



these attempts is to injure Christianity, by making it appear a very superfluous and unnecessary thing; to invalidate the truth of its claim to be of divine original; to call in question the reality of its pretensions to the name and character of a revelation, as such, by representing it as a copy or transcript of natural religion, and nothing more; as teaching and containing nothing truly good and valuable, and generally applicable to the case of moral agents, like men, which was not discoverable by the mere light of human reason.

“The conduct of the authors of these systems is as uncandid and disingenuous as it is evil-minded and malicious. All their own knowledge and certainty on such subjects, which qualifies them for the construction of these systems of faith and ethics, they owe to their Christian education; yet instead of confessing their obligation to the religion, they attack her with weapons which they have purloined from her own armoury; they turn the knowledge she has taught them against their teacher.”—pp. 203, 204.

Would that such could read so as to understand and to lay to heart the words of the Christian poet!

“*Nature is but a name for an effect  
Whose cause is God.* He feeds the sacred fire,  
By which the mighty process is maintain’d,  
Who sleeps not, is not weary; in whose sight  
Slow circling ages are as transient days;  
Whose work is without labour; whose designs  
No flaw deforms, no difficulty thwarts;  
And whose beneficence no charge exhausts.”\*

But we find it will not do to pass on from page to page, and to quote what is apt to edify. There be four long volumes of which we have not yet even mentioned the contents; to these, therefore, we must pass on, having first of all *shaken out our tablets*; and having briefly remarked one or two points on which we would willingly have dwelt. The truth is, that a mere review can give no adequate conception of the matter which these volumes contain,—a man must read them to know the depth of their author. Of a truth we can imagine him to say, *All things come of thee, O Lord; and of thine own have we given thee.*†

To throw together, then, some few matters which we had noted down in the sequel of this volume. In p. 219, Mr. Greswell refers to the use of the Greek Article, the *Doctrine of the Greek Article* as Middleton calls it, touching which, at present, we shall only say that the topic, when not carried too far,‡ is one

\* Cowper’s Task, book vi.—“The Winter Walk at Noon.”

† 1 Chron. xxix. 14.

‡ We are careful to say, “*when not carried too far*,” being mindful of what Jackson says of grammatical skill. “Of this light kind of learning, that of our apostle *scientia inflat*, as Ludovicus Vives somewhere well observes, is most punctually and peculiarly true. And the man whose brain is full of this skill, and whose heart is empty of mo-

apt for elucidation. The note in pp. 218—227, on the pearl, is full of information; the same may be said of that in p. 495,\* where by the way is adduced the same passage from Apollonius Rhodius, relative to the sheep *following* their shepherd, which we brought forward in our last Number, as an ἀπαξ λεγόμενον from classical Greek poetry. We may add, that in Spain the migratory Merino herds still follow their shepherds. As to the passage from Polybius, it is an exact parallel to that chapter in the Bubbles from the Brunnens (p. 95) called the “*Schwein General*.” In p. 234, the distinction between the two Parables—the treasure in the field, and the pearl of price—may or may not be correct. Pp. 247, 248, of the heavenly and earthly pearls, contain some beautiful observations. There may be some truth in what is said in the note, p. 266, relative to *those many other parables of like kind* not recorded; but, perhaps, the question has in it the περιττόν and the ζητητικόν. The whole of what relates to Regeneration, or New Birth in Baptism, pp. 228, *seq.* is, in our judgment, altogether good. Nothing but want of space hinders us from quoting what relates, p. 305, to the receiving of Christ in the person of his little ones, and the ambassadors of Christ. There could be hardly any necessity for altering the received version as regards πελάγει, p. 312, and the same, in our opinion, may be said of the alterations in pp. 341, 402, 515, &c. Heartily do we wish we could extract what is said of guardian angels,—λειτεργικὰ πνεύματα,—in p. 330, for we are strong in the faith of the Psalmist, that† “*the angel of the Lord tarrieth round about them that fear him, and delivereth them.*” The passage relative to the responsibility of the ministry, in p. 336, makes us think of Chrysostom’s words, and tremble with a *godly fear*:—

“Such measures of thy powerful grace

Grant, Lord, to us, we pray;

That thou mayest be our Comforter,

At the last dreadful day.”‡

In p. 338, the senses of σκάνδαλον in Scripture are excellently

reality or other solid and ingenuous literature, is like a pinnace ballasted with cork, or some lighter stuff, bearing the sail of a gallioun or carack.”—Works, vol. iii. p. 259, ed. folio.

\* By the way, we may observe, that in the reference to the Liber Enoch, lxxviii. is a mistake for lxxxviii. The reason of our observation is, that we may take occasion to speak of the great general accuracy of reference in these volumes. We have read them with great care, and have scarcely ever missed finding the several passages referred to.

† See Bull’s Works, vol. i. pp. 261—325, ed. Burton; Hall, “Of God and his Angels,”—Works, vol. iii. p. 958—973, and p. 985—1000, forming the first and third books of his Invisible World.

‡ From St. Ambrose’s Hymn (as it is called) in “The ordering of Priests;” which we are old fashioned enough never to wish to see displaced.

detailed. On the much-mooted words (in these days) heresy and schism, the matter in p. 344, seq. will be read with great advantage; and truly would we have it impressed on our own minds, and on the minds of all, that the necessity of heresies is a moral necessity, *an effect of the innate depravity of the human heart*. What is said on the terms *λύειν* and *δεῖν*, in p. 364, seq., is said with understanding. We would that what is said p. 373, on *stated forms of prayer*, with Jeremy Taylor's "Apology for authorized and set forms of Liturgy,"\* and with certain of South's Sermons, was impressed more fully than it is on the attention of both ministers themselves and the congregations committed to their charge. Would that many could read, so as to practise what is said of inhumanity, p. 401. On the morality of the Gospel, touched on in p. 416, seq., we must refer our readers to John Miller's Bampton Lectures, p. 136. In the note p. 431, a question is raised as to Aristotle's celebrated definition of the final end of tragedy, which may exercise the curious. Page 482 contains a passage on the sinfulness of sin, deserving to be written in letters of gold; may it be written—*ἐν πλαξὶ καὶ χρυσῷ σαρκίναις*. On the subject of the *present tense*, used prophetically as *future*, and applied to Matth. xxiii. 35, it is quite out of our power to make any remarks; we have only to say that there is much for *consideration* in Mr. Greswell's note, whether for conviction or not.† The same may be said of the sense of *πρὸ ἡμῶν*, p. 542, being not "*before*," but "*instead of*," "*in the place of*," according to Mr. Greswell's reasoning. What is said p. 548, note, relative to St. Luke's information on facts, is confirmed by that excellent work, *Biscoe on the Acts*, pp. 601, 602, ed. Clar. For the most part, the remarks on the word *μισθωτός* are good, but *hireling* did not always imply in English *contempt* or *reproach*, but merely one *who served for wages*. Be this as it may, the ministry are *μισθωτοὶ* to the great lover of souls. See *infra*, p. 575. We are not quite sure that there is not a contradiction between p. 552 and p. 557. However it need not be so, and it is clearly not intended. The last reference we shall give is to the interpretation of Rom. iv. 25, p. 571, referring, at the same time, to a sermon of Bishop Horsley, *Theological Works*, vol. iii. p. 386.

### iii

In turning to vol. iv. we are obliged to say our words must be few, as we wish just to give the contents of all, that the *Chris-*

\* See Works, vol. vii. p. 283, &c.; South's Sermon on Eccles. v. 2, Works, vol. i. especially pp. 457—460. See also Bull's Sermon on 1 Tim. ii. 1, 2, Works, p. 326.

† Perhaps it is hardly worth noting, (or Mr. Greswell would have noted it,) but Routh in his *Reliquiæ Sacræ*, vol. i. p. 342, gives another passage besides the one quoted from Tertullian. See also Bloomf. Res. Synopt. in loc. and Kuinoel.

*tian gladiator* (forgive us ye who tax all innocent expressions!) may know with what this *tanx satura* is filled. We add, also, that if we were to work up all the observations we have made on this exposition, instead of filling a somewhat dry and lengthy article, we should fill the whole Number of the Review now given to our friends. Doubtless they will say, *Præfiscine!*

The Parables here considered are six:—the two first Moral, the four next Allegorical. I. The Good Samaritan. II. The parable of the Rich Man who set up greater Barns, or, The Rich Man's Ground. III. The Servants left in waiting for their Lord, or, according to Mr. Greswell, The Servant left instead of his Lord. IV. The Barren Fig-tree. V. The Great Supper. VI. The Prodigal Son.

In the parable of the Good Samaritan, p. 12, seq. seems to us to contain a question which, like many others in this truly excellent work, borders on enthusiasm. The sense, again, of ἐκπειράζων,—not *tempting*, but, according to our author, *consulting*,—seems needlessly questioned, as indeed may likewise be said of δικαιῶν. We are not, however, about to be contentious, and we give Mr. Greswell's own words, as concerns the question and the answer.

“The inquirer in the present instance seems to have possessed a clearer insight into the true evangelical sense of the term (πλησίον, that is) than most of his prejudiced countrymen; not unmingled, however, with some doubt and obscurity, which he might gladly desire to have removed. When, therefore, the turn of the conversation gave him an opportunity of asking for information upon this point also, it seems to be implied in his language, that he availed himself of it with the eagerness of one who had long wished for it. His words should be translated, ‘*But who is my neighbour?*’ for the particle rendered by ‘*and*,’ is here equivalent to ‘*yet*,’ or ‘*but*,’ and we might paraphrase them as follows:—‘It is a very true and satisfactory assurance, that if I do these things I shall live: and when I am told to love God with all my faculties, above every thing else, my duty is plain and intelligible. But when I am told also to love my neighbour as myself, I should see what I was bound to do to him, if I knew who was my neighbour. *But who is my neighbour?* for I am still uncertain on that point; and I know not whether I am to understand those only to be meant by the name, who stand in certain peculiar relations to myself; or all to whom the word is in any sense, and under any circumstances, capable of being extended.’

“Now a doubt upon this point was manifestly of great importance to the practical application of the precept; which, even with the best intention to do right, and the sincerest wish to observe the precept, might lead to its perversion and misdirection. One who felt this difficulty in its full force, could scarcely fail to request a solution of it; and if it was proper for the interrogator to ask for such a satisfaction, it was still



more so for our Saviour to grant it. There was no question which could have been more fitly put to him than this, 'But who is my neighbour?' none that was more consistent with his benevolence, his charity, his philanthropy, to answer; none that it would have given him more delight to answer; or, were there any doubt about this, the beautiful parable in which he does answer it would remove that doubt, and be a lasting monument of the interest he took in replying to such a question."—vol. iii. pp. 23, 24.

We do not deny that there is much speciousness and great beauty in the above extract,—but the alteration of the sense of ἐκπεριζών, seems to us to be unauthorized by any strict rules of interpretation.\* We cannot help giving the following passage from the note in p. 35.

"It has been made a ground of reflection on the perfection of Christian morality, that it lays no stress upon the much cried up classical virtues of friendship and patriotism; or rather studiously keeps them out of sight. That it does so is undeniable; and that in doing so it has acted wisely, and as was to be expected from its own character, might easily be shown. I know not upon what foundation these two supposed virtues rest; what there is in the former to distinguish it from selfishness; or in the latter to make it stop short of the modern phantom, universal benevolence—the supposed sum and substance of virtue and morality. If we divest ourselves of prejudice, and contemplate these two virtues, stripped of the false glare in which they appear through the light of classical associations—judged of by their practical consequences, they deserve the name of splendid vices, instead of substantial good qualities. But the truth is, they are both too contracted for the noble scope of Christian principle, which absorbs every partial feeling in an expanded and comprehensive love of mankind. It is peculiar to friendship to transfer the affections of self to one; to patriotism, to a part of mankind; to Christian charity, if not in an equal degree, (for that is neither possible, nor incumbent to be done,) yet in their just relative proportion, to all. This teaches us to regard even enemies, in some sense, as friends; strangers, as neighbours; every man, as a countryman. It represents all mankind as making up one large family, of which God is the common Father, every individual human being is a member, all all are brothers of each other.

"'Homo sum, humani nihil a me alienum puto,' is a sentiment which can possibly be felt as it ought, and acted upon as a ruling principle, only by a Christian."

We said above that we could not avoid quoting the above passage, and yet for all this we think it liable to be misunderstood, though the truth intended to be conveyed to the reader is, as we think, according to the word of God. However, that no mistake

\* Grotius takes it in a good sense, as περιάσαι in 1 Kings, x. i. As for ourselves we hold to the sentiments of Chrysostom and Ecumenius. So Kuinoel: "Sententiam Jesu explorandi causâ, an legi aliquid contrarium ex ore ipsius eliceret, quo eum suspectum et invisum redderet populo."—*In loc.*

may arise, we beg leave to refer to Professor Burton's Sermon on "Christian Friendship,"\* which contains every thing requisite to satisfy him that lacks information.

But to proceed. The inference at the bottom of p. 45 we think hardly just; the sense of hypocrisy, as given in p. 89, as good as can be; the observations likewise on God's dealing with sinful men quite according to the revealed word. The following also, from the note p. 148, whether exactly according with the text or not, at least in the application is striking. "'Let us eat and drink,' according to St. Paul, may be the profession of libertinism, and of those who have no hope except in this life; but with the qualification, 'for to-morrow we die.'" With respect to the general sense of this parable, including forgetfulness of God, and griping avarice also, as we think, there seems to be no reason to suppose Mr. Greswell incorrect. We conclude it with the words following from Lightfoot:†

"The man saith I will lay land to land, and house to house, and my children shall be great, and rich and prosperous in the world, and I will build up a family of renown. But divine justice saith, I will dash such confidence, and lay such unjust and unconscionable undertakings in the dust: that men may know, that there is a God, and that he is righteous that judgeth the earth. *Arise, Lord, let not such men prevail; let such heathenish contrivers be judged in thy sight.*"

The remarks on the Greek word *μεγισυνώ* (p. 168, *seq.*) we feel very little inclined to fall in with; but those on the intelligibility of Scripture to general readers, from p. 171 to p. 177, and what is said on the literal sense of the words, we should call altogether good. Had we space we would willingly extract them at length, but we have room only for the following:—

"It is, in my opinion, a dangerous and truly objectionable principle on which to proceed either in ascertaining the speculative doctrines, or in defining the practical duties of religion, to assume that the words of Scripture in a given instance, and with reference to the particular article of faith or moral obligation dependent upon them, were never intended to mean more or less than to the common sense of the great bulk of mankind, (for whose benefit and instruction they were intended,) when properly exercised upon them,‡ they appear to mean, or can really be shown to mean. Nor do I know of any way wherein the common sense of the great bulk of mankind can ordinarily be exercised upon the words of Scripture, to determine their meaning, except by applying to its lan-

\* Sermons preached before the University of Oxford, p. 285. We recollect that the sermon alluded to was delivered in an evening—in the morning one of his Bampton Lectures; both striking instances, the one of Christian simplicity, the other of Christian learning.

† Works, vol. ii. p. 1317, ed. fol. 1684.

‡ See again in vol. v. part ii. p. 268, and p. 308, on the appearance of Samuel at Endor.

guage the same criterion by which it judges of the sense of words in general; which is their natural, obvious and primary construction, according to the rules and idiom of the language or dialect, in which they happen to be expressed."—pp. 171, 172.

The translation of Luke xii. 22. and Matt. vi. 34, p. 194, accords of course with Mr. Greswell's own views; but whether or not it will do so with the views of all his readers, is another question. We are not going to say that *all* that is said in pp. 158—335, (for the whole explanation of the *Parable of the Servants left waiting, &c.* occupies these many pages,) may not be defended. That it is the work also of a pious and devout man will not be denied,—but that it should ever be popular is quite out of the question. In fact, there is too much hair-splitting, too much of German, not neologism, but lengthiness in it; and in reading it we lose, in our judgment, the brevity and pointed warnings of the text.\* As to the wants of the disciples, and how they were to be supplied, see p. 215, &c. In p. 249, Mr. Greswell's distinction of *Christians in general* and *Hebrew Christians* seems questionable. The mode of interpretation he suggests *may* be true, but it seems to us liable to those objections which relate to literal and hidden construction; on which see *suprà*, p. 171, &c.; but see *infra*, p. 268. With regard to the "perfect equality and community of property" sometimes said to have been common amongst the early Christians, it is well and correctly argued by Mr. Greswell that "there is no evidence either in the Acts of the Apostles, or in the Epistles, that any church distinct from the original church amongst the Jews, and formed subsequently among the Gentiles, was ever modelled or constituted on this plan." The selling of all their goods would, therefore, according to the above reasoning, apply only to the Jewish Christians, and so the instance of Barnabas, *a Jew of Cyprus*, is recorded as a peculiar case, he being *a Jew of the dispersion*. Touching the "Church planted among the Jews, and confined to the precincts of Jerusalem," it is beautifully said, in accordance with Mr. Greswell's reasonings, in p. 260:—

"Nor is it surprising that the good pleasure of God should vouchsafe an especial mark of his favour in behalf of this little flock of his Son, in particular; who, besides being the true spiritual seed of Abraham and of the fathers, were their true natural seed also, whose were the covenant—the promises—and the adoption—of whom, as concerning the flesh, Christ himself came—who were for a time the only instance which the world had seen, or was intended to see, of the practical affinity of Chris-

\* See Bragge's Practical Discourse on this Parable, vol. iii. p. 112—137.

"Semper ad eventum festinat, et in medias res  
Non secus ac notas, auditorem rapit."

tian piety and devotion—Christian purity and holiness—Christian self-denial and disinterestedness—Christian charity and benevolence; the first, and as yet the sole examples of Christian patience, Christian faith, Christian constancy and resignation; the first to bear the name of Christ, and to publish his glory to all the world, in the face of opposition, persecution, obloquy and death; for a time the only light of the world, the only salt of the earth, and always so, among their own countrymen in particular; from whose bosom, too, in due time, went forth the feet of the messengers of the glad tidings of salvation to all the nations of mankind."

In p. 262, Mr. Greswell gives the literal interpretation of Mark x. 29, 30, which accords with his previous remarks. In p. 268, 269, excluding one fanciful illustration, there may be somewhat perhaps to arrest the attention. Note p. 276, would have the peculiar sense of *οἱ πτωχοὶ* in the Epistles to refer to a single class of the poor, viz. *the members of the Church of Judæa*; a supposition which may, possibly, be true. What is said, p. 350, relative to *ὡσαύτως* and *ὁμοίως*, and applied to the Galilæans and those on whom the Tower of Siloam fell, will, we think, come under the head so often hinted at before,—we mean a fanciful, if not an enthusiastic, interpretation. The same may be said of the explanation given in p. 417. It is not that we would absolutely and at once deny the truth of it,—but are these grounds for establishing it? In pp. 352—355, are some beautiful remarks as to how bodily infirmities should be accounted of.\* In the explanation of the Parable of the Barren Fig-tree there is much to interest, and what is said, in pp. 388, 389, as to the withering of the fig-tree being the conclusion of the parable in question, (i. e. *Luke* xiii. 1—9,) is not without weight. Hall,† in his *Contemplations*, has taken the same view: "Once before," he says, "hadst thou compared the Jewish nation to a fig-tree in the midst of thy vineyard, which, after three years expectation and culture, yielding no fruit, was by thee, the owner, doomed to a speedy excision; now thou actest, what thou then saidst." In p. 490 we see no necessity for connecting the parable with the Millenary kingdom,—we are quite sure such an idea can enter into the hearts of few. The remark in p. 497 is without any doubt to be classed under the *περιττόν*. What is said in p. 517 on the words *ὁ υἱὸς τοῦ ἔτους* may be well contrasted with *Acts*, ix. 17, where Ananias forthwith

\* We must not omit to refer to the interpretation of *Philippians*, ii. 6—8, in pp. 371, 372. See *Burton's Testimonies*, p. 117, &c. The latter says (from the Ante-Nicene Fathers) that *οὐκ ἀπαγμὸν ἠγάτα κ. τ. ἔ.* means "he did not tenaciously adhere to his equality with God," which may very well be reconciled with Mr. Greswell's words—"thought it not a thing to be greedily caught at." See the excellent note in Bloomfield's *Rescensio Synopt.* and Bishop Middleton (*Doctrine of the Greek Article*) *in loc.*

† *Works*, vol. ii, p. 243, "The fig-tree cursed."



calls the persecutor of the brethren, *Brother Saul*. Nothing can well be more striking. But we have no room for more from this volume; we shall only say as concerns the interpretation of the Parable of the Prodigal Son, that it is filled with excellent matter, and doubtless, if we are to acknowledge such technical divisions, should be numbered with the *allegorical* ones,—as no *moral* or *didactic* parables (according to the same opinion of Mr. Greswell) were ever delivered to the Scribes and Pharisees.

“The absence of all explanation, whether premised or subjoined, in a particular instance, is a criterion of an allegorical parable; and the fact of such absence is as certain of this parable, as of any that has yet come under our consideration.”—p. 532.\*

Vol. IV. contains the exposition of six Parables—the four first moral, the two last allegorical. I. The Unjust Steward. II. The Rich Man and Lazarus. III. The Importunate Widow. IV. The Pharisee and the Publican. V. The Labourers in the Vineyard. VI. The Ten Pieces of Money, or the Pounds.

The note at the commencement of the Parable of the Unjust Steward is another instance of Mr. Greswell's great research and learning. It contains, in fact, almost all that can be said on the subject of the ἐπίτροπος and the οἰκονόμος.† The note likewise, in pp. 38, 39, on the ambiguity of the Greek word κύριος, “master,” “lord,” cannot be better, and we are only obliged to pass it over for want of space to insert it. There is little doubt but that “His lord commended the unjust steward,” would be the better rendering of the words καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας. The senses of the word γενεὰ, in p. 50, must give any one a strong bias in favour of Mr. Greswell's critical discrimination also. What is to be learned from the Parable of the Unjust Steward is most clearly given in pp. 63, 64. We extract the passage following, connected with the application of this parable, for its simple excellence, though, in so doing, we shall be obliged to pass over many pages of notes and observations we wished to dwell upon.

\* On consideration we ought to refer to the note, p. 546, on the application of the Parables; to the fact, p. 576, that man never has been left in what is falsely called a state of nature; and to the beautiful remarks on the Prodigal newly clad, pp. 593, &c.

† It is worth any one's while to look into what is said on the subject of the corn-tickets at Rome, and compare it, in its consequences, with the working of the poor-laws with us. But so it is,—“Nec vitia nostra, nec remedia pati possumus.” See p. 7, note. We venture to give the following, which we have written in the blank page of our own copy of the New Poor Act. “The law which quarters poor on their several parishes, grew, in time, so intolerable a burden, both on the landed and commercial interests, and so difficult to be shaken off, that the legislature hath now employed more than an age in seeking for the proper remedy, and hath not yet found it.”—*Warburton's Works*, vol. x. p. 257. This extract is from a sermon preached in the year 1767. We are no nearer still; and this act, though it is full of good points, is unwieldy, and scarce likely to work without modifications.

“No one who has paid the least attention to the style of Scripture, can have failed to observe how different is the language of sacred narrative, in speaking of effects and their causes, from that of common history; and how regularly those effects are ascribed in the one to the true efficient cause, which would be attributed in the other to the secondary or instrumental.\*† In holding such language, Scripture speaks according to its proper character, and not more piously and humbly than philosophically and justly. A common historian would tell us that Brutus delivered the Romans; Timoleon the Syracusans; Aratus the Sicyonians; that Miltiades was the saviour of Greece at one time, and Themistocles at another; that Nebuchadnezzar overthrew the Assyrian empire, and Alexander the Persian, or the like. But an inspired historian would tell us, in each of these instances, that God wrought the effect by their means; that God gave deliverance to Rome by Brutus; that God overthrew the Assyrian empire by the Babylonian conqueror, and so forth. And who will say that this is not the just and philosophical mode of specifying the effect?—that any other would include more or less of misrepresentation, and would transfer to the simple mediate or instrumental, what strictly belonged to the true final or efficient cause of the result? Even the ordinary gift of common sense, the ordinary faculty of learning, and the ordinary capacity of following men’s several trades and occupations, are ascribed in Scripture to the same source; and both in their causes and in their effects are ultimately resolved into the agency of God. The weaver cannot sit at his loom, nor the husbandman follow the plough, but by virtue of a power and skill which they are supposed to derive from their Maker.\* It is no wonder, then, that the possession of wealth, under all circumstances, as well as of every other temporal good, should be uniformly spoken of in Scripture as the effect of the Divine blessing, and riches be represented as his creature and gift;\* that when men devote their possessions to his honour and service, they should be said to give to him of that which is his own\*—to worship him so far with that which costs them nothing—and in the most legitimate application of their temporal abundance, to the good of their fellow men and to the glory of their common Creator, to be returning a loan, or paying a debt, rather than making a present, or conferring an obligation.”—pp. 86, 87.

From the Parable of the Rich Man and Lazarus we give the extract following relative to Hades; adding, at the same time, that we shall make no further remarks at all on that chapter in the appendix‡ *On the Existence and Locality of Hades*. All that is here said is sufficient; anything further must be sought from the work itself, or from Lightfoot,§ or Pearson, or other commentators.

† Wherever an asterisk is affixed in this extract, it is to show that Mr. Greswell has annexed a mass of Scriptural testimonies to make good his point. It is not necessary for us to give them.

‡ Appendix, chap. x. vol. v. part ii. p. 261—406.

§ See Works, vol. ii. p. 1341—1355; Pearson on the Creed, art. v. Matter of a

"We know not for certain either what Hades is, nor how departed spirits subsist, or carry on an intercourse with each other, in their state of disunion from the body; nor of what affections, whether of joy or pain, and in what matter, as the proper medium of each, they are still capable; and yet we may be sure, because we have the assurance of competent testimony to that effect, that there is some such a place as Hades, the receptacle of spirits after death—there is some mode of existence of which the soul is capable when separated from the body—there are some means of mutual correspondence, some proper acts of consciousness, some memory of the past, some feeling of the present, some anticipation of the future, some capability of pleasure and pain, of joy and grief, of desire and of aversion—even among the inhabitants of Hades—and as characteristic of a rational, a moral, an intelligent and individual essence, in a state of disunion from the body, as in one of communion with it."—p. 114.

What may be learned from this parable will be seen in p. 121, and in p. 123 the possible connection of this and the preceding parable. In p. 151 are stated the rights\* of the poor among the Jews, and also, if we would lay it to heart, their rights among *ourselves*. We are sorry to pass over the nervous remarks in pp. 156—160, concerning the neglect of the warnings of the ministry as displayed in the instance of Dives—nothing can be better, or more to the point. The necessity of the rich and of the poor for charity's sake, and for the manifestation of the will that is in us to assist the poor members of Christ, is well put in p. 166. In p. 257 Mr. Greswell makes an apology for differing from the received translation, which we really do think in many cases necessary, though in this one (the translation of *σταθεῖς πρὸς ἑαυτὸν*) much less so than in others. P. 274 seems to contain much unnecessary matter, though an excellent illustration of Aristotle's *βλαίσωσις*.—(Rhet. ii. xxiii. 14.) P. 282 contains a passage worthy of all praise—setting forth the truth that repentance cannot of *itself* blot out guilt.† The conclusion in p. 295 seems questionable. We arrange it under the head *καινοτόμον*.

different kind, but not altogether irrelative, may be found in Jortin's Sixth Dissertation, "On the State of the Dead, as described by Homer and Virgil," p. 157, 8vo. ed. 1809. See also Burnet, *De Statu mortuor. et resurgent.*, p. 286. Something also may be found in Number XXI. pp. 102, 103, of this Review.

\* See Hammond's "Poor Man's Tithing," or Sermon on Deut. xxvi. 12, 13; Works, vol. ix. p. 548, ed. fol.

† We may refer to the heathen poet on this point. We allude to the Trojan women's burning the ships—

"Piget incepti, lucisque, suosque  
Mutatæ adgnoscent, excussaue pectore Jnno est.  
*Sed non idecirco flammæ atque incendia vires*  
*Indomitas pusuere: udo sub robore vivit*  
Stuppa vomens tardum fumum, lentusque carinas  
Est vapor, et toto descendit corpore pestis:  
Nec vires heroum infusaque flumina prosunt."—Æn. v. 678—684.

The note in pp. 297—316 contains probably the best account of the Pharisees to which we could refer our readers. For the several orders of the labourers in the vineyard, see p. 371; and *infra*, p. 391, for a condensed statement. The whole of it seems to us much too far drawn out—in short, περιττόν. The covenant of works is remarkably well stated in p. 402; and in p. 415 it is truly said—“The case of the labourers engaged at the eleventh hour, furnishes no kind of analogy to the case of a death-bed penitent; and it is improper to insist upon it, as the ground of an argument upon this question at all.” The last parable in this volume contains much which, we do not scruple to say, is beyond us—much, also, which we think is needless.\* We therefore leave it as we find it, remarking only that the argument in p. 499 deduced from it for the Millenium, seems to us extremely far-fetched; moreover, it would introduce the *esoteric* and *exoteric* mode of instruction into that Gospel which is preached to the poor, and of which it is said to our everlasting comfort, that he who *runneth may read*. The argument will be found summed up in p. 504. It remains only to add, that this parable first turned the thoughts of Mr. Greswell, “and contributed as much as anything else to confirm his own belief in the futurity of” the Millenary dispensation. This acknowledgment will be found in the note, p. 501.

The contents of the first part of vol. v. are four Allegorical Parables:—I. The Wicked Husbandmen, or, Of the Vineyard. II. The Wedding Garment, or, according to Mr. Greswell, The Marriage of the King’s Son. III. and IV. The ten Virgins and the Talents. We have again, in the commencing notes, to allude to Mr. Greswell’s aptness for elucidation—see, for example, the distinction between *ληγός* and *ὑπολήγιον*, p. 6. The following extract from p. 47 might teach many disputers a lesson:—

“Moral agents, under all circumstances of their relation to God, have their proper duty arising from their proper relations: and the obligation of this duty under all circumstances, is founded in the same necessity of an implicit obedience to the declared will of God. But moral agents in general are left to collect his will, and consequently the particulars of their duty from the light of conscience; the members of the visible Church from the light of revelation; and the light of conscience is one thing, and the light of revelation is another. The light of conscience, indeed, can teach and suggest nothing which the light of revelation will not confirm and approve; but the light of revelation has ascertained many things, which the light of conscience never could discover.”

In corroboration of the remark made in p. 63, “The first of

\* We are bound to add, that in his illustrative notes Mr. Greswell is ever at home. Nothing can be better, more explicit, and at the same time more learned, than what is said on the *Bankers or Mensarii*, and the *rate of interest*, in pp. 447—460.



the prophets posterior to the settlement in Canaan, as we learn from the testimony of the Sacred Narrative itself, and from the assurance of St. Peter and St. Paul, was Samuel;" we would refer our readers to the volume we have often quoted before, Davison on Prophecy.\* But for the numbering of the prophets from the time of Samuel's ordination, B. C. 1130, till the return from the Captivity, B. C. 536, the note of Mr. Greswell, in pp. 70—78, contains a mass of information which will not be met with elsewhere, at least in so condensed a form.

In the Parable of the Wedding Garment, Mr. Greswell has adopted, without referring to the passage, an expression of Paley,—*"Good manners are a part of good morals,"* p. 141; at least, the expression of Paley, *"bad manners are bad morals,"* in his chapter on the morality of the Gospel, must have suggested the above modified form. We have been led to observe this from a partial censure passed upon that excellent man in vol. i. p. 471. What the Christian preacher was and is to insist on is well set forth in pp. 166—168. It is quite impossible for any thing to be better than the matter contained in pp. 172—184. We extract two passages, regretting we cannot give the whole. Speaking of the "wedding garment required of God in Holy Scripture," his words are,—

"This proper garment was to be furnished indeed from the vestry of the king, but its assumption descended upon the guests themselves; and even faith, though the one thing necessary to salvation, and in its imputed efficacy singly sufficient for that purpose, is not independent of the free-will and cooperation of the believer, no more than of the grace of God. It may be the proper spiritual covering of the soul, and neither of mortal texture, nor of human acquisition, but immediately derived from the wardrobes of heaven; and yet it must be received, and put on, by the wearer himself. The virtue of the marriage garment in the parable was such, that no antecedent worthiness of the guest invited, without it, could entitle him to a place as a guest admitted to that feast; and with it no antecedent unfitness availed to exclude him from it; and it is of the essence of the Christian qualification of a saving faith, to level all distinctions of character in other respects, to compensate for all other deficiencies in particular instances, and to entitle every one who is allowed to the benefit of it, to the same kind and degree of acceptance, on the same grounds of imputed righteousness and good desert. Without it, no previous excellence of man's own acquisition can avail to salvation, and with it no moral defect, under which the subject himself might previously labour, presents any obstacle to his forgiveness, and his acceptance with God. This garment was the same in every guest admitted, by its means, to the feast; and the qualification of a saving faith is one and the same, in the principle from which it springs, in

\* Discourse v. p. 177, &c. Ed. ut suprâ.

the effect which it produces, and in the object of trust, on which it is placed—in every member of the visible church, who becomes entitled thereby to the relation of a member of the invisible. It is grounded on an equal reliance on the merits of their Saviour, in all; and it produces a common effect, their common acceptance and salvation, by virtue of a common imputed righteousness in all. All among the guests assembled, who were admitted to the feast, were admitted because they possessed this garment; and all who were excluded from it, were excluded because they possessed it not; and among the complex of the members of the visible church, none will be saved who do not possess the personal quality of a saving faith, and none will be condemned who do not want it. It is the only criterion between the nominal and the real Christian, considered as equally members of the same visible church here, which, by its effects on their lives and actions, as it is present or absent, separates them one from another in this life, and at the day of judgment,—when their lives and their actions will be inquired into, and measured by the standard of their duties and their professions,—it is the only thing which, by virtue of its presence or of its absence, will determine their respective conditions through all eternity.”—p. 178—180.

The other passage is:—

“The offence of this guest was due to no unavoidable necessity, no venial imprudence, no excusable oversight, which might have defended or palliated it. It was no sin of ignorance or of omission; but a wilful act of commission. He knew that he was expected to appear in such a garment, and yet he had ventured into the guest chamber without one: he knew it to be necessary in every instance, and yet he had imagined it would be overlooked in his own; it had no doubt been offered to him as well as to the rest, yet he had declined to receive it, as if superfluous—or to wear it, as not indispensable. All this seems to point to the class of guests of which he is the representative; to that portion of the members of the visible church, who, however distinguished in other respects, yet agree in this, that they do not choose to be saved after the manner of God’s appointment, but will still be trusting to some device or imagination of their own, as just as effectual for the same purpose, and just as likely to succeed.”—p. 182.

The rest of this volume, from p. 191 to the end, is wholly occupied with the Parable of the Ten Virgins and the Talents, and the preliminary matter. This, it will be confessed on all sides, is erudite and valuable. An analysis of the Exposition of the Prophecy on the Mount, which constitutes the preliminary matter to these parables, will be found at the beginning of the volume. We can only refer to it, stating again, as we have often been obliged to do, that there is very much above our comprehension in many of the positions laid down. Far be it from us, however, to detract from the value of what is really to be valued;—such, for example, as the historical details in pp. 234—247, relative to the

war at Alexandria, Seleucia, and Jamnia in Palestine—what relates to the siege of Jerusalem by Caius Cestius, which was as a *warning*,—and that again of Titus, which was a *punishment*; the first at the Feast of Tabernacles, the second at the Passover. See pp. 338, *seq.* P. 348 contains some striking remarks on the *safety* of the *elect*, by whom, probably, we are to understand, not simply “the believing portion of the community, in opposition to the unbelieving” of that day; but the whole series of fathers, patriarchs, and prophets, all the good and holy men of the Jewish nation from the first,” &c. The passages from Josephus, in the note p. 361, do but too well declare the lamentable state of Jerusalem, when the *besom of destruction* had swept over it, and when, to use the words of Bishop Horne, on the occasion of a former captivity, *Zion was a sad remembrance*. In p. 374, it is well remarked, that the Millenary dispensation is grounded more on tradition, or, in Mr. Greswell’s words, was communicated and received “*more through the vehicle of oral than of written tradition*,” we say well remarked, because the Scripture is not explicit on the point, and it would appear to us one of those points on which the *angels* might *desire to look into*. The picture of Jerusalem (like that of Constantinople in Gibbon) is from a master’s hand (pp. 420, 421), though the craft of their right hands is different. P. 458 has some good remarks on Christian prudence; and pp. 483, 484, speak well and wisely of Christian watchfulness and Christian responsibility. From p. 496, we learn that the wisdom of the wise, and the folly of the foolish virgins, was not seen till the bridegroom came. And thus is it with nominal Christians—at least, for the most part. When Christ shall come to judge the world, then “the secrets of all hearts shall be disclosed.” As to the sleep in the Parable of the Virgins, see p. 502. ‘To us the most remarkable circumstance is, that they *all slept*. Oh! that all would lay to heart what they may read in p. 509, for “*no man can make atonement for his brother; for it cost more to redeem his own soul; so that he must let that alone for ever*.” But, without referring to any novel opinions expressed in the latter part of this volume (see p. 573), we conclude it with the two following passages, each one as valuable as the other.

“The Christian vocation is addressed indifferently to all; and the Christian reward is proposed indiscriminately to all; so the vocation is not addressed to any, as what they may not accept, nor the reward proposed to any, as what they may not attain to, more or less of themselves. They who disobey the call, or fail of the reward, are accountable for the consequences as free agents. God is innocent of the blood of all men. He desires the salvation, he commands the obedience, of every

man; but the man is bound to co-operate in the work of his own salvation, as becomes a moral and responsible being; and so far as his own co-operation is concerned, he is bound to act as if every thing depended on himself.\* If any, under such circumstances, can attain to the desired effect, all may; and, consequently, none who is previously placed in a state of probation, can become a cast-away and perish at last, but through his own fault. He has failed to do what depended upon himself before-hand, and is most justly to be denied what depends upon God, at last."—pp. 514, 515.

The last extract we have to give is—

"As it was seen in the parable that each of the servants presented himself to his master, upon his return, to give an account of the administration of his proper trust, while he was away,—not merely of what he had received in charge, but of what he had gained, or was bound to have gained, in addition to it; so is it the doctrine of Scripture, that the ministers of religion shall not only yield up their commissions at the day of judgment, but shall appear with their flocks before Christ, and shall render an account of their care and superintendence of that individual portion of the Christian community, which each, in the days of his probation, received in charge; and whom they have preserved, whom they have gained, whom they have suffered to be lost, to their proper Lord and Master, Christ."—p. 556.

The last Volume (or rather, Part II. of Vol. V.) of this work is an appendix to the whole, consisting of ten chapters, of which, as we have no space for extracts and remarks, (at least for few,) we shall give the heads, that readers who do not possess the work may know what matter it contains. They are these—I. On the Omissions in the list or Syllabus of Parables. II. Historical Examples of the use of Fables. III. On the Relation of Master and Slave, as characteristic of the Social State of Antiquity. IV. Consideration of some further Testimonies to the Doctrine of the Millenium. V. The Apocryphal Second Book of Esdras, and its probable Date. VI. On the probable Date of the Apocryphal Date of the Ascensio Isaiaë Vatis. VII. On the probable Date of the Book of Enoch. VIII. On the Sibylline Oracles. IX. On the Personal Character of the Sower in the Parable of the Seed. X. On the Existence and Locality of Hades. We need scarcely add that the Hymn of Praise which follows Chap-

\* Waterland has nearly the same words in his sermon on Luke viii. 10. "Think it *worthless* in the sight of God, and infinitely below *his acceptance*, were it not for the *merits of Christ*; but still remember, that it as much *worth to you as heaven is worth*, because without 'such' holiness no man shall see the Lord."—*Works*, vol. ix. p. 235. To the same purport are the beautiful words of Southey in his *Naval History*: "Against the natural visitations, which God, in the course of his Providence, appoints, there is no other resource, no other refuge than to himself, in earnest and continued supplication; but when a people call upon heaven to help them against their enemies, they must put up their prayers in hope, and help themselves, if they would be holpen."—vol. i. p. 80.



ter X. is a fitting conclusion for the work. Its construction, however, is peculiar, each stanza being a "kind of integral poem, after the model of those remains of antiquity which are called *Scolia*, of all which it is characteristic to contain some one *idea* briefly expressed, though with a sweetness and simplicity almost inimitable."—p. 407, note.

We said we had no room for extracts, but we would briefly refer our readers to one or two passages. To the remarks, for example, on the word slave, as δδλος should be rendered, in page 26, and the prejudice against slavery in page 30. We must observe too, that it is too general an assertion to affirm that in the time of Papias, Polycarp and Justin Martyr,\* the Millenium was the general persuasion of the Church. With regard to the dates of the Apocryphal works mentioned, it may seem odd that Mr. Greswell should dissent in them all from Archbishop Lawrence. It was our intention to have said something on this point, as also on the Sibylline Oracles,† for which purpose the *Aglaophamus* of Lobeck is before us,—but no space is left. With regard, however, to the *Book of Enoch*, we must in justice say that we think Mr. Greswell's observations have great weight; and, indeed, as concerns the other two—the *Second Book of Esdras* and the *Ascensio Isaia Vatis*—we could almost fall into his opinions.

Thus much for the examination of this great and learned work, in which nothing is more conspicuous than earnest piety and true devotion, coupled with the deepest erudition and the most astonishing accumulation of historical facts; tinged, however, as we think, in some places, with enthusiastic notions, and blemished with questions which were better left in the unrolled scrolls of God's secret things. We hope and trust we have *said* nothing (for we have *written* nothing *currente calamo*) which can for a moment make the excellent author of these volumes think we have set our face against them; for it is not the case; and not only *this* exposition, but *all* his works are before us. Indeed it was our original intention to have headed this article with the full list, (twelve volumes,) but on consideration we found it would be too long a

\* See the Bishop of Lincoln's Work, p. 104. Justin Martyr says that he himself, and εἰ τίνες εἰσιν ὁρρογνώμονες κατὰ πάντα Χριστιανῶν, acknowledged the Millenium; but he speaks of many of a pure and pious judgment who did not. See the Index to Routh's *Reliquiæ Sacræ*, in v. Millenium, and his note on Mosheim's remarks upon Eusebius, vol. i. p. 32.

† With regard to Mr. Greswell's examination of the Sibylline Oracles, we are inclined to think he has been too much led away by his system—c. g. in page 179. We are sure no one else would easily draw from the passage in question the conclusions which he has drawn. In point, however, of criticism, historical research, and minute investigation, he is there, as elsewhere, forcible and strong.

matter to speak of the divine and the scholar\* with that fulness of detail which we wished to do. As the whole of the works may not be known to all our readers, we give the list:—

- I. *Dissertations upon a Harmony of the Gospels*. In three volumes. Oxford. At the University Press. 1830.
- II. *Harmonia Evangelica*. Oxonii. E Typographio Academico. One volume. 1830.
- III. *Supplementary Dissertations*. In one volume. Oxford. At the University Press.
- IV. *Joannis Miltoni Fabulæ Samson Agonistes et Comus, Græcè*. Oxonii, Parker.

We trust our readers will excuse this extract from Jeremy Taylor by way of conclusion, and we are sure they will see its application in the general, though in particular it relates to the question of certainty of salvation, and admire its raciness and beauty.

“Our blessed Lord, when he was petitioned that he would grant to the two sons of Zebedee that they might sit, one on the right hand and the other on the left, in his kingdom, rejected their desire, and only promised them what concerned their duty and their suffering; referring them to that, and leaving the final event of men to the disposition of his Father. This is the great secret of the kingdom, which God hath locked

\* We do not think there can be any scholar who will not join with us in praise of the annexed translation of “Sweet Echo, sweetest nymph,” *Comus*, v. 230.

“ Παρθέν, ὦ λιγύφωνος ἀχῶ·  
 νυμφᾶν ὦ λιγυρωτάτα γ’ ἀπασᾶν·  
 ἄτις ἐπὶ βαγμῖνι χλωρᾷ  
 τοῦ βραδυρῶου Μαιάνδρου,  
 εἰναῖς ἰοστικταῖς ναπᾶν·  
 ἔνθα πικρὸν ἔρωτος ἄλγος  
 ὑπόστεργον αἰεὶ τρέφοισα,  
 πρὸς σὲ παννυχίοις ὁμιλοῦσ’  
 ἰαλέμοις ἀηδῶν,  
 εὖ γέ πως μινύρεται·  
 τᾶδε καέριας χελώνας,  
 τᾶς σᾶς, ἐς θαλάμους κρυβεῖσα,  
 τᾶν λιγυρῶν φωνᾶν μυχοῖς  
 ἀπροσβάτοις νέασσαι.  
 Πως ξυναντιάσαισα δὴ που  
 ἔχοις ἂν χαρίεσσαν ἐννέπειν μοι  
 τὰν διδύμοιν ὁμαιμόνοιν θ’,  
 ὧδέ πως ἀποπλανεῖσαν,  
 ξυναρίδ’ οἶαν ἀλίκειν  
 Ναρκίσσοιο μάλιστα σαυτᾶς;  
 εἴποις, ὦ πότνια γλυκείας  
 τᾶς ἁριστύως, ἂν τέκνωσε σφαῖρα.  
 πάντως γὰρ ἐγκρύψαις ἔχεις  
 ἀνθινῶν νιν σπεῶν λόχους·  
 οὕτω δ’ οὐρανίας, μέτοικος  
 ἄστρων ἀρμονίας τυχόνης·  
 σαῖς χάριν τ’ ἀχήμεσιν θ’  
 ἅπαν τὸ τεργνὸν αὐξεῖν.”—v. 298—325.

up and sealed with the counsels of eternity. The sure foundation of God standeth, having this seal. 'The Lord knoweth who are his.' This seal shall never be broken up till the great day of Christ; in the mean time the Divine knowledge is the only repository of the final sentences, and this 'way of God is unsearchable and past finding out.' And, therefore, if we be solicitous and curious to know what God, in the counsels of eternity, hath decreed concerning us, he hath, in two fair tables, described all those sentences, from whence we must take accounts—the revelations of Scripture, and the book of conscience. The first recites the law and the conditions; the other gives in evidence: the first is clear, evident and perspicuous; the other, when it is written with large characters, may also be discerned; but there are many little accents, periods, distinctions, and little significations of actions, which either are written in water, or sullied over with carelessness, or blotted with forgetfulness, or not legible by ignorance, or misconstrued by interest and partiality, that it will be extremely difficult to read the hand upon the wall,\* or to copy out one line of the eternal sentence. And, therefore, excellent was the counsel of the son of Sirach—'Seek not out the things that are too hard for thee, neither search the things that are above thy strength; but what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.' For whatsoever God hath revealed in general concerning election, it concerns all persons within the pale of Christianity. He hath conveyed notice to all Christian people, that they are the sons of God, that they are the heirs of Eternity, 'co-heirs with Christ, partakers of the Divine Nature;' meaning that such they are by the design of God, and the purposes of the manifestation of his Son. The election of God is described in Scripture, to be an act of God separating whole nations and rejecting others, in each of which, many particular instances there were contrary to the general and universal purpose; and of the elect nations many particulars perished, and many of the rejected people 'sat down with Abraham, Isaac and Jacob in the kingdom of Heaven;' and to those persons whom God was more particular, and was pleased to show the scrolls of his eternal counsels, and to reveal their particular elections, as he did to the twelve Apostles, he showed them wrapped up and sealed; and to take off their confidences or presumptions, he gave probation in one instance," (i. e. in the case of Judas,) "that those scrolls may be cancelled, that his purpose concerning particulars may be altered by us; and, therefore, that he did not discover the bottom of the abyss, but some purposes of special grace and indefinite design. But his peremptory, final, unalterable decree,† he keeps in the cabinets of the

\* Jeremy Taylor again makes a beautiful use of this allusion, when speaking of the causes and manner of the Divine judgments. "God's judgments are like the writing upon the wall, which was a missive of anger from God upon Belshazzar; it came upon an errand of revenge, and yet was writ in so dark characters that none could read it but a prophet."—*Infrā*, p. 223.

"Παντὴν δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι,"—Solon.

† Of God's "secret counsels and predestination of eternity," it is beautifully observed at the beginning of this section—"This is a mountain, upon which whosoever climbs, like Moses, to behold the land of Canaan at great distances, may please his

eternal ages, never to be unlocked till the angel of the covenant shall declare the unalterable, universal sentence."—*The History of the Life and Death of the Holy Jesus*, Discourse XVI., *Of Certainty of Salvation*, Works, vol. iii. p. 175—177.

- ART. VIII.—1. *The Young Pastor's Guide to the Practice of the Christian Ministry. Five Discourses, preached before the University of Cambridge, in the month of March, 1835.* By the Rev. Thomas Dale, M.A. (of Corpus Christi College,) Vicar of St. Bride's, Fleet Street. London: Richardson. 1835. pp. 123.
2. *Miscellaneous Sermons, preached in the Parish Church of Cheltenham.* By the Rev. Francis Close, A.M. Perpetual Curate. London: Hatchard and Son. 1834. 2 vols. 8vo.
3. *Sermons.* By Hunter Francis Fell, A.M. Minister of Trinity Church, Islington. London: Seely and Burnside. 1834. pp. 300.
4. *Lectures on some of the Articles of Faith of the Church of England; delivered on Wednesdays during Lent, 1835.* By the Rev. R. C. Dillon, M.A. Minister of Charlotte Chapel, near the King's New Palace, and Sunday Evening Lecturer at St. James's Church, Clerkenwell. London: Hatchard and Son. 1835. 8vo. pp. 224.

THERE are two reasons, why we abandon all present intention of making what is called the Evangelical Section of the Church of England the subject of any single article. The one is, that the topic is so vast as to require, for its adequate treatment, a far greater number of our pages than we could afford at once; the other—a higher, if not a stronger reason—is, that the elements of churchmembership are beginning, we believe, to throw themselves into new combinations, so that the more moderate and judicious portion of the evangelical clergy may be soon fused together with their orthodox brethren—(and we use these distinctive names merely to avoid an awkward circumlocution)—leaving the extremes in a very small and insignificant minority; while, even now, the party is so heterogeneous in its materials, that the observations which are true and just, with reference to some among its ranks, would be most unfair and inapplicable, if extended to others. Passing, therefore, over a heap of volumes, many of con-

eyes, or satisfy his curiosity, but is certain never to enter that way." See Deut. xxx. 11—14; Rom. x. 64. Greswell's remarks on these texts which we here quote may be seen in vol. v. part ii. p. 326.



siderable value, accumulated and unreviewed before us, we select the discourses of Mr. Dale, Mr. Fell, Mr. Dillon, and Mr. Close.

We ought not, perhaps, to put Mr. Dale in the same category with Messrs. Close, and Dillon, and Fell. But it will be convenient for us to make in this place a few observations on his discourses. Their general character is discoverable at a glance. They are composed in a very brilliant and elaborate style:—too brilliant, we should say, and too elaborate; because they convey the impression of great effort, and are very deficient in simplicity. It would be unjust, to assert that they exhibit a meagre poverty of thought amidst a gorgeous exuberance of diction; but we certainly think that the words are too many for the ideas, or the ideas too few for the words; and that the leading principle of the discourse is often quite lost in the sparkling multiplicity of phrases and illustrations. They are eloquent exceedingly, if the heaped-up congeries of fine terms be eloquence. They evince skill and care, and the measured, antithetical—often Johnsonian—rhythm of a practised writer, rather, we think, than any remarkable degree of native originality and vigour. They have the externals of oratory, but not always the depth and power. The fault is, that there is an eternal glitter without any quiet tints, an eternal tension without any repose. There are many valuable remarks, many happy sentences, and sometimes whole pages which any divine or author of the day might be proud to have written. Many of the parts are very striking, but the whole is comparatively wearisome and ineffective; so that we are reminded, by this publication, of a very different object, as described by the poet,

“Shining on, shining on, by no shadow made tender,  
Till the mind falls asleep in that sameness of splendour.”

We venture these remarks with the more solicitude, because Mr. Dale, from his station in the Church, and his professorial dignity, may be taken by many as an authority and model in point of style. To us, his example—whatever his precepts may be—seems likely to betray young men into a tumid and Asiatic manner, and induce them to pump up with a prodigious toil vast pails and buckets of tautology.

As “*the Young Pastor’s Guide to the Practice of his Ministerial Duties*,” Mr. Dale’s publication is manifestly incomplete; and a far larger quantity of precise and practical instruction might have been comprised in the same space. We might also quarrel, here and there, with the doctrine. For although there may be a sense and a mode, in which it is all very right, hot-headed and narrow-minded men, understanding it with another interpretation, will draw conclusions from it injurious to sound learning and true

religion. What, for instance, are we to think of the following passage, where Mr. Dale says, in speaking of the Church of England?

“ Her articles—her formularies—the whole spirit and tenor of her most reasonable services, have no sympathy with those misjudging, though well-meaning persons, who set before a company of immortal spirits, hungering for the bread of life, *the insipid and unsubstantial viands of a vapourish though plausible morality, or the bare, bleached, and withered bones of verbal criticism*; who perplex and almost stupify a rustic assemblage with argumentative disquisitions, which would be out of character on the Lord’s day before even an academic audience—and *pursue the shadow of a coincidence, or track the vestige of a meaning, or thread the labyrinth of an hypothesis, or fix the date of an event, with as much semblance of earnestness, and as much parade of zeal, as though it were a doctrine that influenced and involved salvation. What is this, but sounding the brass, and tinkling the cymbal? What is this, but running uncertainly, and dealing strokes into the air? What is this, but giving husks for food, and substituting stones for bread?* There is more nutriment for the soul in a single brief discourse, which tells plainly and simply of Christ crucified, however destitute of method and unadorned in style, than in the whole annual series of those abortive uninfluential addresses, conversant only about minor points, which are sometimes miscalled preaching the Gospel;—of which the best that can be said is, that they maintain a decent exterior of duty in him who speaks, and the utmost that can be hoped is, that they are productive of no positive detriment to those who hear.”—p. 40—42.

Now, we ask, in all humility, what is the meaning of this string and jingle of grandiloquence? Or has it no meaning at all? Is it a mere rhapsody, made for the purpose of introducing some favourite expressions; a “*vox et præterea nihil*”—a report without the bullet? Or, if the words are to be taken in any exact and literal sense, where does Mr. Dale find “*these insipid and unsubstantial viands*,” these “*husks for food*,” these “*stones for bread*?” We can seriously declare, that it is a long time, since we have met with so much husk and so little inside, so much shell and so little kernel, as in these sermons of his own. If he talks about want of substance, they are as “*unsubstantial* as a frothed syllabub or a whipped cream; and in some places, enough to perplex and almost stupify a rustic,” or unrustic, “*assemblage*,” without any thing argumentative. Where, we ask, among the clergymen of the Church of England, does Mr. Dale find a *whole annual series of these abortive uninfluential addresses, conversant only about minor points*? Or does he intend to point any foolish and flippant sarcasms against the occasional discussion of “*dates*,” and *verbal details, and points of morality*? Is the infidel never to be refuted by a reference to philosophy, or history, or solid and searching criticism? It is invidious to pursue an “*argumentum*

*ad hominem.*" But Mr. Dale, the accomplished scholar, the elegant versifier—nay, to do him justice, often the sweet poet,—the successful tutor of youth—the translator of Sophocles—the professor of English literature, formerly at the London University, and now at King's College—he can hardly wish to throw disparagement upon human knowledge and literary research. *He* must be aware, that a dissertation on the Greek article—we take the first example which occurs to us—may do more service to the cause of vital and evangelical religion, than ten thousand loose and long-winded declamations. *He* must be aware that knowledge is of very little value without minuteness of accuracy; and, in discharging his duties as a professor, he must have discovered, long ago, that his class would derive no enormous benefit from his course of lectures, if they were, in fact, only the same vague disquisitions upon literature in general, delivered again and again; and if he should not sometimes descend to particular remarks upon a particular subject, and even enter upon a kind of anatomical dissection. But we pause—we would cautiously abstain from drawing comparisons, as puerile as they are offensive, between general and comprehensive sermons on the great scheme of Christianity, and other sermons less discursive in their matter; when both styles have their place, and their season, and their use; and "wisdom is justified in all her children." We are only surprised, that Mr. Dale should satirize himself by insisting upon the profitableness of a "*brief discourse*, which tells" things "*plainly and simply*;" and that he should indulge in a tissue either of mischievous error or unmeaning verbiage, which would be silly from any man's mouth, and is quite unbecoming from Mr. Dale's.

Probably, however, Mr. Dale intends, in his own mind, nothing which can fairly be censured. He would merely spread out through sundry pages the wise dictum of old John Newton, that, when we would delineate our religion, "Christ is to be made the capital figure in every compartment of the picture." What a pity it is, then, that Mr. Dale, who should set an example to others of pure taste and chastened eloquence, should be himself bitten by the *rabies* of fine writing: so that precision is sacrificed to sound; and every thing is indefinite; and the whole atmosphere, if we may proceed to accumulate images, after the approved manner of modern oratory, is enveloped in a drapery of mist; and every object is indistinctly seen through the abundant shower of long words; and the reader, who had been looking for edification and instruction, finds at last, to his vexation and wonder, that he has been embracing a cloud, instead of a goddess!

If we had room to collect and spread out the "*bare, bleached, and withered bones of verbal criticism*," we might soon have a

goodly dish, pleasant to some palates, if not altogether nutritious. When Mr. Dale passes from one point to another, he says, "We come, now, therefore, to consider—as the second side of the quadrature which symbolizes ministerial perfection—that which is at once the object and the effect of doctrine;"—when he would tell us, that the minister will discern the futility of a mere formal religion, he almost manages to make a truism unintelligible by thus wrapping it up ;

"He will have at least discovered in time, that religion, the religion that is to save the soul, is no spiritless and lifeless form—no vapid ceremonial observance—no empty sound of doctrine—no barren husk of mere verbal profession—no wrestling with shadows—no mockery of a fight—no affectation of warfare without weapons—no pageantry of imposing but unmeaning weekly parade."—p. 65.

If he would speak of sin put away from us, it is represented "as capable of entire forgiveness, unreserved abolition, total and perpetual oblivion—its crimson tint capable of being washed white, its mountain-pressure on the conscious breast removed, by the simple application through faith of the 'blood of Christ, which cleanseth from all sin.'"—p. 57.

If he would tell us of a softened heart, he must enlarge and improve upon Scripture, by saying,

"Though the heart be hardened as an adamant stone, 'the word of the Lord is the hammer that dasheth the rock in pieces'—and the rock of the heart shall be *shattered, splintered, pulverized*, if need be, in the day of his power."—p. 66.

If he would tell us of a judgment to come, even here the awfulness of the subject cannot subdue him into simplicity.

"The last conviction that we are specially to enforce is, that of judgment—first, as ordained from the beginning, and thus providing in due time for the vindication of God's justice ;—then, as steadily advancing with our progress through life, and thus, by its continual approximation, maintaining a salutary check against all indulgence and excess :—thirdly, as the secret spring that regulates the seemingly complicated machinery of God's providential government, and thus opposing all sceptical inferences arising out of the apparent discouragement of virtue, and predominance of vice :—and, finally, as certain in its arrival, inevitable in its results, boundless in its discoveries, complete in its vindications, decisive in its issue—so that 'every mouth shall be stopped, and the whole world shall become guilty before God.' Yes, then at least, if not before, conviction shall be universal ; *then shall one mighty voice of concurrent acclamation reverbate through the affrighted heavens, ascending upwards from the consuming earth ; not only from angels and archangels, and the spirits of the just men made perfect ; not only from the harpings of the blessed, and the melodies of redeemed souls ; but mingling in the rush of its torrent-flow, and in the*



*crash of its earthquake utterance*, the groans of the despairing, the shrieks of the condemned, the blasphemies, overmastered and overborne, of the evil spirits consigned by the judgment of the great day to their unalterable doom (for the prince of this world shall be judged)—when at the ‘name of Jesus every knee shall bow,’ and to the sceptre of Jesus every power shall yield, and things in Heaven, and things on earth, and things under the earth,’ shall all bear their part in the one last and true confession—‘Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth.’”—pp. 58, 59.

And such is the pervading style of these discourses. For we have purposely selected these specimens, or rather extracted them almost at random, from the same sermon, and within a few pages of each other. Whether these are the beauties, which have captivated the undergraduates and incipient bachelors at Cambridge, we cannot tell: but we must reiterate our hope that Mr. Dale will not inculcate such a style upon the pupils at King’s College, from his professorial chair, as good, manly, serviceable English eloquence; for in that case we should not expect much from the next generation, either in English literature, or steady preaching. We speak plainly; because Mr. Dale is fit for higher and better things; because he is described to us as a man, not only of amiable and estimable character, of genuine and earnest piety, but of very considerable talents and acquirements; and these very discourses fully bear out all these representations; and we, therefore, think that he might afford to use, not a bald and naked, but a less elaborate mode of speech, and to leave his superfluous ornaments to Mr. Dillon; seeking for himself, even as to style and composition, a far higher praise than the reputation of an eloquent word-monger, and a fine turner of sentences.

Mr. Fell and his work we must despatch in a few sentences. He appears to us to be just one of those men, who do the worst wrong to true and vital doctrines, by pushing them to that excess which renders them either ridiculous or repulsive. He approaches to Solifidianism and Antinomianism, as near as it is *at all safe*, and much nearer, we think, than it is *at all prudent*, to go. In his discourse upon the Simplicity of the Gospel, he seems anxious to disprove the mistaken notion that man has any thing to do either with, or for, his own salvation. “Give man,” says Mr. Fell,

“Give him something to do, and no matter what it is, whether it be as the vain austerities of the monks of La Trappe, or as the pitiable efforts of the blind, untutored Indian, prostrate before the hideous idol of Juggernaut—it is all the same. Give man something to do for his salvation that shall be meritorious, and entitle him to divine fa-

vour, and he is content. Let self be gratified and exalted, and all is well."—p. 35.

Again,

"It is this desire to be in a state of peace of conscience and reconciliation with God, that sets men to work with their penances and mortifications, their atoning resolutions and works of satisfaction, to which I have already alluded; and it is this which is the support of the satanic scheme of popish absolution; it is this which oftentimes brings men of unholy lives and characters to their prayers, and their church, and their outward observances of Christian duty, void of its power and spirit. But it is all vain and fruitless, both as it respects the Divine Being and themselves."—pp. 36, 37.

In opposition to these errors we are to

"Observe the excellency of the salvation of the gospel of Jesus Christ, in its very simplicity; God requires perfect obedience, and perfect satisfaction. He who is 'God and man in one Christ,' has provided both; and God can now justify the ungodly, who 'believeth in Jesus.' Thus God is satisfied—and that which satisfieth God, and that alone, will also satisfy man; I mean, man possessed of an enlightened conscience. And receiving the Gospel in its simplicity, he finds it precisely suited to his situation as a sinner. *It only demands acceptance.—Receive it, I entreat you, in faith, and it is yours. Believe, and 'ye are clean every whit.'*"—pp. 37, 38.

The danger of this mode of preaching is, that it may, and must lead, if not to the extreme inference, that the less men do in the way of good works the better,—because they will thus give a more entire proof of their reliance upon "the *simplicity of the Gospel*," and the evangelical method of salvation;—at least to the conclusion, that a death-bed faith, an acceptance of the Gospel in the last gasp and agony of dissolution, must be quite equivalent to a long life of Christian faith and obedience. But we must not cavil about these things, for Mr. Fell assures us, "It is the disciple of Jesus Christ who has alone found out the true philosopher's stone, which turns every thing into gold."

Our readers might be much edified by a Sermon styled "*Afflictions improved*," part of which is of general application, and printed for the consolation of the "sons and daughters of afflictions;" while the other part is printed within brackets, and may be read, or omitted, *ad libitum*; inasmuch as it has a special reference to Mrs. Hawkes, a lady for many years resident in the parish of Islington. Mr. Fell thinks it right to inform us of "*this beloved individual*," whose death he is "*attempting to improve*," (what language is this?) that,

"though educated by religious parents, she for years resisted, and trifled with, and set at nought their parental counsel. She was, alas, a

thorough worldling, a gay butterfly in the spring and summer of her life; gifted, in God's providence, with an exquisitely fine ear and voice for music, she was snared into society which was congenial to her worldly taste, and was the admiration and the envy of triflers; possessed, indeed, of a masculine mind, highly cultivated and energetic, her companionship was sought in that rank of independency in which she moved. But mark the melancholy truth!—she was then living 'without God in the world;' 'walking after the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, fulfilling the desires of the flesh and of the mind.' And had not God, who is rich in mercy, for his great love wherewith he loved her, even when she was dead in sin, quickened her by his Spirit, and brought her (through the instrumentality of Mr. Cecil's ministry) to a right judgment and a regenerated state of heart, she would have perished in her worldliness, and folly, and gaiety, and been an everlasting monument of justice instead of mercy."—pp. 258, 259.

Mr. Fell, after venturing to give a good deal of the private history of his parishioner, and preaching and printing some of her letters and private *memoranda*, then adds the final judgment, which, we humbly thought, was reserved for the Almighty God, the omniscient searcher of all hearts.

"I might be acting wisely, my beloved brethren, if I were at once to close the book, and leave you to carry home the deeply penetrating, experimental sentiments of this revered mother in Israel, as the *very best improvement* you could make of her death and your own afflictions. But this cheering thought presses upon me,—*She is now embosomed in the Paradise of God.* She is departed, and now lives with Christ, in positive enjoyment and perfect resemblance of the Saviour she loved and served on earth; and *I am satisfied* that her testimony in heaven is, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness didst afflict me.'"—p. 275.

"*Not all the lengthened years of our venerated sister's sufferings could have diminished one moment's anguish in hell, which she must have endured, had she not been born again of the Spirit; been snatched from the pursuit of the world's trifles, and made meet for the inheritance of the saints in light.*"—pp. 277, 278.

We refrain from all comment on this presumptuous dogmatism;\* and shall simply add, that Mr. Fell is a preacher whose

\* Mr. Fell is not content by any means with penetrating the secrets of the human heart and the human destiny. For, in a Sermon upon "*the Security of the Servants of God,*" wherein he tells us, that "*God, though he is no respecter of persons, is a great respecter of character,*" he affirms, in his infinite knowledge of the apostate Angels, "*I may venture to say that, if they could, they would not live in heaven upon the terms of their first estate; for, once a rebel, the creature will for ever continue a rebel, except the rebellious nature be changed by the omnipotent power of God, which cannot be done consistent with his immaculate and irreversible justice, except an infinite atonement be made and accepted.*"—p. 214.

only idea of being forcible is to be vulgar and coarse. Witness an evidently laboured passage in the peroration of his last Sermon, wherein the italics belong to the author.

“ Dear brethren! the world speaks no falsity against the preachers of the gospel, when it is affirmed that they preach ‘ Hell and damnation.’ They do *preach ‘ Hell and damnation;’*—but why? and how?—They preach it, that you may escape it. They preach it, because they love your immortal souls, and in the spirit of tenderness and indescribable horror of affectionate anxiety, *because they know* that as in heaven there is yet room, so there is yet room in Hell. They believe the record of inspiration, and believing it, they cannot look with allowed carelessness upon their perishing fellow-men. They, therefore, cry aloud, and spare not. We should indeed forfeit most justly the title of ambassadors of peace, and approximate in temper and in spirit to the fiends of Hell, if we denounced the vengeance of God against impenitence without the most affectionate anxiety. Love for your souls is our motive—and that love now urges me to say with all solemnity,—*You must find room in Hell, if you will not accept of room in Heaven.*—pp. 298, 299.

The remainder of our space we must devote to a more conjunctive view of the lucubrations of Mr. Dillon and Mr. Close,—since they seem to us to contain a similarity at least, if not an identity, of doctrine. According to every report which has reached us, both these gentlemen are sedulous and zealous in the discharge of their ministerial functions; both are popular and admired preachers; both exercise an influential sway over their respective congregations. Assuredly, therefore, they are men, of whose personal labours we would not speak with disrespect; upon their characters or intentions we would cautiously abstain from flinging any epithets, which can be injurious or offensive:—but, at the same time, we must take the liberty of entering our earnest protest against some features in their exhibition of the Christian faith.

As to the style of composition, neither of these volumes is entitled to much praise. Mr. Close disappoints us as a writer. He appears alike deficient in precision and force. He displays little connection, little cogency, and no compactness. For the most part, his logic is inconclusive, and his rhetoric tawdry. Mr. Dillon’s book manifests, throughout, a vicious and affected taste; and presents, in many places, a mere conglomeration of fine words thrown together without any especial regard to their proper significance or allocation. In both, too, there is the besetting sin of exaggeration—the exaggeration of manner, acting and re-acting upon the exaggeration of sentiment. In both, there is that distortion of truth, which arises from entirely overlooking the harmony of its proportions as discernible in the Bible, and from



giving, therefore, to some favourite points an undue prominence and magnitude, to the neglect, and almost the exclusion of the rest.

We shall come presently to Mr. Dillon: as a specimen of Mr. Close's *exaggeration of sentiment*, the following brief passage must suffice.

"The presumptuous folly of denying the existence alike of a good and of an evil spirit is peculiar to the infidel Christian."—p. 322.

"Belief in the existence of spirits, both good and evil, is intuitive, it is an instinct in man—it is the assent of conscience to the truth of God; and every atheist must know (if indeed there be an atheist in the world) that it is only by vast efforts that he has been able to stifle the loud and energetic testimonies of his inward monitor."—pp. 322, 323.

The argument for the existence of a God, and even of evil spirits, is indeed irresistible: but this is a mere futile attempt to prove too much; for sound philosophy has long rejected the vague and dreamy language about instincts and intuitions, as the proper and sufficient evidence of moral truth.

But we must proceed to a closer examination of the doctrine contained in this second volume of Mr. Close's sermons. We need not be very fastidious in our review; for Mr. Close is by no means squeamish in his own observations from the pulpit. *e. g.*

"That preaching generally will please man which flatters his pride, and does not interrupt him in the pursuit of his gains or his pleasures. The time is indeed gone by, when mere essays on moral philosophy suited the popular ear: something of the peculiar doctrines of Christianity must, in the present day, be interwoven into the discourse: and the frailty of man, the atonement of Christ, and the influences of the Holy Spirit, must at least be glanced at, or the discernment even of ordinary hearers will discover the deficiency. So that the preaching which will please man is now characterized rather by a dilution than by a total suppression of the truths of the gospel. Those truths have ever been offensive to the carnal heart, and they who would please unconverted men must therefore soften down the unpleasant doctrines, and, by weakening, neutralize them."—p. 3.

"In all ages those preachers and teachers who have pleased God have uniformly displeased man, and have ever received the testimony of persecution as further proof of their faithfulness. Thus it was with Enoch, Noah, Joseph, Moses, and with all the prophets of God in succeeding generations."—p. 17.

Thus it is, too, we suppose, with the Rev. Francis Close, a popular preacher at a place of fashionable resort! Yet there is always a two-edged sword of argument for such preachers to

wield. Are any persons displeased with their doctrines? Then it is because God's truth is offensive to the carnal pride of man's nature. Do crowds flock to hear them? Then it is, "see the blessing of God upon our labours: see how our doctrines commend themselves to the spirit of man, and find a responsive echo in his heart. Can your jejune and barren tenets bring together such a congregation?" This would be a more comfortable argument, but for the unlucky fact, that it proves nothing on the one side more than on the other, and that both parties might be placed alike within the horns of its dilemma.

But Mr. Close has much more of this querulousness:—

"The attempt to deliver the truth in such a manner as to make it palatable to men is in itself sinful; and could we succeed, we should only prove ourselves faithless stewards of the mysteries of God. 'Woe be unto you,' saith the Saviour to such teachers—'woe be unto you when all men shall speak well of you; for so did their fathers to the FALSE PROPHETS.' The approbation of man is the condemnation of the Most High; what pleases Him must be displeasing to His sinful creatures."—p. 18.

Here our capital letters are a *fac-simile* of the original.

"In seeking to please man we corrupt the truth of God. Man can save himself, or he cannot—he must be justified by his own works or by another's. If we affirm that he can justify himself, and work out his own salvation by his own merits, and the Bible on the contrary declares that he cannot, but that by Christ alone he can be saved—again we are guilty of pernicious error—we are faithless to our trust. The truth must be preached; and whenever it is preached in its fulness, offence will be taken by the men of this world, who have their portion in this life.

"What, then, is truth?" Infinitely important it is for every one, on his own behalf, and as accountable for himself to God, to solve this question! The injunction is not only 'Take heed how ye hear,' but also 'Take heed WHAT ye hear.' TRUTH AND ERROR ARE BOTH TAUGHT WITHIN THE PALE OF OUR OWN CHURCH, AND THEY CANNOT BOTH BE RIGHT. 'THE SPIRITS MUST BE TRIED WHETHER THEY BE OF GOD.' THERE IS A GREAT AND ESSENTIAL DIFFERENCE—THE DIFFERENCE BETWEEN LIGHT AND DARKNESS, TRUTH AND FALSEHOOD."—p. 20.

"The only serious inquiry is, what *saith* the *Scriptures*? how readeſt thou? By that test we shall be tried in the last day; and if it then appear that we were among the number of those 'who could not endure sound doctrine'—who sought out to themselves flattering and soothing teachers, who would speak 'peace, peace, when there was no peace;' teachers who encouraged us in a course of vanity and worldliness, and kept back things profitable to us, heavy will be our guilt, and great our condemnation. May the Lord grant us the hearing ear, the seeing eye, and the understanding heart; that we may know the joyful sound of the gospel and rejoice in it—that we may 'discern the voice

of the good Shepherd—may hear it and follow him, refusing to follow a stranger.' May the Lord himself guide us into all truth, and preserve us from every error of man's device."—p. 21.

We earnestly entreat our readers, and the members, in general, of the Church of England, to meditate upon these passages, and those which we have adduced in previous numbers, and the hundred others which we pledge ourselves to be able to adduce; and then to say, whether we are to be censured for lifting up the voice of not uncharitable remonstrance; whether a *studious opposition* is, or is not, made between different classes of preachers within the Establishment; whether a concerted and systematic attack is, or is not, begun; and, therefore, whether it is necessary or not, for us to speak out in self-defence. We solemnly declare our opinion, that the fault, and, it may be, the ruin, of English orthodoxy is its protracted and suicidal silence.

But we must turn to the "*dilutions*," which are as wormwood to Mr. Close.

"Take for instance the doctrine of the fall of man, and the consequent corruption of his whole race. How is this represented? We are told that we are sinners indeed, frail, and liable to go astray; but that we are by no means wholly depraved, that there are still traces of original righteousness in man, and that the image of his Maker is still discernible in him."—pp. 3, 4.

"In like manner they who would please man weaken the testimony of God's word respecting the only way of salvation. General statements of the divine mercy are very palatable; but his justice and the holiness of his nature, which call aloud for the condemnation of the sinner, are rarely enforced. He is represented as pitying the frailties of his creatures, excusing or palliating their offences; He will not be severe to judge them, if only they are sincere, repent, forsake gross sin, frequent the church, and occasionally take the sacrament, give alms to the poor, and attend to their relative duties. No one is perfect, and it would be unreasonable to expect perfection in any human being; but if, after we have done our best, we fall short of what we ought to be, there is a Saviour, Christ has died for us, and He will supply our deficiencies! Thus the perfect standard of the law of God is lowered to meet the short-comings of man; his holiness and justice are neutralized by false views of his mercy, and then the adorable Redeemer is introduced as a sort of SUBSIDIARY SAVIOUR, to make up the weight in the scale of moral excellency; and the deluded sinner is taught to believe that God will accept him partly by virtue of his own meagre obedience, and partly by the merit of Christ: thus the great distinguishing doctrine of the gospel is corrupted by the vain glosses of man.

"And if salvation by Christ alone without works be an unwelcome truth, how much more the principle of DIVINE INFLUENCE! If it must be admitted that we can be saved only by Christ, the power and merit of coming to Christ will be contended for; and we are often told, that

to deny to man this power, is to reduce him to a mere machine without free agency or volition! Nothing more affronts his dignity than to be taught that he is as *helpless*, as he is guilty, and unable of himself to repent and seek after God; and, therefore, they who would please man ever make him the proud agent of his own salvation, having always in himself the power to turn to God, to conquer his sins, to amend his life when he chooses, *as easily as he could change his profession or his residence!*"—p. 4—6.

We pass by the *hyperbole*, for we will not use harsh terms, of this last sentence; and would go on at once to observe that Mr. Close's own doctrines may be inferred by these "*dilutions*," of which he so bitterly complains.

The first of these is, of course, the total, universal depravity and incapacity of man. So even as to "hearing the word of God."

"This is the last point, relative to the attentive and practical hearer, which was to be considered. 'He being not a forgetful hearer, but a doer of the work, THIS MAN IS BLESSED IN HIS DEED,' or in his doings. Here the secret spring of all success in preaching, or in hearing, the word is discovered to us: THE BLESSING OF GOD! It is this alone which makes the difference between the two classes of hearers. 'When the Lord opens their hearts, they attend to the things that are spoken;' and *when left to themselves*, 'they turn a deaf ear to the voice of the charmer, charm he never so wisely.'"—p. 35.

Yet at the conclusion of the Sermon he says—

"*Sinners!* were there none to tell you of your danger? did no man ever warn you to flee from the wrath to come? did you never hear of my gracious invitations? was the love of Christ never exhibited to you? And each man's conscience will compel him to reply, yea, Lord, we did hear, but we disregarded what we heard! we were told of heaven, but we did not seek it! of hell, but we did not flee from it! we heard of a Saviour and his redeeming love, but our hearts were filled with other things; we were too busy, or too idle, or too fond of sin, to regard the message—yet now, now, Lord, have mercy, 'open unto us!' But he will reply, 'I know you not;' 'I called, and ye refused; I stretched out my hand, and no man regarded. Ye set at nought my counsel, and would none of my reproof . . . therefore shall ye eat of the fruit of your own way, and be filled with your own devices.' *'And these will go away into everlasting torment,' into the portion of those who knew their Master's will and did it not!*"

"*Did it not!*" How could they do it, when this extract is coupled with the last; and when to Mr. Close's other doctrine is added the doctrine of irrespective and gratuitous election? For, in his scheme, some are chosen and predestined to salvation.

"BELIEVERS ARE SEALED IN THE COUNSELS OF HEAVEN FROM ALL ETERNITY. They are 'written in the Lamb's book of life:' 'for whom he did foreknow, he also did predestinate, to be conformed to the



image of his son.' 'They are bound in the bundle of life;' 'their life is hid with Christ in God;' 'according as he hath chosen them in Christ before the foundation of the world that they should be holy and without blame before him in love: having predestinated them unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will.'—p. 337.

We again print the capital letters in imitation of Mr. Close himself. These, then, are to "*be secure in the day of the Lord's judgments.*" But the utterly helpless, the irreclaimably wicked, where are they?—the unhappy wretches, who indulge in

"Practices to which the gay world is devoted, and which will never want advocates, as long as there are preachers who seek to please man more than God."—p. 16.

According to Mr. Close, we might think that they are not even to be prayed for. For he adds, after quoting a saying of our Lord:—

"Of that same world he had previously testified that 'it could not receive the Spirit of truth, because it seeth him not, neither knoweth him;' and of that unbelieving, sinful, and vain portion of the world he declared that he would not even pray for them: 'I pray for these my disciples, I pray not for the world, but for them which thou hast given me out of the world.'—p. 15.

Our quarrel with Mr. Close is for his extreme statement of man's universal inability, *joined* with his other doctrine of God's particular election; his declaration that "not one spiritual affection can arise without the Holy Ghost,"—in itself a sublime and holy truth,—that no man is able to think a good thought, or pray a sincere prayer, combined with the utter absence, or the very weak and evanescent glimpse, of any assurance that the Holy Spirit is ready to prevent, and enable, and co-operate with *all*.

Look at the contradiction. Mr. Close insists that man can do *nothing*; that all labour under an *equal* corruption, an equal incapacity; and then follows the inference of irrespective election and unconditional, invincible, grace. But then there is another sermon on the text, "She has done what she *could*," upon which Mr. Close says,—

"Here is abundant evidence out of the lips of Him who could not err, that God is not 'a hard master, reaping where he has not sown, and gathering where he has not strawed;' that he does not expect to 'gather grapes of thorns, or figs of thistles;' but that he accepts each man's service according to the light and talents he possesses. He ponders the hearts, and weighs the thoughts of the children of men: to whom he entrusts much, from them he expects much, but to whom little is committed, from them little is expected."—p. 373.

Now, what coherence is there between these tenets? If we

can do absolutely *nothing*, and if "*ex nihilo nihil fit*," what, the very slightest, minutest, payment, can God ever expect? Or how can Mr. Close assent even to Mr. Fell's *dictum*, that "*God, though no respecter of persons, is a great respecter of character?*" Do we, then, blame Mr. Close, and teachers like himself, for not solving all the enigmas connected with the decrees and the foreknowledge of God on the one side, the responsibility and free agency of man upon the other? Most assuredly not. We simply blame them for always striving to "be wise beyond what is written;" for always harping upon doctrines which they can never explain.

Nay, we can conceive an objector puzzling Mr. Close at the end of his discourse by the mere question, "What then is the use of your preaching? If we are sealed and assured from all eternity, how can we resist or grieve the Spirit? If we are not, what else can we do? You insist, that all things in our moral, as our physical existence, are pre-arranged by a divine necessity. But man must act, as if his moral state was in some way contingent upon himself. You, in striking at man's self-dependence, quite strip him of all his moral capacity." Objections such as these, either against preaching or any other means of grace, are, we allow, quite futile and nugatory; but we do not see how Mr. Close could answer them.

Mr. Close seems to question—and naturally enough upon his principles—whether there will be degrees of happiness hereafter in heaven:—he appears to doubt, whether a man's own deeds can at all affect the quality and quantity of his future reward. The doctrine of proportion, in any way, between human desert and divine recompense, he is inclined to repudiate. With him, the incentives to holiness are to be altogether retrospective: for those which are prospective he considers, unless we quite mistake his meaning, to be a degradation of Christianity. Now, it is quite true, that the introduction of a new class of nobler and more generous motives—the motives, we mean, of love and gratitude for immeasurable blessings already bestowed upon us—is one glorious distinction of the Gospel. But the attempt to uproot the inducements of hope and fear—to exclude the consideration of the things to come, as dependent upon the things done in the body—to destroy that wise and holy selfishness, by which man is led to seek his eternal good, and escape from eternal misery, on the plea, that it is sordid and mercenary in its character—is entirely to mistake human nature, and break one main-spring of thought and action. Both classes of inducements must be retained—the one, as the more exalted, the other, as not the less necessary. And surely we need not add, that every covenant between God and man requires conditions to be fulfilled; that

redemption is in one sense a bargain and a purchase; that the wondrous plan of atonement is a compact, in which the rights of the divine justice were to be fully asserted, and that God's mercy, in one way, is not, and could not be, quite gratuitous; because his other attributes demanded, that there should be a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world. And although the sacrifice has been made, the satisfaction has been offered, and the penalty of sin remitted, we are not, therefore, to infer,—seeing that the principle of proportion and compensation runs through the whole economy,—that the measure of enjoyment will not be in accordance with the measure of obedience and holiness. We rather conclude, that the motives of hope and fear are still in force, although Mr. Close would intimate, that man can have no hope of adding to his happiness, and no fear of falling away.

Perhaps, however, here and elsewhere, we misunderstand our author. Then we can only say, Mr. Close either holds the opinions which we ascribe to him, or he does not. If he does hold them, we must express our belief, that they are incorrect and pernicious: if he does not hold them, why is his language so ambiguous and self-contradictory?

Again, as to the opinion of Mr. Close on the subject of good works—or at least the logical inference deducible from his language—it is enough to observe, that a Christian tenet, stated in this strange and unqualified language, we are equally unwilling to affirm, or deny. Nothing is so unwise, nothing is so hazardous, as to put the extreme case for the general proposition. The crucial and tentative question is, whether good works, or a change of life as well as heart, be, or be not, “generally *necessary* to salvation.” We do not say, that they can be the cause of salvation; we will not even call them, in one particular sense, the condition of salvation;—but they are that concomitant, or result, of faith in Christ, without which salvation is never to be expected, and, for the most part, is impossible. Yet, if such be the case, what can we think of such expressions, as that aught will “*save us by a look*,”—a look, for which impotent man has only to *wait*, either delaying repentance, or fostering enthusiasm? To argue that such pardon and acceptance can never be, would be just as unchristian as to describe them as the certain and natural order of events; for with God all things are possible; his grace is all-sufficient, and his omniscience discerns all the contingencies which might, or would, have happened, if life had been prolonged. But when *man* asserts the fact, without limitation, or explanation, or counterpoise, Solifidianism, or Antinomianism treads close upon the heels of his assertion. If the doctrine is not involved,

the inference *may* be legitimately and logically drawn. Oh, how long will Christian ministers think of magnifying the Saviour, by representing vice and virtue as matters of indifference? But they will indignantly deny, that such is their representation. Well;—we rejoice at the denial,—but how does it consist with their argument? They tell us, that good works are so far necessary, that they are inevitable: they will flow from the newly opened fountains of love and gratitude; but they will not be extorted by the worldly motives of hope and fear. Holiness will be purer and more abundant, because never sordid, never for hire. We are constrained to answer once more, let not a part be substituted for the whole; let the nobler motives of love and gratitude supervene;—but dream not of quite excluding those common elements of human action—the anticipation of future consequences—the hope of reward, and the dread of punishment. Dream not, that good works will be inevitable, if they are not felt to be necessary.

Of Mr. Dillon's lectures on the Articles, we would speak with the respect, so eminently due to a work, which has been presented at a levee to the special acceptance of the King's most gracious Majesty. We rejoice, in the first or introductory lecture, to find some recondite truths, which yet compel our consent. For instance. "The duration we can calculate, is not eternity; the being we can grasp, cannot possibly be infinite."—p. 17.

But when Mr. Dillon asks, where, under certain circumstances, "*where* would have been our *proof*, that an *infinite* mind is greater than a *finite* mind?" we must confess, that we had humbly imagined this to be one of the points, which, instead of proving, we might venture to take for granted, from the force of the terms.

Mr. Dillon, like Mr. Close, after lamenting "*the infernal cruelty*" of the Papists in times past, is now sensitively alarmed by the low standard of religion.

"I am afraid that the great enemy of the Church is pursuing, in these later ages, a peculiar system of *neutralizing* the truth. He finds that *burning* will no longer do, where he cannot *refute*: that men cannot *now* be *terrified* into error. His aim, therefore, is to *seduce* them into it. As he can no longer drive them from soundness in the faith by martyrdom, he draws them from it by sophistry. He now rather deteriorates, than persecutes the truth; and as the process is less revolting, it is more successful. *Be not ye, however, brethren, ignorant of his devices.*"—pp. 18, 19.

How happy it is for the Church of England, that, in this melancholy state of things, a "*decus et tutamen*" has arisen in the person of Mr. Dillon,—that so great and learned a divine,



already distinguished in the annals of our literature by a narrative of unforgettten and unobliterable renown, should now come forth to throw a flood of light over the most abstruse and mysterious of her Articles. He begins with "original or birth sin." His first position is, "that the *guilt* of Adam's first transgression is imputed to all his posterity:" his next, "that the depravity of Adam's fallen nature is communicated to all his posterity." This depravity is total. Truth reduces "the men of all *grades and characters*" to the same level of depravity.

"There have been," says Mr. Dillon, "and there are, theologians, indeed, who do not think that man is totally depraved; but that, he is only *very far*, not entirely, gone from original righteousness. Now, not to insist on the very plain and unquestionable fact, that, if I am *very far gone* from any particular place, *I cannot be in that place at all*: let it be seriously considered, that, if man be not *totally* fallen, he is not, and cannot be, fallen *at all*. A *partial* fall is a state unintelligible and impossible. There is no medium between righteous and unrighteous. If a man be not in the one state, he must be in the other. If he be not justified before God, he must be condemned. If man is not fallen, he is in original righteousness: if he *is* fallen, he is 'as far as possible from original righteousness, and consequently deserves God's wrath and damnation.'"—p. 37.

We are quite afraid to break a spear with Mr. Dillon, or we might, perhaps, deny the conclusiveness of his reasonings: inasmuch as we do not see the *à priori* impossibility of a *partial* deterioration; or the absolute necessity, that, because a man descends from the top of a hill, he *must* have fallen to the bottom.

But, if the logic is not altogether without flaw, who shall deny the convincing beauty of the illustrations?

"Be on your guard, then, brethren,—I speak especially to the younger members of Christ's Church,—lest you confound amiableness among men with piety towards God. Because there may certainly be beauty of character, as there is beauty of colour and form, where there is no religion. There may be *moral* loveliness, as there is often *material* loveliness, altogether without any love to God in the heart. There is beauty in the blush of a *rose*—that is *material* loveliness; and there is beauty in the blush of *modesty*,—that is *moral* loveliness; and yet there may be as little of God in the *moral* loveliness, as there is in the *material* loveliness. The *living* subject may be as much without a recognition of the supremacy of God's law, as the *inanimate* subject."—pp. 46, 47.

On the subject of Election, Mr. Dillon agrees with Mr. Close, and is still more explicit.

He cites, with entire acquiescence, we believe, what are

"called the Lambeth Articles, and are as follows:—

"1. God from all eternity hath predestinated certain men unto life:

" 2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or perseverance, or of good works, or of any thing in the person predestinated, but only the good will and pleasure of God.

" 3. There is predestinated a certain number, which can neither be augmented, nor diminished.

" 4. Those not predestinated cannot be saved.

" 5. A true, living, justifying faith, and the Spirit of God justifying, is not extinguished, falleth not away, it vanishes not away in the elect.

" 6. A man truly endued with a justifying faith, is certain of the remission of sins, and everlasting life.

" 7. Saving grace is not given, or granted to all men.

" 8. No man can come to Christ, unless it shall be given unto him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to the Son.

" 9. It is not in the will or power of every one to be saved."—pp. 161, 162.

But men

" do not perish *because of Election?* They perish, because of their *sins*, which are entirely *voluntary*. They have CHOSEN their own ways, and their soul delighteth in their abominations. As well might you charge upon the physician, whose skill and medicines have been the means of curing a hundred of his neighbours of some dreadful epidemic, the death of all others in the same vicinity, to whom his assistance was not extended, as to say, that God's purpose to *save some* is the cause why *others perish*. You must see, that, as in the one case, they have died, not by reason of the medicines, but by reason of the maladies; so in the other, it is not *God's mercies*, but *men's iniquities*, that are the cause of their perdition. To insinuate otherwise, is to say, that the sun shining on Great Britain is the cause of darkness in New Zealand, or Labrador.

Oh, no: Election is the source of all our hopes, the spring-head of all our joys. There would have been no *pardon*, but for election; no *adoption*, but for election; no *justification*, but for election; no *sanctification*, but for election; no *grace* here, and no *glory* hereafter, but for election."—pp. 165, 166.

Then he answers and pulverizes objections.

" It is asked, how is *particular election* at all compatible with these *general declarations*, expostulations, and offers? How is God's willingness that *all men* shall be saved consistent with his decree that only *some of all* shall be saved?

" It must be observed, in reference to the text I have quoted, (1 Tim. ii. 4,) *who will have all men to be saved*, that the apostle is not speaking of the extent of God's special love: he is not touching the question, whether all men are, or are not, interested in it. He is exhorting believers to the general duty of giving thanks for kings and for all who are in authority, because of the benefits which the Church derives from civil government: and likewise exhorting to prayer for them, that they may rule in the fear of the Lord, 'and above all things

seek his honour and glory." And to enforce this duty, he tells us that there is no rank of men, whether high or low, exempted from salvation: that *God hath chosen some out of all kinds of men*: and, therefore, that no men are to be left out of our prayers. If it be here inquired, what is our authority for saying that the word 'all' here means *only some of all sorts of men*, it may be said in reply, that the word 'all' is more than once *thus used* in Scripture. To mention only a single passage. '*All the cattle of Egypt died: and the hail smote every tree and every herb.*' And yet, *other cattle* are afterwards mentioned, and a residue of trees is said to have escaped. For, when the plague of the locusts was threatened, it was declared that 'they should eat the *residue* of that which is escaped, which remained unto them from the *hail*, and shall eat *every tree* which grew for them out of the field.'

"So when it is said, *God will have all men to be saved*, some of all kinds are intended, Jews and Gentiles, high and low, rich and poor.

"We cannot refrain from saying, and *that* in the most explicit terms, that the text which declares God's willingness for all to be saved cannot possibly mean that he *wills* the repentance and salvation of *all*, as he does of *some*. We cannot admit that he wills it as an event which he will engage his power to accomplish: for then it *must* come to pass; seeing that none can *resist his will*.

I take the sense of the words to be this. They are forms of speech well suited to awaken men's consideration—to bring them to think seriously, and excite them to return to God; and are doubtless thus used, in the hand of God's Holy Spirit, as means to the effectual calling and conversion of God's elect."—p. 170—173.

For the *rest*, then,—for the *non-elect*,—these "*forms of speech*," these general precepts, which are, after all, but accommodations of language, and *quasi* exhortations, are, of course, only a nullity, or a mockery—rules, which they *cannot* observe, directions which they *cannot* follow; inspired, we suppose, by Almighty God, in order to save appearances!

Mr. Dillon says, moreover—

"We remark, thirdly,

"3. That *if election be denied, man's salvation is left at the same uncertainty under the covenant of grace, as it was under the covenant of works.*

"In truth, man's condition is much more *perilous*: for the first covenant was entrusted to man *unfallen*. And, if it was found unsafe to leave salvation dependent on the will of an *unfallen* man, can it be safe to leave it dependent on the will of him who is fallen and corrupt? If man, in his *uprightness*, could not save himself, how shall man save himself, in his total and entire *depravity*? Oh, no; *the free-will of man once ruined him, and nothing but free-grace can save him.* Therefore, salvation is as infallibly secured by the new covenant, the covenant of grace, as it was fearfully endangered by the old covenant, the covenant of works. Free grace brought the Saviour to the sinner, and it is only free grace that can bring the sinner to the Saviour."—pp. 180, 181.

In another place, however, he declares,

"I cannot withhold the charge of gross and wilful *misrepresentation* from those who thus interpret this valuable word—predestination. And we will ever contend, that, as eternal *happiness* is the *end* of election, so present practical *holiness* is the indispensable *means*."—pp. 133, 134.

But Mr. Dillon's great triumph is over the hitherto inscrutable mysteries of the doctrine of free-will. If any man ever says to us again, that he feels a difficulty upon the subject, we shall only answer, "Pooh, pooh! you have not consulted Mr. Dillon."

"The human will is that *noble faculty* by which we are constituted *free* and moral agents, accountable for our actions. It is the will by which the mind chooses, or makes its election out of the various objects, or plans proposed to it. And it seems needless to prove that the mind must choose *freely*: for there can be no *exercise*—there cannot be even any *existence*, of the will, where the conduct is directed and governed by external force and constraint. Man, therefore, is certainly left to his choice; otherwise his actions are not his own, neither can any responsibility attach to him.

The question, then, which you want to have answered, is this: 'Is the will of man equally able of itself naturally to choose good or evil?' I unhesitatingly answer in the words of our Article, that 'man cannot turn and prepare himself by his own natural strength to faith and calling upon God.' Let it be observed, that there is a vast difference between that *power of willing* or choosing, wherein free agency consists, and that *ability of the will to choose good or evil* for which some persons strenuously contend. Now, *no will is free*, if its operations are liable to any impediment. But are our minds liable to no hindrance in the choice of good?"—pp. 59, 60.

Then follow various remarks on the evil bias of mankind from infancy.

"Now why is this? Why does not the child imitate the *excellence*, as readily as it falls into the *fault*? If the *balance* be even, even *weights* put into the scales will keep it even. But the melancholy truth is, that the balance is *untrue*. There is in every one of us an *inborn* disposition to what is wrong, superinducing an *invariable choice* of evil. Are we not all, in our infancy, like yielding wax to every bad impression, and like case-hardened steel to every edifying application? Hardly withheld from sin by the strongest curb of discipline—but in order to affect our young minds with a sense of divine things, *line must be upon line, and precept upon precept; here a little and there a little*.

"Then we say that the condition of man, in consequence of the fall of Adam, is such, that he *cannot* choose the good: and for this simple reason, that he *always chooses evil*. It would be absurd to say, that a man is able to choose right and wrong, good and evil, *at the same time*. The will cannot have the power of willing *right* at the same time that it is willing *wrong*: else, man may have power of willing *against* his will, and *choosing* against his choice, which is an obvious absurdity. And



yet, this is really the freedom of the will, as some men understand it. It is, they say, a power to choose either good or evil. If by this be meant, that a man may choose good if he *will*, we fully admit the sentiment. But *he does not will*; and, therefore, in that sense, he has not the power of choosing good, but of choosing evil. *For every imagination of the thoughts of his heart is only evil continually.* It is true, that a man, in every supposable case, might have chosen differently, if he had pleased; but he did not *please*: and this shows that he was more *inclined* to the way which he *did* choose, than to that which he did *not* choose: and he could not choose a way *opposite* to that which was the object of his choice. This is *moral inability*."—pp. 63—65.

What, in this world, can be clearer, more perspicuous, more satisfactory? Man "must choose *freely*:" but "he is not free to choose." His free *agency* consists in the power of *willing or choosing*. But there is a moral inability: because "the *will* cannot have the power of willing right, at the same time that it is *willing wrong*." Just as a man, we suppose, cannot have the power of walking in one direction, when he is walking in another. A man may choose good, if he will; but he *does not will*, and, therefore, in that sense, he has not the power of choosing good.

"Nothing, then, I apprehend, can be plainer, than that before we can have a good will, we must be *born again of the Spirit*. Seeing that by nature we have not a good will: that our will is *free* to choose *only* that which is evil, and not which is good."—p. 70.

But,

"no one will deny, that in actions which relate to the *animal economy*, the will of man is unquestionably free. We can all of us contract our forehead into frowns, or expand it into smiles."—p. 66.

The question is, whether, in reading Mr. Dillon, we can *help* "expanding it into smiles."

He proceeds, however;

Nor, in the *ordinary affairs of life*, is the will under any controul. We can undertake, or decline a journey; carry on, or discontinue an employment, just as we please. And so, indeed, in the *outward acts of religion*. We can read the word of the living God. We can go to a place of divine worship of our free-will; and we can *kneel down* in the posture of *prayer*, or *stand up* in the posture of *praise*. But in the interior matters of salvation, the case is far different. So alienated are we from the life of God, that our will gravitates in a direction quite contrary to Him."—pp. 66, 67.

Mr. Dillon next inquires—

"Does our want of power to obey release us from our obligations to obedience? When God *first* issued his commands to his creatures, *did He not communicate the power to obey those commands*? Did we not all possess this power in *Adam*, the federal-head, and representative, of

the human race? What *he* received, was it not received *for us*? What he *did*, was it not *done for us*? What he *forfeited*, was it not forfeited *for us*? Then is *God* to lose his right of commanding, because *we* have lost our power of *obeying*? Is he to lessen his authority in the same proportion as we lessen our ability?"—p. 80.

"Be it ever, then, most solemnly remembered, that God's commands are not given to the *impotency* which we have *contracted*, but to the *power* which his goodness once *bestowed*."—p. 82.

"Learn hence, then, the source of all your spirituality. The process of salvation is *God beginning with us*, and not *we beginning with God*."—p. 80.

Such is Mr. Dillon's system, expressed in Mr. Dillon's own words. We can no longer speak in terms of levity or irony. Such a chaos and farrago of crude inconsequential divinity—of metaphysics borrowed and mangled,—is elevated into the dignity of "Lectures on the Articles of the Church of England." But, while Mr. Dillon plunges into these awful topics with an air of the utmost self-complacency, the only picture which he presents to our minds is the image of a magnanimous mouse trying to swim the Atlantic Ocean.

This frothy declaimer, forgetting who they were that are represented by the poet as reasoning of old about

"Fixed fate, free will, foreknowledge absolute."

—collecting expressions and scraps of passages from different authors, without catching a glimpse of their real scope and meaning—using, with the most quiet unconsciousness, the same term in different senses, and making a complete hotch-potch of the most illogical nonsense accordingly—confounding, for instance, page after page, will as *choice*, or *volition*, with will as *inclination* or *desire*, and hardly suspecting that it is possible to *will* one thing, and *yet desire* another,—proceeds to traverse the mighty mysteries of predestination, election, and free-agency, as if he were commissioned to adjust and settle matters, the very elements of which seem to be above his comprehension. His thefts and plagiarisms we cannot stop to expose—a whole page, for instance, from Dr. Chalmers: but what a pity it is, that Mr. Dillon has not attempted to understand what he purloins, or define to his own mind the phrases which he pilfers? Every body must remember the old epigram,—by the way, our own recollection of the first line is not very exact,—of the man

"Who stole a good sermon, and then, to atone,

By reading it damnably made it his own."

Mr. Dillon,—and many other culprits might be brought to the same bar,—is fond of imitating this process; for he steals brilliant

passages from celebrated writers, and then makes them his own by spoiling them with a few interpolations and additions.

What, however, is the inference from the whole system, if there be any force in argument, or if the conclusion is any way to hang upon the premises? Why, clearly, that some are left—that multitudes are left—without the possibility of salvation, not merely with their own souls no longer in their own keeping, but with that Supreme, and Eternal power, who should be the guardian of their immortal interests, standing aloof now, to punish hereafter? And what difference is there, in such a case, between Reprobation and Preterition? at least, what other difference than that of representing God as a tyrant fanciful in his malignity, who does by a treacherous subterfuge, and under the mask of neutrality and even kindness, what he would not choose to do by an act of open and aggressive injustice;—as a barbarous master, who does not massacre his victims, but who leaves them to starve. Far be from us that scheme of doctrine, where election involves preterition, and preterition is equivalent to reprobation—actual election and predestination to everlasting death!

The plea of such theologians is, that they are not to conceal any part of the declarations of God. Certainly, they are not: but this wise maxim they pervert and abuse, by insisting most upon those inscrutable and mysterious points, which must ever remain unfathomable by the plummet of the human understanding. One of their especial delights is to darken counsel by words without knowledge. Disclaiming, perhaps, the doctrine of positive reprobation, they assert the doctrine of positive and particular election. And with what other tenets is this doctrine interlinked? Most particularly with the doctrine of the utter corruption and helplessness of human nature; the irretrievable depth of depravity and degradation, out of which no man can rise by his own efforts: the universal leprosy of sin which covers every child of Adam from the crown of his head to the sole of his foot. No man can be holy, no man can be a believer, unless he be drawn of the Spirit; and hence faith is the gift of God. No man, in a word, can come to God, unless he be called and chosen by God himself. But there will be only some, in comparison there will be only a few, who are to be so called and so chosen. The question, then, returns, does not the doctrine of positive and individual election, so stated and so combined with other tenets, put forth with the same naked, unmodified, and exaggerated pedantry, include the doctrine of negative reprobation or preterition, and, in fact, consign the mass of mankind to quite as lost and hopeless a condition, as if the reprobation were actual and absolute? For if, as their whole argument supposes, no man

can be saved without predestination to life, and, of course, no man who is so predestined can be damned, how, on the one hand, can the righteous Creator of us all be absolved from the charge of partiality? and what does it matter, on the other hand, whether countless thousands are predestinated to eternal wretchedness, or merely abandoned without the possibility of salvation? What happens, if but *one* sentient and immortal being, who is an universe to himself, and contains within himself an infinite capacity of enjoyment or suffering, is so abandoned? The golden sentence, that God is Love, which we see not merely written in the Bible, but inscribed on the gates of nature and the forehead of the universe,—which we trace alike in the vastest and minutest arrangements of the divine providence—in the myriad shapes, not merely of use, but beauty—the myriad provisions, not merely for existence, but pleasurable existence—not merely for the sustentation of animal life, but for the gratification of the senses, the understanding, the fancy, and the taste—what is it all, but the most dreadful of mockeries, if we may not declare, without a shadow of exception or misgiving, that every human being has a power, either in himself, or derived from other but open sources, to be saved through the merits of Jesus Christ, if he will but use the power which he possesses?—what is it, if man is to be degraded, not merely into a machine, but a machine of which, in the large majority of cases, the only and inevitable action is to destroy itself?—if millions upon millions of sentient creatures, not even morally accountable, are irrespectively condemned,—are, though not by a predeterminate decree, still by the want of needful assistance, to be delivered over to infinite and exhaustless torments in the gloomy regions of eternal lamentation and penal fire? For ourselves, we are not now offering any opinion whatever on the subject of election, or free and unconditional grace: we know the solemn difficulties which surround us on all sides—difficulties which belong quite as much to natural religion as revealed: we only deprecate that rash, presumptuous, undistinguishing treatment of the most awful topics, which would disfigure the merciful Gospel with stains worse than a deluge of blood, and leave no one attribute of the Deity unassailed.

We protest, then, against the *way*, in which Mr. Close treats these mysterious doctrines of Election and Assurance. He not only insists upon them; but he insists upon them as *tests*. These are the prominent portions of his scheme of divinity. He represents them as among the fundamental points of difference between the true and the false teacher. In the same way, Mr. Dillon, in his Lectures upon the Articles, abandons the others, that he may descant upon such as relate to points of the most baffling speculation. These are the things which are to sound, week after week, in



the ears of the congregations of our churches; these are the topics with which our pulpits are to ring; these are the base on which the faith and practice of the people are to be built up.

We are not going, we repeat, after what we have said in a foregoing article, to plunge into controversy. We shall not discuss the history, or the origin, or the exact meaning of our seventeenth Article. We shall say nothing about Calvin or Arminius;\* we shall not meddle with the usual disputations attached to the mere mention of their names: we shall confine ourselves to two matters of remonstrance with Mr. Dillon and Mr. Close—the one being the extreme lengths to which they push their doctrines, and the fierce exclusiveness with which they assert them—the other being the large space which they assign to them in the sphere of pulpit ministrations.

We complain, then, of the fierce, and imprudent, and pernicious positiveness. Here are men, whose own system is in some places shallow and narrow, in others inconsistent and unintelligible,—a mere seesaw of contradictions—whose very minds seem to stammer, as they would give utterance to their thoughts; yet who can talk coolly and glibly about legalists, and formalists, and nominal Christians, unless all are disposed to swear by their peculiarities of doctrine—those very peculiarities of which they have formed no clear, or coherent, or well-defined notions, even to themselves. We acknowledge, that these things are too high for us. We acknowledge, that upon any scheme there are difficulties which have defied every inquirer from the most ancient times, and are insuperable in the present state of our intellectual powers. But, then, we do not attempt or pretend to explain them. We regret to see them made the subjects, not of modest discussion, but of authoritative affirmations and verdicts from the pulpit. We conceive that their express purpose is to teach us spiritual humility. But really are men, whose own opinions are so vague and fluctuating, whose own propositions hang so loosely together,—are *they* to scatter fire-brands, and put themselves forward as the only Christians in the land?

Here is a man who urges accountable beings to do, what he has just told them they have no power of doing. Here is another man, who collects the shreds and patches, the odds and ends, of other people's divinity—who flings together incongruous and ill-assorted phrases, until, in their dance of confusion, they run against each other—who draws a kind of parallel between Almighty God and a physician, which could only hold good if the physician had *created* the patient—who makes holiness the means,

\* A better opportunity will occur for such discussions, when we have room for a review of the lately published *Life of Simon Episcopus*.

yet represents the *end* as coming of necessity *before* the means—who, in one sentence, would speak to all men as having a capability of being saved, and in the next takes that capability away;—and yet these men issue decrees and dictates upon occult subjects, which have always been, and must always remain, among the unapproachable arcana, the inaccessible shrines of religion, until all secret things shall be manifested, and the whole temple of the moral universe shall be opened to the enlarged and invigorated mind. The very angels may bow before these mysteries; “but”—we will not, however, re-quote the old line, which may occur, we apprehend, to the unassisted imagination of our readers.

The great argument is this. The inadequacy and bewilderment of our conceptions respecting the Supreme and Eternal One, ought to deter us from dogmatism on the subject of the Divine Predestination. We conceive of God as of a being without succession or change; and yet we can form to ourselves no idea of an essence to which neither change nor succession can be incident. We suppose, that to God there is no past and no future, but that all things are as one vast and universal present; and that, assuredly, our measures and distinctions of time and space are to Him as nothing. Yet we continually mix up the image of the Deity with matters of which time and space are elementary conditions. While, therefore, there is, of necessity, so much of confusion and insufficiency in our *metaphysical* notions of God, we have no resting-place but our *moral* conceptions of his goodness and benignity, on which the mind can repose. But our moral conceptions are precisely those which are shattered and overthrown by any scheme of Election or Predestination, which involves in it, by an inevitable inference, the doctrine of Reprobation or Preterition. In strictness, even the terms, predestination, fore-knowledge, and all expressions which imply diversities of time and contingencies of circumstance, are applicable only by accommodation to the Ever-living God; and when we would force and torture them into a literal construction, we are immediately enveloped, not merely in doubts and difficulties, but in anomalies and contradictions.

But the folly and the peril—the moral and spiritual mischief—of pushing metaphysical speculations too far, or indulging in them too much, is a matter which escapes the notice, or transcends the comprehension, of disputers such as these. Whatever they do, we verily believe that they do it in pure ignorance. We quite acquit them of any sinister design. Yet a sober theology, more wise, because it can see the reason and the necessity for its ignorance; more confined, because it has been expansive enough to find the prescribed limits; more profound, because

it is unwilling to go out of its depth; chooses to inculcate the same duties from the same motives, upon all, rather than rashly enlarge upon the positive election or predestination of any. The causes, which might more than justify the mention of such doctrines in the articles of a Church, cannot authorize the frequent discussion of them by individual preachers.

But our sentiments, we can well imagine, will have little weight with such preachers as Mr. Close and Mr. Dillon. We are, therefore, glad to fortify them by an authority, to which these gentlemen may be inclined to bow. We allude to the present Bishop of Chester, who, in his excellent treatise on "*Apostolical Preaching*," has some most sound and luminous observations on the two doctrines of predestination and the corruption of human nature; as also on the mode and extent, in which, and to which, it is judicious to inculcate them, and insist upon them, from the pulpit. We beg leave to refer to the entire sections of the work; but we have only room to extract the following passages.

First, then, as to predestination.

"It may be justly argued, that, if there is a bare possibility of the doctrine of election being founded on a wrong interpretation of St. Paul's words, that doctrine ought not to be made a subject of instruction to a Christian congregation. And that such a possibility has been made out, must at least be admitted, after the review which I have taken of the very questionable circumstances under which that doctrine appears, or is supposed to appear, in two of St. Paul's Epistles. When this is considered, and joined to the certainty that the Apostle could lay no important stress upon a subject which he so rarely, and almost incidentally, introduces, in direct opposition, as will be fully seen, to his practice on the grand articles of a Christian's faith, I cannot help expressing the most unaffected surprise that any minister should conscientiously think himself bound to make this a leading point in the course of his public instruction. For that every individual should be led to suppose that he can come to salvation, if he will, without the counteracting clause, that he cannot *have grace to will*, without God's special decree, cannot be prejudicial, even if it be found untrue, when "the secret things of the Lord our God" are disclosed:—but that a single individual should be induced to despair of grace and of salvation, must be of the deepest importance in His sight, who "willeth not the death of a sinner." So it is safe in practice, even if it should be thought unsound in speculation, to inculcate, with St. James, that "God giveth to all men liberally:" but how is it possible for a weak brother, who believes in election as a general truth, but humbly doubts concerning his own, to fulfil the prescribed condition, and "ask in faith, nothing wavering?" It is no less practically safe to teach; that all shall be rewarded according to their works; and so our Saviour must have thought, when he repeatedly described the day of judgment in a mode which defies any other interpretation; while,

on the contrary, to leave an impression that works have no concern with any man's salvation, is a kind of sophism, which the illiterate cannot be expected to unravel; and, though in one sense it is the truth, it is by no means the whole truth of Scripture. In short, the dangers arising from the doctrine of predestination, under any of its modifications, are so practical, so plain, and so favoured by the slothful and self-excusing principles of human nature, that it ought to be read in St. Paul with the plainness of the command to believe in Christ, or to love our neighbour, before it is inculcated to a congregation. It matters, not that a pious Calvinist disclaims the natural results, or an acute disputant can explain them away: it is notorious that the illiterate enthusiast believes, and the sinner flatters himself with expecting, that, if he is one of the elect, he shall some how or other be finally snatched out of the fire: and if he is not, that no exertions of his own can ever avail. Thus the real conclusion and the practical evil of the doctrine of election meet together.\*—pp. 102—104.

“No preacher therefore is authorised, either by our Church, or by St. Paul, to leave a doubt on the minds of his hearers, whether they are within the pale of God's favour; but, on the contrary, is bound to enjoin them to seek ‘boldly at the throne of grace,’ for power to confirm their faith, and work out their repentance, and live worthily of their high calling.”—p. 185.

Again, as to the corruption of human nature.

“St. Paul is better authority than even the Homilies, excellent as they usually are: and their language on this point has no counterpart in his writings. I do not find him declare the consequence of the Fall in terms like these: ‘Man, instead of the image of God, was now become the image of the devil: instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a lump of sin.’ ‘Man is of his own nature fleshly and corrupt, &c.: without any spark of goodness in him, only given to evil thoughts and evil deeds.’

“This strong and unqualified language, which is neither copied from Scripture nor sanctioned by experience, is imitated by many pious persons whose scruples I greatly respect, under the notion that the mercy of Christ cannot be sufficiently extolled, unless man is sunk to the lowest abyss; or the helplessness of mankind sufficiently declared, except by confounding them with the beasts that perish.”—pp. 131—136.

\* “I do not consider this as a matter of argument, but of historical experience. The passage in Burnet is often referred to: ‘The Germans soon saw the ill effects of the doctrine of decrees. Luther changed his mind about it, and Melancthon wrote openly against it; and since that time the whole stream of the Lutheran churches has run the other way; but both Calvin and Bucer were still for maintaining the doctrines, only they warned the people not to think much about them, since they were secrets that men could not penetrate into. Hooper and many other good writers did often exhort the people from entering into these curiosities; and a caveat to the same purpose was put into the Article about predestination.’



The note, too, is most important.

"I cannot think that there would be any *real* disagreement on this point between those who yield to Scriptural authority, if they would first examine and define the meaning they affix to the terms they employ.

"That the proper motive to a virtuous life is the desire of pleasing and obeying God, and that this desire cannot become the ruling motive without the preventing and accompanying influence of the Holy Spirit, is incontrovertibly declared and universally implied throughout the Gospel, as will appear in the succeeding chapter. Many persons, therefore, maintain that human nature is *totally corrupt*, because it is, without grace, not only incapable of this evangelical obedience, but averse to it. Admit this definition of total corruption, and there can be no farther dispute.

"Others, however, maintain that the character of total corruption cannot justly be applied to a being who is confessedly capable of the benevolent affections, and of humane, compassionate feelings towards his fellow-creatures; and disposed naturally and unavoidably to approve some actions, under the peculiar view of their being virtuous and of good desert; and to disapprove others, as vicious and of ill desert; and having in it some elements not indisposed for certain acts of virtue.

"This opinion appears to me most consistent: and I believe that on this moral part of the rational, i. e. of the natural faculties, the free agency and responsibility of man depend.

"The assertion of St. Paul which is commonly adduced on the other side, 'I know that in me (that is, in my flesh) dwelleth no good thing;' literally, good dwelleth not, οὐκ οὐκῇ ἀγαθόν: cannot go so far as to deny that human nature has 'a spark of goodness' in it: inasmuch as the Apostle in the same verse alludes to one, when he proceeds to say, *to will* is present with me; but how to 'perform that which is good I find not. *For the good that I would*, I do not; but the evil *I would not*, that I do. For I delight in the law of God *after the inward man*; but I see another law in my members warring against the law of my mind." Nor does it materially affect the argument, whether St. Paul is here speaking of the renewed or unrenewed man; since the same complaint was uttered beyond the sphere of spiritual advantages, *video meliora, proboque; deteriora sequor*.

"With the inward man, then, i. e. with the soul or rational faculties, and with the *will* resulting from their proper exercise, grace co-operates, without which the will could produce no good effect, 'fruitlessly warring against the law of sin which is in the members.'

"This opinion cannot be more clearly exemplified than by the parable of the Prodigal; who is represented, 'when he came to himself,' that is, when his reason led him to reflect on the consequences to which he had been reduced by guilt and folly, as exclaiming, 'I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.' The assistance, which these first motions of the will arising from the

sincere use of the understanding, instantly and continually receive, and by which alone they become effectual, is beautifully described in the following verse: '*And when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.*'

"The parables of the talents, and of the sower, some of whose seed *fell on good ground*, seem to me strongly to corroborate this doctrine, and to be quite irreconcilable with any other. Nor can I interpret, or indeed understand in any other way the Apostle's illustration, Heb. vi. 7, 8; '*For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them, by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*' In this passage *the earth*, or soul, and *the rain*, or grace, are treated as distinct and separate.

"I conclude by observing the inconsistency, which inevitably entangles the supporters of the opposite principle. For example: 'Man's will, since the Fall, hath of itself no ability to any spiritual act; every good motion of it must come from the grace of God, preventing, accompanying, following it. There is not, therefore, in the will of the natural man *any* active power to work his own conversion. There are yet *certain outward acts, pre-required*; as, to go to the church, sit reverently, to hear: in these we have freedom of will either way.'—Hall, *Via Media*, quoted from Synod. Dord. Suffrag. Theolog. Brit. ad artic. quartum.—Now, these acts, to go to church, to sit reverently, to hear, must be either good or bad, or absolutely indifferent, in themselves. But it will not be argued that they are bad; neither can they be indifferent, or they would not be pre-required: they must partake of good, therefore; whence it follows that human nature cannot be entirely corrupt, even from the principles of those who assert it; and that it is, in a mode which we cannot explain, and in a degree which we do not pretend to define, an agent in its own improvement and renovation.

"After all, the question as to any *practical consequence* is merely a question of words. Both sides acknowledge that an action not performed on a right principle, if the agent has the means of knowing the right principle, is unacceptable to God. The only question is, whether the action is therefore justly termed *bad*, and the agent is *totally corrupt*; and it seems to me that those who insist on this have a hard battle to fight, when confronted with common sense: *laborant, cum ventum ad verum est*; merely because they have taken up a position which it is not more difficult than useless to maintain."—pp. 131—136.

The bishop's practical conclusion is likewise admirable.

"Against actual sin, let the preacher enforce the condemnation with which the Scriptures abound, and unequivocally affirm that 'they which do such things shall not inherit the kingdom of God:' but let him not confound weakness of faith with notorious profligacy; let him not condemn the social and natural affections, but lead them to a higher object; let him not reprobate charity as if it were a vice, but show that 'there is one thing which it lacketh,' without which it is not acceptably to God.

“It is sometimes considered as a proof of the advantage to be obtained from the habit which I am here presuming to discourage, that such preaching generally proves attractive to the lower classes. This, however, may be accounted for, without furnishing any justification of the practice. For, first, the lower classes, unless they are truly religious, usually *are* gross sinners, and therefore are neither surprised nor shocked at being supposed so themselves, and at the same time feel a sort of pleasure which need not be encouraged, when they hear their superiors brought down to the same level: and, secondly, it seems to furnish them with a sort of excuse for their sins, to find that they are so universal, and so much to be expected of human nature.”—pp. 140, 141.

It is our wisdom, then, not to dash into the dark and fathomless abyss of some fantastic, yet horrible, theory; but to cling to the firm ground of that lovely and efficacious Christianity, which at once exercises and chastens the understanding; which reveals all that is necessary for our guidance, and yet shows us, in the very revelation, that there are clouds of a majestic awfulness covering the loftier and brighter things beyond: which teaches us to be at once humble and energetic; at once to depend wholly on the agency of the Most High, and yet to labour and strive, as if there was no agency employed higher than our own: in short, to do what we can, and feel that we are able to do something; not indeed of ourselves, but through Christ strengthening us, and God giving us sufficiency. It is a forgetfulness or abandonment of this principle, through which hundreds make shipwreck of their faith; as they come from the reasoning of books into the seductions and struggles of the world; from speculative studies to the one great science—even the science of life and human nature, and the practical relations of man to God.

Upon the influence, however, which the headlong temerity of Predestinarian preaching may exercise on the heart and conduct, we have left ourselves no room to expatiate. Yet, here, it is said that there is an appeal to experience, which is quite decisive. It is said that the most strenuous and frequent inculcation of the Predestinarian doctrine cannot be injurious to sound morality and vital holiness; because the most moral and virtuous nations, as Scotland,—though by the way, the picture drawn by the most competent delineators of the moral and spiritual state of Scotland is truly terrible,—have been precisely those in which that doctrine has been preached. Now, without stopping to question the fact, we may still doubt whether it is referred to the proper causes, and whether other and more powerful springs are not at work than this assertion of a particular article of Faith. But the real answer is, that this doctrine may *sometimes* have little practical effect; simply because there are few, or none, who practically re-

ceive it. The theory of moral necessity may be admitted ; but it may only lead to confusion and contradiction, and perpetual fluctuations of behaviour, because no man can quite deliver himself up to its influences, more than the Mahometan can act with a real and total abandonment upon the doctrines of fatalism. The instincts of the heart oftentimes utterly reject the fine-drawn metaphysics of the understanding.

So far, therefore, this criterion is fallible. The effect upon infidels is hardly calculable for want of exact data ; and human society, perhaps, has never yet had a real and large experience of the moral consequences which must arise, if it were actually and generally *felt*, that mankind are marked out into the two awful, unmingled, and impassable divisions, of those who are to be saved without the possibility of being condemned, and those who are to be condemned without the possibility of being saved :—of those to whom salvation is irreversibly ensured, before they have made one effort to attain it, and those to whom it is irrevocably denied before they can have debarred themselves from it by any personal sin.

But if men *do* practically receive the doctrine in the full extent of its banefulness, what is, and must be, the result ? First and foremost, they change the all-perfect holiness of God into an unjust and malignant Omnipotence. But here, again, we prefer the safer course of quotation. We take the words of the lamented Heber, where he speaks of God's dealings with Pharaoh.

“ To cause a man to sin, and then to punish him for sinning ; to send warnings which are not even designed to produce an effect on him who receives them, and to create any sentient being for no other purpose than to be guilty and miserable ; this were a conduct which, as it would be horribly wicked in a finite intelligence, so it cannot without blasphemy be ascribed for a moment to the All-just, the All-wise, the All-merciful Father of nature !

“ Nor will the answer suffice which is sometimes rendered, in the words of St. Paul, when speaking on a very different subject, namely, that we are all in the power of God, as clay in the hands of the potter ; that He may frame ‘one vessel unto honour, and another unto dishonour ;’ and that while some of His creatures may be originally set apart by His will for honour and happiness, there may be others destined by the same free pleasure to set forth His power and terror.

“ For, in the first place, this argument, understand it as we please, will not apply to the difficulty under discussion, since the question is not of possibility or abstract right, but of probability, of analogy, of conformity to other declarations of God himself. We do not ask whether God has the power, but whether He has the will to pursue the line of conduct imputed to Him ; and, if that conduct appears to us unjust or unmerciful, we are naturally led to conclude that, though God may do any thing that pleases Him, He will not please to do that



which is repugnant to those attributes of His nature under which we know Him best, and by which he has most clearly revealed Himself to our adoration and our affection.

‘ Nor do we gain any thing toward the removal of our difficulties by an addition of that system which Augustin brought into the Christian Church, and which, by some qualifying clauses calculated to soften its apparent rigour, is, to this day, the distinctive and favourite doctrine of no inconsiderable multitude of believers. It is no justification, it is no extenuation of a particular act of apparent injustice and cruelty, to say that it is one part of a vast scheme abounding in similar actions; that the Father of Mercy (Great God! that man should thus presume to speak of Thee!) is not cruel to Pharaoh alone, but to the great majority of His creatures. Of the supporters of the system of Calvin, God forbid that I should speak otherwise than with respect and affection, as of our brethren and fellow-labourers in the Lord, and as of those who, with one single error, hold the truth in a sincerity which no man can impeach, and in a godly diligence which may make too many of our party shed tears for our comparative supineness. Of the system itself I should desire to express myself with that caution which is due to the names of Augustin, of Calvin, and of Beza, of Jansenius, and of Pascal. But let God be true, even if every man be accounted a liar! It is impossible that a system which, in its apparent consequences, destroys the principles of moral agency in man, and arraigns the truth and justice of Him from whom all truth and justice flow, it is impossible that a system of this kind can be from God, or can be well-pleasing to Him. The metaphysical difficulties, and they are many and grave, which perplex the Arminian hypothesis, may be inscrutable to our present faculties, or may be permitted to try our faith through the whole course of this mortal pilgrimage. But, though we should be unable to reconcile them with the power and wisdom of God, it is evident that they leave His mercy and His truth unimpaired; and they are these last which of all God’s attributes are the most important to His fallen creatures, inasmuch as they are these last, and these last alone, which give us hope of sanctification in this world, and of happiness in the world which is to succeed it!”—pp. 150—153.

Again,

“ If we cast a cripple into a pool, it is vain to pretend that our hand is not upon him, and that he sinks through the infirmity of his limbs which prevents his swimming. And, if God placed Pharaoh in a situation where, without repentance, he must needs be undone, while He withheld from him that grace without which no man can repent, it is evident that the Almighty’s pleasure was, if not the immediate, yet doubtless the primary and efficient cause of his destruction.”—pp. 155, 156.

Nor would the result as to life and behaviour, if such doctrine were felt and *acted upon* as true, be less dreadful than the total derangement of our thoughts of God. Oh, let us ink what would then be the effect upon the dissolute, the unregenerate, the unsanctified, the unconverted! They *would* say within them-

selves, "We cannot amend or help ourselves: and no grace is given to *us* from above. We can do nothing: and for *us* nothing is done. What is the use of trying?" Nay, we are denied even the ability to *try*." The poet has said,

"The brave and prudent conquer difficulties  
By daring to attempt them: base men shrink  
And make th' impossibility they fear."

But here the impossibility is made for them, and they lose the power, from the feeling of impotence. They would indeed find the doctrine a most "dangerous downfall." They would live on, savage in desperation, reckless in a furious and desponding gloom, hardened in irredeemable and self-justified wickedness. They would die an eternal death, arraigning the equity of their sentence amidst the flames of an unquenchable torment. The sceptic, too, would be propped up in his infidelity, thanking Providence that, at least, he did not hold the horrible tenets of the Christian, who devotes millions of his fellow-creatures to an endless doom of unmitigable perdition. And, if these things are stumbling blocks to the infidel, reluctant, as he may conscientiously deem himself, to dishonour the supreme Being, must we not think that they are also calculated to shock and stagger the believer? It is often said, that, having once believed, we are no longer to reason about the subject matter of our belief. But this opinion in reality arises from the mistaken hypothesis that our faith is a fixed and invariable quantity, unsusceptible of augmentation or diminution. The fact, however, is directly the reverse. Our faith is never stationary. Every day does something to confirm, or weaken it. Every new insight into our religion is an accession to it, or a loss. For perpetually, necessarily, involuntarily—perhaps unconsciously—we are measuring afresh the evidences by the doctrines. Nay, the doctrines themselves constitute one large department of the evidences. As we have experimental proof of their beauty, and purity, and adaptation to our nature, our faith in their divine origin is strengthened and consolidated into a rock. But if, on the other hand, we should see the least cause for suspecting them to be of an opposite essence, we must entertain, in spite of ourselves, a less assured and comfortable conviction. The amount, too, of evidence, which we require, will and must vary in proportion to the character of the things to be believed. There are some things which the mind receives, which the heart embraces, spontaneously and at once: there are other things to which no weight of testimony can enforce a steady credence; those, for instance, which implicate an impossibility or a contradiction; or which would derange and unhinge our notions of the Deity.

- ART. IX.—1. *The Cause of Church Extension, and the Question shortly stated between Churchmen and Dissenters in regard to it.* By Thomas Chalmers, D. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. Third Edition. Edinburgh: Anderson, jun. Glasgow: Collins. London: Simpkin & Co. and Nisbet & Co. 1835. 12mo. pp. 48.
2. *The Right Ecclesiastical Economy of a Large Town.* By Thomas Chalmers, D. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. Third Edition. Edinburgh: Anderson, jun. 1835. 12mo. pp. 39.
3. *The Evils which the Established Church in Edinburgh has already suffered, and suffers still, in virtue of the Seat-letting being in the hands of the Magistrates, &c.* By Thomas Chalmers, D. D.
4. *Report of the Committee of the General Assembly of the Church of Scotland on Church Extension, being formerly the Committee on Church Accommodation.* Given in and read on the 28th of May, 1835, by Thomas Chalmers, D. D., Convener. Edinburgh: Waugh and Innes. London: Nisbet & Co. and Whittaker & Co. 8vo. pp. 46.
5. *Specimens of the Ecclesiastical Destitution of Scotland, in various parts of the Country; being Extracts of Correspondence and Results of Statistical Surveys in 1834-5. Printed for the Use of the Church Extension Committees of the General Assembly.* Edinburgh: Waugh and Innes. 1835. 8vo. pp. 69.

It is well known that a deputation, at the head of which was Dr. Chalmers, came to London during the present year, for the purpose of persuading the British government to do something in behalf of the Scottish Church. We have reason to believe that during their stay in our metropolis, the members of that deputation were, on the whole, well satisfied with the prospects held out to them, and the dispositions evinced, for the most part, by his majesty's ministers. Their subsequent annoyance, not at the mere appointment of a Commission of Inquiry, but at its composition, and the unexpected nature of its constituent elements, has been proportionably bitter. This feeling, we perceive, is now venting itself in the strong, and not very measured language, of indignant remonstrance. "*We need scarcely say*"—our quotation is from the Ecclesiastical Intelligence in the Presbyterian Review—"that we view the whole conduct of the government in regard to this matter with unmingled scorn." Some circumstances are then

stated, which unquestionably carry with them the appearance of unfairness and subterfuge. After an account of various proceedings, which it is needless for us to recapitulate, the accusation runs thus:—

“ All was now congratulation to the deputation and the friends of the Church, and every thing appeared fair,—but it was ‘ fair and fause.’ The ultimate result of the whole depended on the constitution of the Commission. If the members were men of high and impartial character, experience and knowledge of the subject, the friends could have no doubt of the result of the inquiry; while, on the other hand, it was obvious that it might be conducted on principles and with views which would ensure a report totally inconsistent with the real state and condition of the country, as to the means of religious instruction, and the capabilities of the two systems. Knowing the importance of the selection of commissioners, the deputation remained in London till these should be determined upon. They gave in lists of persons suggested by them, and having no political predilections, they, to prevent all cause of jealousy, suggested individuals of liberal principles in state politics. The most studied secrecy, however, was preserved, as to the individuals intended to be appointed;\* but they were solemnly assured that the choice would be impartial and satisfactory. How this assurance has been realized, let the Commission itself witness. We do not object to there being voluntaries on the Commission, though, at the same time, we must say, that when the government declined to place on it certain individuals of the highest character and talent, on the express ground that they had committed themselves to the Church party,† it was most discreditably inconsistent to select the keenest partizans on the other side. Still we do not object to voluntaries being on the Commission; on the contrary, we would have desired that there should be such, to prevent all charge of unfair procedure, or of their views and suggestions not having been heard. But we should at the same time have required, 1st, That they should be Dissenters, and not nominal Churchmen, giving to the Commission an apparent character which it does not in reality possess. 2d, That they should be men of experience and information, and known to take a real interest in the spiritual welfare of the people. 3d, That there should also be upon the Commission members equally zealously attached to the principle of an establishment as they were opposed to it, and in whom the friends of the Church might repose as much confidence as her enemies were entitled to do in them. 4th, That the general body of the Commission should be of that character in

\* It is reported, with what truth we cannot say, but it is reported, that while the utmost concealment was practised towards the friends of the Church, a list of the proposed Commissioners was transmitted to the Central Board of Dissenters, or some of their leading members, for the purpose of obtaining their observations thereon. It is further reported, that the Board, or the members, consulted, suggested, on their part, that six names should be selected by them, and six by the friends of the Church, and that the government should name a chairman. We need not say that we would have infinitely preferred a Commission so constituted to the present one.

† This was the professed reason for refusing to appoint Mr. Colquhoun, of Killermont, late M. P. for the county of Dumbarton.



point of station, religious feeling, knowledge, intelligence and experience, as to be known to, and confided in, by the country at large. Now, without going through the individual members, and testing the qualifications of each, which is always an invidious and unpleasant task, we say with unhesitating confidence, that while there are one or two names of respectable qualification, they have, as a whole, no weight whatever but what they derive from the official authority with which they are invested, and possess *none* of the requisites for conducting so momentous an inquiry, or for obtaining the confidence of the country in their Report. To the public at large their names even were, with few exceptions, utterly unknown, and the result of a more particular inquiry is the conviction that their selection must have been dictated mainly by these two objects, viz. 1st. Of insuring, that, while the *appearance* of a large majority of Churchmen should be preserved, the government should be certain that from partial bias, ignorance of the subject, political dependence, or facility of disposition, the Report should be exactly such as they would wish; and 2d, Of rewarding political services chiefly in the way of canvassing."—*Pres. Rev. No. XXVI. pp. 339, 340.*

On the 28th of August, Lord Aberdeen brought the subject before the House of Peers, commenting in terms of considerable severity upon the injustice which such a body of Commissioners was likely to inflict. His lordship's impression seemed to be, that to try the Church of Scotland by this Court of Inquiry, was like trying a revenue officer by a jury of smugglers. In reply, Lord Melbourne could only assert the probable impartiality of the Commission, by "*congratulating himself*" on the circumstance—rather a strange topic for rejoicing—"that it had given universal dissatisfaction." We can only leave his lordship to an enjoyment, which we do not envy. But we fear, alas, from the embarrassing position in which his government is placed, that, before the end of his lordship's ministerial career, he may have more abundant cause, than he might wish, or relish, for this new species of self-congratulation.

This, however, is not exactly the question on which we propose to enter. "*Haud nostrum est tantas componere lites.*" We, indeed, cordially agree with Lord Aberdeen, where he said, and truly said,

"It was not with respect to members of the Church of England that the Church of Scotland entertained any apprehensions; on the contrary, to no quarter did she look more confidently for sympathy and support than to the Right Reverend Bench, and he believed the demand would be responded to. Though himself a member of the Church of Scotland, no one could be more attached to the Established Church of this country, and he felt confident that members of the Church of England looked with kindly feelings at the Establishment in Scotland."

Being quite prepared to participate and echo those sentiments,

albeit without compromising our firm convictions in favour of Episcopacy, we see with regret, in the *Presbyterian Review*, an attack upon Dr. Russell's *History of the Church in Scotland*, which really strikes us as most deficient in charity and justice, and which, even if it were just, would be far sorer and more acrimonious than the occasion would require. Yet we shall not pretend that our feelings, at the present conjuncture, so critical to the Establishment in Scotland, are altogether chivalrous and disinterested. We regard the efforts of Dr. Chalmers and his excellent coadjutors with sincere approval and admiration, and we should be proud to make common cause with them; because we cannot but see that they are fighting our battle, in fighting their own. No differences, no peculiarities, of doctrine or discipline are here involved. Dr. Chalmers and his colleagues are as advocates—and where could we find abler and more eloquent?—conducting the cause of ecclesiastical establishments in general; and they have put that cause upon its right ground. The great danger of such a Commission as the one now instituted, is that it will take a narrow and sordid view of the momentous problem to be solved. The Commission is issued to “inquire into the opportunities of religious worship, means of religious instruction, and pastoral superintendence afforded to the people of Scotland, and into the funds available for the purposes of the Established Church of Scotland.” But the fear is, that the test, by which the matter may be tried or measured, will be most insufficient. The Commissioners may be satisfied, if they can find sufficient accommodation for the present and actual *Church-goers*. A list of pews unlet, or seats unoccupied, may be regarded as a conclusive argument against the necessity of assistance or interference. This, however, is the very argument which Dr. Chalmers sets himself strenuously to demolish. And the work of demolition is complete. The productions specified and enumerated at the head of this article, in which he accomplishes his task, are like jewels, small indeed, but most beautiful and precious. From the exigency of the case, he sometimes repeats the same sentiments in various forms, but every where with an exhaustless fertility of thought and a glowing copiousness of diction. Nor, perhaps, does the style of Dr. Chalmers appear to less advantage in this smaller and more compact space, which acts as a restraint, than in those valuable and imposing works, where the exuberance of his imagination is suffered to run more at large. If there is less of splendid illustration, there is more of pointed directness and concentrated vigour.

But our readers will not thank us for speaking, when Dr. Chalmers can speak for himself. We, then, would be as ushers to introduce a greater personage. Our humble office is but to call

attention to a subject, on which Dr. Chalmers is infinitely more competent to animate, and convince, and satisfy the mind. The tracts intituled "Specimens of the Ecclesiastical Destitution of Scotland," and "The Evils suffered by the Seat-letting being in the hands of the Magistrates," will more than reward the small sacrifice of time and trouble required for their perusal. For they contain the same feature, which so remarkably distinguishes and exalts Burke's speeches and pamphlets above almost all others, namely, the unpedantic inculcation of general and philosophical principles in the midst of local and particular details. The latter, indeed, of these two publications presents the most valuable statistics for the elucidation of the true principle and philosophy of the whole subject; while it gives a delineation; full of heart-stirring and heart-inspired eloquence—a delineation of which we, in Episcopal England, can even yet hardly conceive the reality—of "the cruel interposition of the magistrates"—of men who "first cripple the Church and then calumniate it, and hold forth as a spectacle of derision to the land that venerable institute which themselves have marred and disabled." But our extracts must be confined to the other three, and chiefly to "The Cause of Church Extension." The opening remarks will explain the title.

"Our cause has suffered much by its common appellative of *Church Accommodation*. It has been the fertile parent of misconceptions and errors innumerable. It is true it is only a word. But philosophy tells of the influence of words upon thoughts; and never was this so verified by experience as in the history of our proceedings, and more especially in the obstinacy of that misunderstanding which we have had to encounter, and which, with all our most anxious and repeated explanations, we have never been able to dislodge, or get the better of. Church accommodation, in common apprehension, is but significant of church-room; and hence the wide-spread delusion, that enough of church-room is our great specific for the moral regeneration of the country. No wonder that this mystic faith in the efficiency of mere architecture is what the people cannot sympathize with,—this marvellous moral power, ascribed to the masonry and the carpentry of new fabrics, is what they cannot comprehend. We have long lamented the evil influence of this our designation, and laboured with all our might against it; but without effect. Let us reason and illustrate as we may, the power of no demonstration of ours will ever carry it over the power of that simple vocable Church Accommodation. The lengthened argument will never dissipate the spell which is wrapt up and concentrated in the single term,—on every repetition of which is lighted up again the old association, the old and obstinate prejudice. We shall only shake ourselves loose of the mischief we have suffered from this term by quitting it altogether. The *thing* we are seeking to accomplish will come to be better understood, after we have made our escape from the mischievous, the magical influence of its unhappy *name*.

"We have for many months been sensible of this misnomer, and of the heavy disadvantage under which it has laid our cause. We long to be delivered from it. We trust that the next General Assembly will take from us our present most undescriptive title, and substitute another and a better in its place. We greatly prefer *Church Extension* to *Church Accommodation*, though even this is not fully or adequately expressive of our object."—pp. 3, 4.

"It is *not* a sufficient account of our enterprise to say of it simply and generally, that it is to build churches in those places where we judge that they are wanted.

"We should be coming nearer to the full and proper comprehension of the enterprise, did we take into our view, not only the Church which we build, but the vicinity for whose good it is intended. The Church is erected, not for the purpose of being filled as it may by the attractive powers of its minister, but erected with a special and distinct reference to the Christian good of the families by whom it is surrounded. We shall never be understood, so long as the Church is regarded in its naked and separate existence alone, without being regarded in the affinity which it bears to the assigned district in the midst of which it is situated. The whole peculiarity of our scheme lies in this; and while this is kept out of sight, we shall never have done with the unintelligent crudities of those by whom we are made the objects of a perpetual misrepresentation. The Church is planted for the express benefit of certain unprovided families occupying a given district that has been previously explored, and whose limits have been previously determined; and the specific thing on which we rest, and are willing to rest exclusively the merits of our cause, is the footing upon which the relation is established between this Church and these families. (1.) We provide them with a church *near enough*, else they are still unprovided families. (2.) We are labouring to provide them with a church at *seat-rents low enough*, else they are obviously still unprovided families. (3.) We take care that *the district be small enough*, and its families few enough to be thoroughly pervaded by the week-day attentions of a clergyman, else in one most important respect these families would still be unprovided, because not provided with a minister who might assume the pastoral superintendence, and discharge it so fully as to become the counsellor and Christian friend of one and all of them. The main strength of our case lies, not in ours being a new place of worship additional to the old ones that were previously in existence, but in ours being distinguished from all the others, by the new relation in which it stands to the outer field that is immediately around it, and that we have allocated for its parish. And as the Church is thus appropriated to the use of its particular locality, so the duties of its minister are as much appropriated to the people within its limits—it being his specific business not to fill that church from the general neighbourhood, or from the wide and universal town, but to fill that church out of that parish. It is for the express purpose of making this a possible or likely achievement, that we enact the three conditions which we have now specified,—holding them indispensable to such a constitution of a church, as that its minister may, without step-



ping beyond the limits of a manageable home-walk, sustain and fully acquit himself, both of the ministerial and pastoral relation to the people of the same little vicinity."—pp. 6—8.

Would that we had room to quote paragraph after paragraph and page after page! But we must proceed to the observations refuting the objection, that, if the present church-room is not entirely filled, *more* room cannot be wanted.

"The true way of proceeding is to ascertain the amount of this want, and in the discovery of its causes to make the discovery of its cure. We have already heard enough of pews occupied and unoccupied: let us now learn the number of the people, church-going and non-church-going. If we make out that in every place throughout the land where the people have multiplied beyond the original provisions of our establishment, there the majority of the surplus population, especially if of the labouring classes, go nowhere,—it is no comfort, no alleviation of this melancholy state, that the Dissenters should step in and tell us of the number of their chapels, and the great amount of their accommodation. This is only telling us of the greatness of their impotency, and that their whole system, indeed, is one magnificent abortion. If, notwithstanding their ten or twenty thousand alleged sittings, and which they have power to multiply at pleasure, we find that in every place where the boast is made there are ten or twenty thousand families in a state of heathenism that withstands all their efforts, and, so far from giving way, is gaining new strength and magnitude every year; the conclusion is irresistible, and, instead of being extenuated, is enhanced, and made all the more emphatic, when told of their great architectural performances—even the conclusion that a grievous incapacity exists somewhere; and they have clearly made it out against themselves that they are not the people from whom the remedy is to come. The truth is, and if we but advert to it, it will go far to nullify the effect of their deceptive representations, the statistics upon this subject have all been carried on in the wrong quarter, or at least they must be transferred to another quarter ere we shall have obtained the essential materials of the question at issue. We have yet heard of nothing but seats and seat-holders; but the information we need is of houses and householders. The thing to be ascertained is, whether we have yet arrived at a system of moral education that is comprehensive of all the people. The straight-forward way, surely, of going about this inquiry is to make entry and reckoning among the people themselves. To ascertain the state of the people, we should go among the people. It is now high time to transfer our survey from the church to the outer field; and instead of thinking that we have completed our investigation by taking account of the sittings in churches and meeting-houses, the far more practically important object is to take account of the number of sitters among the families that surround them."—pp. 23—25.

Dr. Chalmers then specifies the circumstances of particular districts; and at the end there is a tabular "Appendix," con-

taining "Results of Statistical Surveys taken in various districts, especially of towns, for the purpose of ascertaining the Ecclesiastical State of the People." When ministers of the Church of England look at this table, and at the thoroughly efficient manner in which the work seems to have been done and the results ascertained, they must in many cases blush to think how little, comparatively, they have achieved in the same way.

"The right Ecclesiastical Economy of a large Town" is, perhaps, still more pregnant with information on these paramount and urgent topics, and still more impressive as to the duties of a clergyman in "*the thorough territorial cultivation of his parish.*" Dr. Chalmers allows, indeed,

"Were I asked to determine and declare the chief place of a minister's usefulness, in spite of all my value for household and parochial services, I should still say it was the pulpit. To the preparation of his Sabbath discourses, all his other duties and the arrangements of his time ought to be made subservient. This is his main work; and to whatever extent he may have succeeded on the Sunday in subduing the reason and the consciences of his people under him, to that extent will he have acquired a mastery which shall last him through the week, will he have earned the confidence and respect of one having authority."—p. 6.

But then he complains, that, too often, "*in our large towns, we have the ministerial service without the pastoral.*" He speaks afterwards of a right parochial economy, and says,

"It is difficult to imagine how, under an economy like this, the families of our working classes, at all times alive to the observation and moral suasion of their superiors, could in any sensible numbers have fallen away from the habits and the decencies of their forefathers; and, far more, how the present frightful degeneracy and disease should have ever taken place, breaking out into the frequent and ever-enlarging spots of a foul leprosy, till at length we have spaces in many a town, and most distinctly in our own, comprehensive of whole streets, nay, of whole parishes, in a general state of paganism. An entire disruption has taken place between the people and their minister,—they never at his church, he seldom or never in their houses. We speak not of those public nuisances, those haunts of open and declared profligacy wherewith the town is infested, and which it is for the civil authorities to put down; but we speak of the deep and dense irreligion, which, like the apathy of a mortification or paralysis, has stolen imperceptibly on the great bulk of our plebeian families, and which, under a rightly-sustained parochial regimen, the mild, but effective sway of parochial authorities, could never have taken place."—p. 21.

How dreadful is this picture, if it be not overcharged! But then Dr. Chalmers adds—

"Eighteen ministers in Edinburgh, though of only average talent and

zeal, if each acting with concentration and effect on his own appropriate vineyard, would possess in each the power to wield a tenfold greater ascendancy for good than the same number, even though of the most gigantic abilities, on the present chaotic and chance-medley system of general congregations, under which the clergyman wears out a fortuitous and floundering existence,—lost and bewildered among the thousand random urgencies of his miscellaneous and ill-assorted task, a task completely irreducible to order, and of which he can see no issue in any definite or satisfactory accomplishment.”—p. 23.

It is impossible for us to accumulate so many quotations as we should be glad to transfer into our pages; but the following remarks are too weighty and forcible to be omitted.

“The ablest to pay for sittings, and the willingest to avail themselves of their parochial privilege, will be the surest to maintain their occupancy in the church, and so to monopolize the best attentions of the clergyman—thereby excluding from the good of an Establishment the most helpless and the most needy, or the very description of families whose moral necessities it is the appropriate object and the highest glory of an Establishment to provide for. It is thus that the excess of a parish frustrates the special design of an Establishment; and, by a strange fatality, inflicts its first and deadliest mischief upon those on account of whose benefit it is that an Establishment is particularly and pre-eminently called for. When a parish becomes excessive, the church might continue full, but a certain number is necessarily left out; and what most cruelly traverses the purpose of an Establishment is, that they who continue are precisely those who might with the greatest safety have been abandoned to the Voluntary system; whereas they who fall off are precisely those whom that system does not reach and never can reclaim. From their want of wealth, and their want of will together, they are the first to make room for others in the competitions of an over-peopled parish: and little do they think, who tamper with the question of limits, and make so little of a few hundreds more than the parish church can accommodate, or the parish minister can overtake—little do they think, with what inevitable certainty they are consigning a portion of society to the outfields of heathenism. By every instance of an over-peopled parish, the good of an Establishment is counteracted in regard to those on whose account an Establishment is most imperiously required. Those families are the first to suffer which stand most in need of it; and so the Establishment is paralysed, not in regard to a subordinate, but in regard to the most vital and important of its functions. The unprovided surplus of every parish is of that very description on whom it is most necessary that the aggressive forces of an Establishment should be brought to bear; but who, in virtue of the supersaturation, are the first to recede from this wholesome operation, and the surest to be found at an irreclaimable distance away from it. Never, then, was there a more grievous paralogism or cross-purpose, than first to have an Establishment, and then to have parishes with so many families beyond the pos-

sible reach of its influence,\*—an outlandish and degraded caste, having all the lawlessness of gipsies, without their locomotion; living within the parochial boundaries, but all recklessly and at random, because beyond the authority of any parochial regimen; impregnating each neighbourhood with moral disease, and superadding to the numerical mischief of so many worthless households that wide-spread influence, wherewith, by the very contagion of their presence and example, they induce a general relaxation of principle, and deteriorate the whole tone and character of their surrounding society.”—pp. 28, 29.

The *principle*, at least, involved in the subjoined passage, also deserves deep consideration.

“It will be seen at once that there can be no effectual opening to such a process without a general lowering of the seat-rents. My own wish even for the largest towns is, that to the extent of two-thirds of the accommodation in every church, the sittings on the average should not exceed three shillings each. One should like that not only individual seats, but family pews, were accessible to the bulk of the population. It were a most desirable state of matters to bring it within the compass and means of the working classess, that whole seats should be taken by whole households; and that in family groups of worshippers, becoming every year more frequent, there was comprehended a large and ever-increasing proportion of the body of the parish. The hopes of the rising generation stand essentially connected with a growing juvenile attendance on the lessons of Christianity; and, in this view, we know not an object of greater moral importance, than seat-rents sufficiently low for the accommodation of the common people, not in individuals, but in families. If two-thirds of every church were afforded at the rate which is now proposed by us, we should object less to a market-price for the remaining third; and should rejoice, indeed, on more accounts than one, if this market-price were to rise indefinitely by the humbler classes in every parish availing themselves of their preference to the uttermost, and monopolizing the low-rented seats so as to make the competition of the higher classes all the more intense for the seats which remain to them.”—pp. 32, 33.

His conclusion is—

“In face of all the obloquy which has been heaped upon it, we affirm ours to be a great moral and Christian cause. Our ecclesiastical apparatus might be made greatly more effective: but we can on no principle whatever consent to the abridgment of it. It is capable of receiving a large addition to its force; but cannot admit, without a great moral loss

\* “It is first setting up an apparatus, and then removing to an impracticable distance the main object of its erection. The only consistent way of following up the device of an Establishment, is to have small enough parishes,—seeing that the principal design, and, indeed, the chief argument for such an institution, is to include within its grasp those very families which in too large parishes are the first and surest to fall away. And, accordingly, in the overgrown parishes of cities, out of these families there has necessarily been found a refuse population, which the Establishment, because of its inadequate extension, does not, and which the Voluntary system, because of its inherent feebleness, cannot overtake.”



to the community, of any subtraction from its magnitude. In contending for an Established Church, and for the integrity of its endowments, we feel as if embarked on a struggle of pure and high patriotism—believing as we do, that the cause of our venerable Establishment is pre-eminently the cause of the common people.”—p. 36, 37.

We have now done enough, we trust, to put our readers in possession of the views entertained by Dr. Chalmers and those pious associates, on whose particular and respective labours, both literary and personal, we could dwell, if we had room, with the utmost satisfaction. The agency on which these men depend, and the means by which they endeavour to procure it, may be stated by extracting one solemn and magnificent passage from a Report, drawn up by Dr. Chalmers, of the Committee of the General Assembly of the Church of Scotland.

“It is not labour alone which will avail our Church in this her day of trial and difficulty, but consecrated labour; not even the largest offerings of benevolence, but these offerings sanctified by the word of God and by prayer. We are not insensible to those abundant recommendations of our cause, which should earn for it a favourable hearing from the economists, and the patriots, and the statesmen of our day; but these are only the accompaniments of our undertaking, not its great and terminating object, which is to reclaim sons and daughters from their present irreligion by the lessons of the gospel of Jesus Christ, and so to rear a people for eternity. For this high achievement, we have no faith in a mere terrestrial apparatus of churches and parishes, though in fullest possible equipment, if unwatered by the dew of heaven, if unblest by the favour and countenance of the living God. It is even our apprehension that a signal mockery awaits us, if we dare to trust for a successful issue in the devices of our own wisdom, or the energy of our own doings, without an open and professed dependence on the effusions of the Spirit from on high, without our solemn recognition of the omnipotence of His grace.”—pp. 15, 16.

It must be needless for us, in conclusion, to express our hearty concurrence with the general axioms asserted and vindicated by Dr. Chalmers. Who can gainsay—who can refuse to admit, with an entire and unhesitating recognition of their justice,—the important principles?—1st. That the efficiency of an Ecclesiastical Establishment must mainly depend on the proper division of parishes, and the proper amount of moral tillage consequent upon that division; as likewise on the competency of the ministers of the Gospel,—without distraction, without wasting, and at length incapacitating fatigue,—to the superintendence of the adult and the instruction of the young; so that a State-Church may involve under itself all the best portions of a system of State-Education.

2. That Congregations ought, except in very special cases, to

be *local*, and not *general*: and that the seats, whenever it is practicable, ought to be let to the actual resident inhabitants of a parish, and not to the casual extra-parochial attendants in a church: so that, among other things, the excrescence of proprietary chapels, with no districts attached, no immediate or local responsibility incurred, but with congregations collected from almost any quarter, by almost any means,—if such evils are still existing,—should, at least gradually, be done away.

3. That *some* of the seats should be very cheap:—perhaps, indeed, that a *much smaller proportion of seats should be altogether free*, but that a *much larger proportion should have a very small price set upon them*; just as it is found better that the poor should contribute some small share to the education of their children, instead of its being altogether gratuitous and eleemosynary, according to that law of human nature by which we attach no value to a thing which puts us to no cost.

Some distinctions, however, must be drawn from the difference of wealth and habits among the people of England and Scotland; and from the difference of Episcopalian and Presbyterian usages. Such, for instance, is, in some neighbourhoods, either the prodigality of affluence or the fastidiousness of fashion, that to have many highly-rented pews is to assist in having a full church. We doubt, too, exceedingly, whether a population of 2,000, or even 3,000, ought ever to be made the *maximum* for an English parish. If we take into account the number of Dissenters, and a variety of other circumstances, it is vain to expect, upon any average calculation, that an entire half of this whole population can be brought together at one time in the house of prayer. But our objection lies deeper. Parishes could not be subdivided into fragments so minute, without destroying from amongst us that gradation of clergy, with which it is our firm belief that some of the highest uses of an Establishment are connected. In England, at least, it is often more eligible to retain somewhat larger parishes, with a rector and curate, than to have only small sections, with a single minister. The difficulty and cost of the substitution—the confusion, and perhaps the danger, which it would introduce amidst the present arrangements,—are matters on which discussion would be superfluous. Our position is, that the substitution itself, if carried to this extent of equalization, might be a loss and a mischief.

Some persons may imagine that Dr. Chalmers, although he speaks often of the Elders, has laid hardly sufficient stress upon the co-operation of the laity, and the agency of Visiting Societies: but, for ourselves, while our persuasion is, that the judicious co-operation of a Christian laity is invaluable in a parish, and

that Visiting Societies deserve every encouragement, we think, nevertheless, that they can go, and ought to go, but a very little way, in superseding the pastoral offices of the regular clergyman.

We have stated our feeling—whether it be an habitual prejudice, or a Scriptural and rational conviction—in favour of Episcopacy. It has struck ourselves as a curious fact, that the perusal of these tracts by Dr. Chalmers has tended to confirm that feeling. We may see things through a false and distorting medium; but certainly our impression is, that his proposed system of ecclesiastical economy, however admirable in many respects, is yet quite deficient, if we may so speak, in connection, and unity, and *federalization*. It provides for the parts *as parts*; but it does not secure the harmonious action of the whole. It is excellent for a single district; but something more is wanted for the ecclesiastical regulation of a populous empire. Without the authoritative supervision of archdeacons and bishops, it exhibits but insulated districts, embracing, at the most, 2000 souls, and, on the average, not more than 1500 or 1000; it breaks—and for its peculiar purposes most wisely breaks—a country into small segments; but, on that very account, it the more requires some combining and directing principle. In itself, it has no centre, no attraction of cohesion; it draws nothing to a point; and it seems to us, that a number of clergymen so circumstanced would stand peculiarly in need of some ecclesiastical head to prevent irregularities, some ecclesiastical link to bind them together. The very multitude of subdivisions, in each of which the local influence of the minister might be enormous, renders necessary some general superintendence to keep in order individual exertion. In a word, almost the same line of argument might be used, we think, for the Episcopalian as against the Presbyterian plan, which Dr. Chalmers presses so vigorously for the clergymen of the Establishment, as against the Dissenting minister.

But be these things as they may, Dr. Chalmers has written and acted with the unswerving devotedness of a religious patriot, and the stable enthusiasm of a Christian philanthropist. And strong is our assurance, that while Utopian projects shall start up and fall like exhalations, and pompous theories of universal, undefined, all-comprehensive improvement, eulogised to-day and forgotten to-morrow, shall come forward and pass away on the stage of life, one after another, like unsubstantial pageants, more and more importance will be attached, as either true virtue or true intelligence advances, to these practical and simple schemes for the instruction and Christianization of every parish in the realm.

The glory of such plans is, that they are not too fanciful to be

realized in the execution, nor too vague to be pursued into their details. But our limits—together, alas, with many other causes of inability—prevent us from paying to Dr. Chalmers that tribute of respectful praise, which it is felt as some greatness and goodness to pay to the great and good. Let us end by emphatically reminding our readers, that one capital aim of Dr. Chalmers is to prove the absolute, the urgent necessity of an Established Church *for the mass of the common people*. His opinion is, we believe, that the Voluntary system may have some effect with the middle classes; but that there is a lower stratum in society, which it cannot reach;—a depth in the soil, to which it cannot pierce, so as to excavate all the wretched victims of irreligion and profligacy. His picture of the humblest and poorest inhabitants of large towns reminds us of men who have dwelt in a decayed and neglected building, until it has fallen upon their heads and buried them in its ruins;—and now we must hurry to dig them out, if it be possible, alive.

We are reluctantly compelled to dismiss the subject—not, however, without all hope of returning to it—with so inadequate a notice. The present issue may seem to rest with the Commissioners: but the ultimate result is in the hands of a superior power. The petitioners may not obtain their demands. A scanty measure of justice may be done to their labours; and from some quarters, even reproach and obloquy may fall to their lot. But they will not lose their reward. Nor will their efforts be in vain. For sure we are, that some good will accrue, both to England and Scotland, from the task which they have undertaken:—some benefit—a very vast benefit—will flow from the inquiry, if only in the strong light which has been thrown upon a matter of unspeakable importance to the “*greatest happiness*” of man; and in the sound footing on which it has been placed by Dr. Chalmers in these small but most valuable publications:—publications, on which he may now look back, and *will* assuredly look back in his last moments, with as much heartfelt yet humble complacency, as upon any of the mightier labours which have earned for him not merely a domestic and immediate, but an European, a cosmopolitan, and an imperishable fame. We recommend them to all Christian laymen: while we may confidently affirm, that no clergyman can read them without some additional knowledge as to what he is to do, and some salutary twinge of conscience as to what he has omitted.

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ART. X.—1. *History of the Church in Scotland.* By the Rev. Dr. Russell. 2 vols. (Theological Library, Nos. ix. x.) London: Rivingtons.

2. *Scripture Biography.* By the Rev. J. Evans. (Theological Library, No. viii.) London: Rivingtons.

AMONG the publications, which it is now the fashion to put forth in a consecutive series of volumes, there is certainly not one which more deserves, or will better repay the attention of the Christian reader, than the Theological Library. And this result might, indeed, have been expected, both from the learning and judgment of the eminent men who are the editors, and from the acknowledged talents and celebrity of the men who have hitherto been the contributors. We say nothing now of Dr. Shuttleworth, or of the very important labours of Mr. Le Bas, whom Mr. Harvey of Falmouth, we perceive, in a volume of Sermons, to which we much regret our present inability to do justice, most justly characterizes as “one of the most eloquent preachers and writers of our age:”—we say nothing of any others; for we are quite content to rest our case upon the productions of Dr. Russell and Mr. Evans.

We were pleased to see the announcement of a second volume of *Scripture Biography* from the pen of Mr. Evans, and sat down to its perusal with the full expectation of finding it as agreeable and profitable as the first. We can truly say that we have not been disappointed. Mr. Evans has differed, and we think judiciously, from some other writers on the same subject; we mean in not confining himself to the consideration of those prominent characters, whose qualities, whether good or bad, are so striking as almost to force themselves upon our notice; but occasionally selecting others, which, though not so remarkable at first sight, afford to the pious and contemplative reader as much matter for useful reflection, as those to which his attention is more frequently directed. But Mr. Evans must excuse us, if we venture again to protest against the indulgence of an exuberant imagination. We press this point the more strongly, because the custom of mingling truth and fiction has of late become very popular; and though in some cases it may produce little or no evil, we regard it with a jealous eye when applied to any part of the Word of God. We feel almost persuaded that many prevalent errors, connected with religion, may be attributed, in some measure, to the liberty which the expositors of Scripture have allowed themselves, of supplying from their own resources the want of that information which it pleased God to withhold from the inspired writers. We content ourselves with a single illustration of our remarks—the particu-

lars of Cain's infancy, given in the fourth page. We turn now to a more pleasant part of our task, and proceed, as before, to point out to the reader those passages which have struck us as being most excellent, at the same time assuring him that it is well worth his while to buy the book, and read it through, and recur to it often. There are some beautiful observations on the Fall, the merciful discrimination of God after man's departure from holiness, and the rapid growth of sin, exemplified in Cain, the first murderer, (p. 1—3); the forbearance of God contrasted with the recklessness of the sinner, (9—12); Israel's multiplied rebellions, a warning to Christian nations, (16); excellent reflections on the sin of uncharitableness, (19, 20); the conflicts of a mind bent on some great sin, (23, 24); the similarity of Korah's rebellion with national and individual apostasy from Christ, (26, 27); the dangers to which gifted and popular men are exposed, (36—38); the spiritual instruction to be derived from Israel's conquests, (39, 40); reproof of those who neglect the proper application of Scriptural types, (48); the exploits of Joshua contrasted with those of other conquerors, and the use to be made of them by the Christian soldier, (50—53); the confusion and degradation consequent on the abandonment of right principle, (56—58); religious reformation the only basis of national deliverance, (60); the love of innovation no proof of increasing wisdom and goodness, (66); the different view of the afflictions of others taken by the godly and the ungodly, (72); the precarious friendship of a capricious and narrow-minded man, (90); the internal and long-existing causes of an apparently sudden transition from good to evil, (108—112); the difference of the faults of good and bad men, (113—116); the ill success which has attended every attempt to versify the Psalms, on which subject there are some sound remarks, well worthy of attention, (131); Jehoiada considered with reference to man's redemption, (138); application of Isaiah's history and writings to our own times, (156—158); the hypocritical deceptions to which good men of rank are subject, (160); the difficulty of repairing the mischief occasioned by sin, (168); the misplaced scrupulosity of habitually wicked men, (211, 212); directions how to pray aright, (226); the stupidity of one who has grown up in ignorance of true religion, (238); the covetous self-delusion which prompts us to neglect present opportunities of doing good, (254); the power and effect of prejudice, with the lesson to be learned from the blindness of Caiaphas, (264, 265); reflections suggested by the conduct of the ministering women, (268—276); Dionysius an example to educated persons, (288, 289); a good hint to narrow-minded Christians, (302, note); natural kindliness of disposition ineffectual in restraining the cruelty of misguided zeal, (332,

333). This last, and many other excellent observations, are scattered throughout the *Life of St. Paul*, but are too short and incidental for particular notice.

Dr. Russell's *History of the Church in Scotland* is, we need hardly say, a most instructive and interesting work. Although so firm an upholder of episcopacy, he shows great candour as well as acuteness, in dealing with conflicting opinions and opposing parties, neither exaggerating defects on one side, nor magnifying excellences on the other. He has opened to the general reader a store of valuable information not easily to be obtained without the aid of a book like his, on account of the number and size of the volumes necessary to be consulted; and the facts which he states are well calculated to remove many of the errors into which all are, more or less, liable to fall, who have to sift, so to speak, the history of the Church out of the history of the country.

The first three chapters of the first volume contain an account of the early Scottish Church, from the arrival of Palladius in the fifth century, to the time immediately preceding the era of the Reformation. It is worthy of remark, with what reluctance many Popish observances were adopted by the British Churches, and also how unjustifiably some of the heads of the English Establishment attempted to push their jurisdiction into the dioceses of the north. May not the recollection of these usurpations have had something to do with the vehement hatred shown by Presbyterians in after-times against "the horns of the mitre?"

The fourth, fifth, and sixth chapters of this volume, present us with the history of the Church from the commencement of the Reformation to its final recognition by act of parliament under the regency of the Earl of Murray, A.D. 1567. This is a period upon which, as Christians, we cannot look back without mingled thankfulness and regret. It is pitiable to see the mixture of human corruption and human passions, with zeal for God, and earnest contention "for the faith once delivered to the Saints;" and it is humbling to Protestant pride to reflect, that in Scotland, if not elsewhere, the Reformation was as much identified with rebellion against the state as with dissatisfaction in regard to the errors which needed correction in the Church. In the seventh chapter there are some very striking reflections on the causes of the Reformation, the instruments employed under Providence to effect it, and the various motives which actuated them.

The eighth and last chapter of the first volume shows us the beginning of the disputes between the Presbyterians and Episcopalians, who had no sooner got rid of Popery, their common foe, than they turned their animosity against each other.

In the second volume, we have the history of the Church of

Scotland, from the introduction of Presbyterianism, properly so called, by Andrew Melville, to its final establishment by William III., and the consequent depression of Episcopacy. The whole account of these proceedings deserves the attention of thinking men. If Dr. Russell's statements are correct, (and he cites various authors, both Presbyterian and Episcopal, in support of them,) Knox and his adherents were by no means Presbyterians in the present sense of the term. The Doctor writes thus:—

“Knox had been resident at Geneva a considerable period before he returned to his own country, during which he is known to have profited by the experience of those celebrated theologians (Calvin, Beza, and others); and hence we may view the prelatical structure of the communion founded north of the Tweed, as an indirect proof that the system of parity among clergymen had not yet received the sanction of the leading opponents to the Romish superstition, either at home or abroad. So far, indeed, was Calvin from approving of the model to which some of his followers were afterwards so desirous to conform, that he pronounced *an anathema* against all who had it in their power to enjoy a *reformed Episcopacy*, and were so *ignorant* or *stubborn* as to reject it.”—vol. i. p. 255.

It should seem that Presbyterianism, instead of being the predominant form of Church government, constituted little more than a faction during the reigns of the Stuarts; and that, however we may and must abhor some of the measures adopted by the civil authorities for the re-introduction of Episcopacy, *the thing itself* was not in opposition to the sense of the majority of the nation. How, then, it may be asked, did the contrary party triumph?

“The reader of this portion of Scottish history,” says Dr. Russell, “cannot but feel some curiosity to be informed how a minority, possessing neither the wealth nor learning of the nation, could effect an object so important as an entire change in the polity of the Church. It is well known, then, that even a great kingdom may be thrown into such circumstances as to place in the hands of a very small faction, if favourably situated, and led by determined men, the destinies of a whole people, both as to civil and ecclesiastical institutions. In an age, when intercourse between the different parts of a country is slow and difficult, a revolution may be consummated at the seat of government before the remoter provinces can receive any notice of its progress; and in such a case, the transmission of power from one dynasty to another, or from one class of leaders to their successors, may be so sudden, and yet so irretrievable, that the labours of a century may be undone in a week.”—vol. ii. p. 363.

In speaking of the Cameronians and the rest of those whom, for brevity's sake, we may include under the name of Covenanters, Dr. Russell grants the full meed of compassion to those among



them who suffered for conscience sake, and does not at all extenuate the cruelties that were exercised against them; yet he shows, from the testimony of some of their own writers, that, in many cases, the concessions made to them were beyond what they had any right to expect, and that, on the whole, they would probably have been let alone, if they had remained quiet. The following brief observations on the persecution of the Episcopalians after the accession of William, are quoted for the benefit of persons, whose benevolent feelings are sometimes more awakened by the picturesque appearance, than by the distressed state of those who want their assistance.

“No Woodrow, however, has yet arisen to record the sorrows and distress which were endured by the ejected ministers in Scotland at the era of the Revolution. Poets and orators do not find the same scope for their powers in describing the ravages of a lawless mob, plundering manses, and driving out their inhabitants, as when they choose for their subject a field conventicle, assembled in a remote glen or desert mountain, and praying for courage to fight, or strength to revenge. The warlike peasant, leaning on his gun, while he listens to his favourite preacher, presents to the imagination a much more picturesque object than the wife and children of a professional man, wandering about seeking shelter under the inclemencies of a northern sky, and reduced to the necessity of begging food and a roof to cover them.”—vol. ii. p. 352.

The whole work is very valuable, not only as a history, but as the production of a man accustomed to an accurate examination of human nature, and the secret springs of human conduct—of an excellent writer, a ripe scholar, and a judicious divine.

- ART. XI.—1. *The Speech of Charles James, Lord Bishop of London, in the House of Lords, August 24th, 1835, on the Irish Church Bill.* London: Fellowes. 1835. pp. 30.
2. *A Charge delivered to the Clergy of the Dioceses of Dublin and Glandelagh, at the Visitation in July, 1835.* By Richard Whately, D.D. Archbishop of Dublin. London: Fellowes. Dublin: Milliken and Son. 1835. pp. 31.
3. *The Protestant Memorial.* By the Rev. Hartwell Horne. Cadell: London.
4. *The Penny Sunday Reader.* Edited by the Rev. I. E. N. Molesworth, Rector of St. Martin's, Canterbury, and one of the Six Preachers of Canterbury Cathedral. Canterbury: printed and published at the Office of the Kentish Observer. London: Rivingtons. 1835. Vol. I. pp. 408.

Our observations cannot be many; but never, perhaps, have we begun to write with feelings wrought up to so painful an anxiety,

as after considering the circumstances of the times, and the several works which we have prefixed to this article.

The Speech, which we have placed first, is distinguished, not merely by that masculine and racy vigour, for which few men, if any, among the speakers and writers of our day, can be compared with the Bishop of London; but also for a more impassioned warmth of sentiment, and a richer and more figurative style, than his lordship has usually adopted. There is, at the same time, perfect unity and keeping in the whole; the metaphors are rendered subservient to the general effect; and the logic and rhetoric of the appeal are so felicitously blended, as to justify the eulogy, if we may venture to pass it, that every argument is a picture, and every illustration an argument.

Few things can be happier, either in matter or manner, than the exordium—

“There cannot be a clearer and more demonstrative proof of the viciousness of those principles upon which the measure now before your lordships is based, than the fact, that the noble lord who has just addressed the house, gifted as he is with talents of the highest order, with commanding powers of eloquence, and with refined and exalted feelings, should utterly have failed in making out a case for its defence. That noble lord will, I trust, excuse me, if I express my belief, that, in the present instance, his feelings have interfered with his talents, and rendered his eloquence ineffective. I am sure that he feels in his heart a secret compunction, and a generous warmth of sympathy for the calamities of that unfortunate class of men, whose difficulties will be grievously aggravated by the present measure; a class of men to whose excellence the noble lord himself has borne ample testimony, and has honoured them with his eulogy, while he starves them by his bill.”—*Speech*, pp. 3, 4.

The reasoning as to the *necessity* of the proposed measure, ending with a quotation, which, though often used, has never perhaps been applied with so much justice and effect, demands, on every account, a most attentive consideration.

“Either there is such a necessity, or there is not. If there be not, the whole question falls to the ground; there is no defence: it is *res conclamata*.

“But if there be this overwhelming necessity now, I would ask, was there not the same in the year 1833? What has occurred since that time, to make the necessity more imperious and overpowering? Where is the difference to be found? If there was no difference—if there was then as urgent a necessity as there is now, the government was not justified in suppressing the fact—in slurring over the emergency—in abstaining from an endeavour to persuade your lordships to adopt a measure which they knew then, if they know it now, to be of urgent and paramount importance. But no such necessity was then admitted to exist; on the contrary, its existence was vehemently denied, by

none more vehemently than by the very framers and supporters of this bill. No, my lords, it had not then assumed the consistency and force of necessity. It was a mere abstract principle, a speculation, floating in the political atmosphere in the form of vapour, which it required a storm in the political atmosphere to condense into a thunderbolt, in the shape of a legislative enactment, destined to fall upon the devoted heads of the Protestant Clergy of Ireland. No, not destined to fall; for your lordships will yet interpose the shield of justice to screen them from the fate to which they seem to have been appointed. But was there, then, no necessity for this measure? Ah yes, my lords, there was a necessity; but of what kind? Of such a kind as an honest and constitutional statesman will not be forward to avow. But it is enough to allude to it, without dwelling further on so painful a topic. Let us see whether, besides this, any other necessity for the measure can be alleged. It is said, that it is necessary to pacify Ireland. Would to God, my lords, that some plan could be devised for the pacification of that unhappy country! Which of your lordships would not consent to sacrifice much for such an object? What is here meant by pacification? Look, my lords, at the nature of the intended process. It does not deal with the country at large; it is intended to pacify it parish by parish; and how? to appease religious discord, the bane of that land; and what remedy does the bill supply? No doubt a very effectual one. In order to quiet the Roman Catholics, it will exterminate the Protestants; and then all will be quiet, *ubi solitudinem faciunt, pacem appellant.*"—*Speech*, pp. 5—7.

In the short extract which we can afford on "*education*," the last two sentences deserve to be inscribed on the tablets of his heart by every legislator and every philanthropist in the kingdom.

"Why not do for Ireland what the legislature have for the three last years cheerfully done for this country, make an annual grant from the public purse for the purposes of education? In the first stage of the experiment, for an experiment after all it must be, why should not the public at large pay for it, rather than a Church, already too much impoverished? The nation can afford to pay for it: the Church cannot. And the public at large are as much interested in the results of that experiment as the Church itself, and will be a gainer by it, whatever be the expense. *Every one who has any thing to lose, which is worth the keeping, is a gainer by the education of the poorer classes. The safety of your lordships' property, the well-being of society, the public security, depend upon the Christian education of those classes.*"—*Speech*, p. 8.

We are placed amidst the political fanaticism of some men, and the selfish rapacity of others;—between the rabid and ignorant violence of Mr. Roebuck, and the hungry and penny-wise economy of Joseph Hume. Such persons suppose, we imagine, that, as the vessel of Church and State is to be driven from the port and anchor of its repose into the surges of convulsion—as the

tempest is to howl around it, and the angry waters to swell and dash upon its sides, the fittest plan is to take down its sails, and strip it of all its bravery, and beauty, and magnificence, that it may scud before the hurricane under bare poles. And this may be very well; but there is one thing infinitely better, which is, not to raise the storm—or not to force the ship into its fury.

We rejoice to find, that the Bishop of London bears up manfully against this despoiling system. For, having disposed of the necessity already mentioned, his lordship proceeds to ask—

“ But is there any other kind of necessity for this measure? Yes, my lords, the necessity, we are told, of pacifying the Roman Catholics. Pacify the Roman Catholics! Have we not abundant and melancholy proof of the utter futility of such efforts as these, in the way of pacification? Has any such device, produced though it may have been under the happiest auspices, and with the most flattering promises, in any degree succeeded? Has not each of them, in its turn, signally and lamentably failed? My lords, it has been unhappily characteristic of all the measures hitherto adopted for the quieting of Ireland, that in none of them has been the principle, or property, of finality. Every succeeding measure has been but the stepping-stone to another. But I am wrong: in the bill before us, my lords, there *is* a principle of finality; a very discernible germ at least of something final and conclusive—the seed of extermination and destruction. I speak the fullest conviction of my heart, when I declare to your lordships, unwilling as I am to prophesy, that if you pass this bill into a law, you will as effectually pass sentence of extinction upon the Church of Ireland, as if you were to embody in one of its clauses a distinct enactment, that from the year of our Lord 1840—no matter what precise year, but certainly at no very distant date—the Protestant Church of Ireland shall for ever cease and determine. Pacify the Roman Catholics, my lords! pacify men, who, from Gandolphy down to Doyle and M'Hale—I beg pardon for having mentioned the former name; it escaped my lips through inadvertence—he is gone to his account, and I would not allude in the spirit of unkindness to his errors, if errors they were—but down to Dr. M'Hale, who has out-heroded his predecessors in the vehemence and virulence of his hatred to the Protestant Church; men, I say, who have designated that Church as an *incubus* on national prosperity; a vampire, sucking the country's blood; an idol of Juggernaut, to be got rid of at any rate and at all hazards.—Pacify such men as these! But there might be some hopes, my lords, if they had confined their expressions of dislike to such phrases as I have quoted—if they regarded us simply as heretics and intruders. But the evil will lies deeper than this. The Established Church of Ireland is regarded by them and described as a memorial of conquest and a badge of slavery. If so, my lords, will it be freed from that character by the present bill? When the Church shall have been stripped, by the operation of this measure, of some 800 parishes, will it be the less a token of conquest, or a badge of slavery? Will not the remaining number, be it what it



may, still be an eye-sore and a thorn to the Roman Catholics, and continue to be so, till the period of its utter extermination? That period will come, my lords, if this bill be passed. This year, the government of the country proceed to deal with the Irish Church with what they consider to be a gentle hand. Eight hundred benefices and more are to be cut off; so much exuberant and ornamental foliage, as it will be styled, is to be torn from the tree; another year some branches will be lopped from the parent trunk; a few incisions made in the stem; then the bark will be stripped off, and last of all will come the enemy and lay his deadly axe to the root, and it will be cut down and cast into the fire.

“Pacify the Roman Catholics of Ireland! And do your lordships still think that they are to be pacified? Or, if they are, are you prepared for the consummation of that object, desirable as it is, to sacrifice upon the altars of their hatred and ambition the holocaust of a Protestant Church?”—*Speech*, pp. 8—11.

Again:—

“The noble lord is of opinion, that the surest way to increase a Clergyman’s usefulness, is to diminish his income; and that to render him thoroughly respectable, you have only to make him very poor. Against such a doctrine, in the name of reason and common sense, I protest. Constituted as human nature is, the truths even of the Gospel, and all experience proves it, come recommended to the acceptance of its hearers, from the lips of one who fills a respectable station in society. Men are more disposed to listen to the advice and instruction of a well-educated person, moving in a certain sphere of life, than to the doctrines of a poor and indigent teacher. Exceptions there may be, amongst some of the lowest classes; but *this* is the rule. I am no advocate, my lords, for investing the Clergy with splendour, or the means of luxury, although I deprecate any thing like a low equality of income, and are clearly of opinion that there ought to be an order of the Clergy moving, if not in the very highest class of society, yet in that next to the highest, and that the Clergy at large ought to be maintained in a state of comfort and respectability; but the notable expedient of recommending religious teachers to the respect and attention of mankind, by reducing them to poverty, is a paradox, which was reserved for the month of August, in the year 1835, and the House of Lords in the Imperial Parliament of Great Britain and Ireland.

“And this recalls to my mind what has been said by the noble Lord respecting Missionaries. He thinks that the Irish Clergy should be a Missionary body. Why, my lords, every Church is, in one sense, a Missionary Church; and every Clergyman is, in the true etymological sense of the term, a Missionary, a person sent forth to preach the Gospel, an Apostle. And this is especially the case, where a true Church is planted in the midst of darkness and error. But the Irish Clergy are not, *and they ought not to be*, generally speaking, Missionaries in the sense understood by the noble lord.”—*Speech*, p. 19, 20.

We beg our readers to bear these last words in mind; and

especially in connection with the two striking extracts which we subjoin:—

“ I am speaking at a crisis of the Protestant Church: the fate of that Church, my lords, in Ireland at least, is wrapped up in the decision to which your lordships shall come this night. Nay more, my lords, the fate of Protestantism itself in that unhappy country. Yes, my lords, it is even so; if the light of God’s truth is yet to burn upon the altars of his sanctuary in that land, and to shed a dim, but blessed light upon them, who are sitting in darkness, and the shadow of death, and who will not receive the full and direct enlightenment of its beams—this can only be ensured by your resolutely upholding the Protestant Established Church. My lords, do not dissemble to yourselves the truth, that this measure is the first,—no, not perhaps the first,—but the boldest and most gigantic stride, which has yet been taken towards the entire suppression of Protestantism in Ireland. But surely, my lords, we ought to deal with that country, as though it might one day become Protestant. If we are sincere Protestants ourselves, and believe that truth will ultimately prevail, we *must* entertain that persuasion. But what is the direct and palpable tendency of this measure? To papalize Ireland, to exterminate Protestantism. Every parish, containing fewer than fifty Protestants is—what? to have fresh encouragement given to the true religion, so as to increase the number of its adherents? No; but to have its own Protestant Clergyman withdrawn, with all the support, encouragement, and consolation which he is able to afford them. And what must be the result? that in almost every such case, the dispirited and disheartened Protestants will expatriate themselves, and quit the place where their forefathers lived and died; or they will be speedily absorbed in the Roman Catholic population, surrounded as they will be by hostility and artifice, and plied with every engine of conversion.”—*Speech*, p. 25, 26.

“ In this country we stand less in need of an Establishment, for the purpose of maintaining the true religion, than in Ireland. The interests of the Protestant faith in that country demand the support and aid of an Establishment; and your lordships would have to answer before God for passing such a measure as this, which would go to destroy its existence. But look at it in another point of view. What would be more calculated, than the passing of such a measure, to inspire with fresh courage and confidence that hostile band of men, neither few in numbers, nor contemptible for talents and influence, who view the Protestant Establishment in both countries with feelings of malignant hostility, who meditate its destruction; who either by storm or sap, by force or fraud, by open and manly hostility, which it is easy to encounter and resist, or by insinuations, and inuendoes, and false reproaches, with which it is painful and difficult for honourable men to contend, are bent upon effecting the subversion of the Protestant Church of England; but who know, nevertheless, that it is hopeless to attempt it, while the Protestant Church of Ireland stands. Once allow them to flesh their swords in the weaker institution, and they will rush forward, flushed with victory, to attack the stronger. ‘Come

on,' will be their cry; 'we have succeeded once, under circumstances of the greatest discouragement, the most hopeless appearances, in opposition to the most sacred principles, the holiest feelings, the loveliest sympathies which can animate the human breast; we have succeeded in the teeth of Acts of Parliament, in spite of the most solemn compacts, in violation of the promises once made by those who are now supporting our views; think you that we shall be less successful now, when we see before us so much richer a prize, when the victory will be so much more glorious?'—Every argument, my lords, which is now urged for diminishing the Protestant Establishment in Ireland, will be urged hereafter with greater force for its abolition; and then the same weapons will be turned against the ancient institutions of England.

"My lords, I have evinced, on more than one occasion, that I am not indisposed to adopt any well-considered measures of salutary and real reform. Least of all am I indisposed to their adoption, with respect to that institution, in which the dearest and best interests of the country are involved. But to a measure such as this, of direct spoliation, I will never give my consent. Your lordships will do me the justice to admit, that I have not been accustomed, in the debates of this House, to use stronger language than the nature of the subject on which I have been speaking seemed to justify. But if there be terms in the English tongue more expressive and emphatic than others, I would gladly employ them on this occasion, while I implore your lordships, by all that you hold sacred, by the gratitude you owe to that Church, from which you have imbibed your Christian principles and knowledge; in whose consolations, I trust, you delight—and may you experience all their efficacy at the closing hour of your existence!—not to give your consent to a measure which will destroy the Protestant Church of Ireland, without benefiting the poor Roman Catholic population; which will starve the meritorious dispensers of God's truth, without adding to the real comforts of those who are engaged in diffusing religious knowledge under a different form—a measure, of which it is not too much to say, that it commences with spoliation and sacrilege, and must end in ruin and confusion."—*Speech*, p. 27—30.

The Charge of Archbishop Whately is also well worthy of perusal. It is written, after the usual manner of his Grace, in a plain, literal, sensible, unimpassioned style; and contains sundry hints, not altogether to be neglected, about discipline and conformity to order. Speaking of the Church, the Archbishop of Dublin says,—

"Let it be considered, then, what is the duty of individuals who are members of *such* a community;—of individuals situated, as every member of *any* church must, more or less, be situated, as long as man shall continue fallible, and the institutions of human wisdom fall short of unerring perfection. Shall we openly withdraw from the community we belong to, on the ground of its not realizing those ideas of perfection which no constitution that is, in any degree, of man's framing,

ever can realize? Or shall we, though not avowedly yet virtually, withdraw from it, by taking no part, and manifesting no interest in its common concerns, till every thing that seems to us an imperfection shall have been completely remedied? Or again, shall we exert ourselves indeed in promoting the objects proposed, but exert ourselves either singly as insulated individuals, or in irregular combinations, setting at nought the institutions and regulations of the community, and in defiance of its legitimate governors? In all these ways, it is manifest we should be professing concord and church-unity in words, while we were destroying it by our conduct. We should be maintaining a mere nominal and hypothetical kind of christian harmony; to be then only displayed in practice when every part of the constitution of the Church should be modelled precisely according to our own judgment and our own wishes.

“Far different surely is the wise policy and (what in this case comes to the same point) the bounden duty, of each member of any community—and not least, of each member—more especially each minister—of a Church which he does not deem so radically corrupt in doctrine or in discipline as to oblige him to forsake it. It should be his endeavour, in the first place, to avail himself as far as possible of all its existing regulations and institutions, towards promoting beneficial objects; and in the next place, to do all he can (not only as a single individual, but in combination with his fellow-members of the Church) in furthering those objects, under the control at least, if not with the aid, of the established regulations, and keeping within the bounds which they prescribe. And if in any case the co-operation of other members, and especially of the regular governors of the Church, in any beneficial measure, shall have been sought in vain, we should regard it as a matter of consolation that at least it has been *sought*. While we regret the absence of their aid in what we consider a good work, we should secure to ourselves at least the satisfaction of feeling that the fault, if there be any, rests with them, and not with ourselves.

“And if, again, we find in any case our useful exertions apparently crippled by what may seem to us the injudicious regulations of the Society, it is for us to deliberate attentively—to reflect solemnly—which is, in such a case, the more advisable and the more justifiable side of the alternative; to forego some advantages, and submit to some inconveniences, in obeying the laws of our society, while they continue to be its laws, though they are not such as we fully approve, and though we are taking steps to obtain an alteration of them; or, for the sake of some particular benefit, to violate a general obligation, and thus loosen the whole fabric of the body of which we are members, by setting an example of irregularity and disunion. For it is evident that to adopt this latter course, is to introduce a principle which each will afterwards apply according to his own discretion, one in one way and another in another; and which utterly nullifies all professions of allegiance, subordination, and unanimity. Every one must see what an empty name must be that of discipline, in an army of which each soldier should be ready to obey orders only just so far as they might chance to fall in



with his own views of what was most advisable, and should violate them without scruple in compliance with the suggestions of his own judgment. And every one, I may add, must perceive how little, in such an army, would avail the valour and activity of soldiers, quitting their ranks at pleasure, and acting, each as his own general, either singly, or in small self-formed bodies of irregular volunteers; and what irretrievable confusion and ultimate ruin must be the result."—*Archbishop Whately's Charge*, pp. 14—18.

There are reasons, as we may suggest hereafter, why some kind of Episcopal Synod, like the one mentioned by Archbishop Whately, might be exceedingly useful at the present conjuncture.

"Having called your attention particularly to the importance of harmonious and cordial co-operation—of combined exertions in our common cause, I will not let pass this opportunity of informing you, which I do with much satisfaction, that I have every reason to believe there will be, at the suggestion of the Lord Primate, a general meeting this year, and also in each succeeding year, of the Bishops of this portion of the united Church; for the purpose of mutual consultation on those various points from time to time arising, on which it is so important that the governors of the Church should, as far as possible, proceed on common principles, and act in concert as one body. Such an assembly will not indeed have power, like a legislative body, to bind the minority—in case of any irreconcilable difference of opinion—by the decision of the majority. But in the event of unanimity on any question that may arise, each will derive that support in his decision, which, for the benefit of the Church, he ought to derive, from his ascertained agreement with his brethren, and from being able to calculate on their practical co-operation."—*Archbishop Whately's Charge*, pp. 22, 23.

Of the note A. in the Appendix, we would merely remark that it illustrates our former position about the idleness of screwing up any *single* principle too tight, and making it the exclusive basis of political calculations. Dr. Whately shows, that the truth of a religion cannot be made the only foundation on which to build an ecclesiastical establishment; but surely he would not argue, on the other hand, that the only element to be taken into account is the temporary, and perhaps fluctuating, majority of the population.

But we proceed.—Such, then, are the opinions of the dignitaries of our Church as to the posture of its affairs and, more peculiarly, with respect to the state and prospects of the Church in Ireland, and the designs of the Clergy and Laity among the Roman Catholics. They recommend firmness, watchfulness, Christian determination, Christian disregard of personal consequences, and an unflinching defence of our common Protestantism. But they do *not* recommend any irregular or eccentric paths; they do *not* recommend the system of Clergymen converting themselves into

itinerant declaimers at public meetings, or uninvited Missionaries in the parishes of their own brethren. They see a danger rising up among us from the foul and unnatural union of Papists, Dissenters, Socinians, and Infidels; but they also see, we believe, that only to make virulent and unusual attacks upon the doctrines and discipline of Popery may be, at last, to draw men off the right scent, and to cause them utter discomfiture from an unexpected attack in one quarter, while they have been directing their efforts, wholly and solely, to another. They see, unless we mistake their meaning, that the mischief of a disorderly enthusiasm may be now quite as great as the mischief of apathy or cowardice.

A fanatical enthusiasm is one extreme, one pestilence of the day; and among ourselves it is that extreme, that pestilence, with which it is most difficult to deal. For it is a far less delicate and less arduous task to resist the assaults of enemies, than to restrain the intemperance and extravagance of friends. Even from America we have letters calling upon us—and, by the way, an excellent sermon on the subject accompanied the request—to propose some “*checks on enthusiasm* ;” and, indeed, the injury, which enthusiasm is now inflicting in the United States as well as in Great Britain and Ireland, it must be needless to point out. We, therefore, in our ensuing remarks, would humbly tread in the steps of our Prelates, and endeavour to speak in the spirit of our Church. For, as to Popery, we are proud to hold the exact opinions which were expressed on the 16th of July, in “*the mild and conciliatory speech*” of the Archbishop of Canterbury, a speech which was characterized—*Oh, si sic omnia!*—as “exhibiting the tolerant spirit of the Protestant Church in amiable contrast with the unmitigable and exclusive fanaticism of the Romish Priesthood.” His Grace is reported to have said, “With respect to the Romish Church, it was in many respects the same as our own; it held many of the orthodox doctrines which the Church of England held; although in many respects it had corrupted the Christian truth, and the policy by which it had promoted its own power was at one time detestable in the highest degree.”

How different is this tone of address from the exasperating harangues of the spouters at Exeter Hall! To those meetings we have alluded already; but the notoriety and importance which they have since attained, compel us, although with an unaffected reluctance, to return to the subject.

The terms were, be it recollected, at least for the second meeting of July the 11th, that no Protestant was to speak except those delegated by the Irish Clergy who had signed the Address to the Protestants of Great Britain and Ireland;—that any Clergyman or layman of the Church of Rome was to speak, and none

other, "authorized by any one of the Irish bishops of that church, whose signature either of the London Vicars Apostolic shall attest, and who shall have left his name and authority at No. 9, Exeter Hall."

Now there is an assumption in these terms which we altogether dislike. For the members of the deputation to refuse the privilege of speaking to individuals, and to require an official authority in their opponents, was either to render it a mere farce to talk of discussion,—for who supposed that the Romish bishops would give an official character to such a dispute, when there could be no parity in the character of the disputants?—or, to insinuate that they were themselves the accredited and official organs of orthodox Protestantism. But such organs they never were, nor, we trust, will be. Mr. O'Sullivan, indeed, said—we quote from the *Times* of July 13th—"that he stood there by the universal call of the Protestants of England, and of those who now did him the honour to listen to him." This, however, is but an Irish hyperbole, for some, at least, were no parties to this "universal call."

But let us look to the proceedings. The *Record* newspaper informs us, that "Mr. M'Ghee," the Rev. Mr. M'Ghee, "stepped forward, and was received with three rounds of applause." He said, "My lord, ladies and gentlemen!" We are almost tempted to ask, whether we are reading of a Protestant clergyman, or of a strolling player on his benefit night? Oh, these things are not wanted in England, and will not tend to "pacify" Ireland. They provoke retaliation. Sooner or later Popish meetings at the Rotunda in Dublin will be the result of these exhibitions at Exeter Hall; and what is worse, we shall become almost afraid, to remonstrate against the exacerbating virulence of the Romish priests, because we shall be met in reply with a "*tu quoque*." The futility, too, the folly, is transparent, of submitting the decision of a theological case almost to "a jury of matrons," to the arbitrement of some 1500 or 2000 smart bonnets at Exeter Hall.

But still it is said, excitation is power; and if we repudiate this kind of power, we must substitute something else. Then let us substitute any thing; the substitution can hardly be for the worse.

We very much doubt whether the daily and weekly newspapers are the best vehicles for such subjects. But we prefer them to inflammatory meetings and irritating speechifications. Truth can hardly be elicited in matters of fact at these *ex parte* assemblies. And as to publicity, we see, as in the case of the Protestant Jubilee, to which we shall come presently, that the object may be per-

fectly attained in some other way, as by a book, or a pamphlet, or a number of a periodical work, or a letter to some journal of the day. Nay, reference was made, by speakers in both Houses of Parliament, to our own Review, as having brought before the eye of the nation some unsuspected, yet actual, doctrines of the Romanists.

Our argument, then, is this :—

1. Be it admitted, that the work of Peter Dens is, in many parts and respects, an abominable work ;

2. Be it admitted, that this work has been put forth under the authority, and by the direction, of the Roman Catholic Archbishops and Bishops of Ireland ;

3. Be it admitted, that the fact of its being so put forth is a fact which ought to be made public ;

But it does *not* follow from these admissions that,

4. Therefore, the itinerancy of self-deputed deputations ; therefore, the intrusion of any unauthorized clergymen into parishes already provided with a settled ministry ; therefore, the assemblages and speeches at Exeter Hall, are things to be encouraged and extolled. It is very well to say, that in extraordinary times we may depart from ordinary usages ; and that the interests of heaven are to be put before the conventions and formalities of men. We are content to answer, that these extraordinary proceedings are rendered only more dangerous by the character of the times ; that the interests of heaven will be no more forwarded by them than the peace of mankind ; and that we expect as little good from boldness without prudence, as from prudence without boldness.

It is now peculiarly requisite to separate and distinguish matters, which, however intermingled and entangled, have no necessary or legitimate connection. Publicity is demanded :—we allow it :—but we need not resort to objectionable modes of obtaining publicity. The national mind must be roused :—we allow it :—but not by methods which must vitiate the national taste, and throw a ridicule upon the national religion. In this country, and with the vast facilities of the age, publicity and notoriety, we say again, are things quite within reach. The press is open :—the daily press, the weekly press, the monthly press, the quarterly press, the occasional press ; and, in fact, all these harangues at public meetings may be said to be still-born, unless they creep into the newspapers at last ; and thus they have all the evils, incidental, as many think, to religious discussions in newspapers, with their own peculiar mischiefs superadded and annexed. The Houses of Parliament are open to motions or to petitions ; and, although any general discussion of theological



questions in the House of Lords was wisely deprecated by the Duke of Wellington, it is better that they should be discussed in the Senate, than before the motley and inflammable audience of Exeter Hall.

We say all this, not for the purpose of prolonging an obnoxious argument; but in order to set ourselves right with the religious part of the nation, and to put on record the sentiments which we firmly believe to be the sound opinions of English orthodoxy. It is in moments of excitement, when attention is fastened and engrossed upon some agitating topic, that evil precedents are likely to slip in and become established, without the observation, or even amidst the applauses, of the multitude. There is, besides, comparatively, slight danger in things which are altogether bad; for their power of mischief is neutralized by their apparent deformity. The real peril is, lest things exceptionable should be foisted upon us in the company, and under the protection, of things useful. The time, therefore, we are sure, will come, and shortly come, when true churchmen will thank us for resisting the encroachment of a strange and disorganizing spirit, which will not ultimately work the less harm, because it seems at the instant to come attended with some collateral advantages. "It is not, and it cannot come to good." And if things are hurried forward in their present course, intemperate men will be overwhelmed with a late and unavailing repentance, at finding that they "have sown the wind to reap the whirlwind."

"But why are we urging these objections, when the time is past?" Alas! the time is not past. We are plunging deeper and deeper into the vortex. We see other meetings proposed. We see everywhere around us the evil,—and would that we could as clearly discern the remedy!—of agitation and counter agitation, of missions and counter missions, of associations and counter associations, splitting the people into two hostile arrays, and impregnating the land with a disease at once atmospheric and contagious. The passions of men are to be roused. The bitterest waters of the human spirit are to be lashed into foam.

Here Mr. O'Connell is the missionary; *there* Mr. O'Sullivan. Nor shall we deny, that, however different the feelings with which we regard the character and purposes of the two men, the *mission* of the one is as distasteful to us as the *mission* of the other. Nay, it really strikes us, that the mere practice of itinerating to address promiscuous assemblies, of the two, less misbecomes a layman than a clergyman. If missionaries *must* go forth, would that some could be sent to speak in a different tone from Mr. O'Sullivan and Mr. M'Ghee,—although we do not

question for one instant the purity of their intentions, or even the intrinsic goodness of their cause!

And here we would say a few words, not indeed in the name, but in behalf of one portion of the English clergy. They would take it for granted, that the motives of other persons are as unsullied as their own; that such persons are actuated by a sense of duty quite as high and quite as sacred; but they see two distinct and almost opposite lines of conduct; and they are seriously anxious to be informed upon competent authority, which of the two is the wisest and the safest, the most conducive to the glory of God, as well as to peace on earth and good will towards men. Their full reverence, their entire homage, being first paid to the word of God, they are next desirous to conform themselves to the usages and regulations of the Church of England, to her Articles and Canons, the letter of her doctrine, and the spirit of her discipline. They would listen with respectful deference and attention to the counsels of their ecclesiastical superiors. They have heard, or fancy that they have heard, charge after charge from the bishops of their several dioceses, enjoining upon them that they "should study to be quiet and do their own business;" that they should discharge their holy functions in a manner the most unostentatious, unobtrusive, and inoffensive; that they should be "sober-minded," "letting their moderation be known unto all men," calm under provocation, and mild even when attacked. In compliance with these injunctions, their labour has been to localize, to parochialize, their exertions; to watch and feed their own flocks with a tranquil and humble diligence; to subordinate themselves to their order; to repress their ambition and tame down their energies, so that they may be in strict keeping with the regular organization of the Church; and, in a word, to regard themselves as parts, which must move and act in subserviency to the good of the whole. But they see other men, whose aims and intentions they have no wish to impugn, stepping forward into a far wider sphere; disdaining to confine their efforts within the boundary of parochial localities; breaking through Episcopal regulations, as if they were cobwebs; becoming each, as it were, the centre of their own separate system, or banding themselves together in associations, which must interfere, more or less, with a steady and uniform allegiance to the heads of that Establishment, of which they are members and ministers.

Now, under such circumstances, the quiet and orthodox pastors are unaffectedly and conscientiously solicitous to know what is the best thing for them to do. At present, they are utterly at a loss. They want advice. They want instruction. As long as they are encouraged by those, whose encouragement is honour,

they are quite willing that the laurels of popular notoriety should be twined round other brows. But some encouragement is needed to support them: for, without it, they begin to suspect that their noiselessness will be mistaken for sloth, and their moderation for indifference. They see, plainly enough, that the two plans of operation cannot long co-exist; and that, according to the actual progress of things, their own plan and themselves must succumb and be overwhelmed. For the more prominent part, which other clergymen perform, is in itself the efficient cause, why *they* should be associated and identified in the minds of the multitude with the Church at large. To the people they represent the Church: nay, they become the Church. Hence the whole working, and the whole estimation, of the Church of England, may gradually, and almost imperceptibly, be changed; and, not gradually, not imperceptibly, but at a very early period, the quiet and orthodox clergy may labour under obvious and manifold disadvantages. Even as it is, they may be losing much under a system of self-restraint and self-denial, from which we yet hope that they will not depart. If, however, it is right, that a more forward and aggressive attitude should be assumed, let the fact be proclaimed: and they may be found ready to assume it. If it be right, that the clergy should make stimulating appeals to promiscuous assemblages in unconsecrated places, let that fact be proclaimed; and they too may try the strength of their nerves and lungs on such occasions. If it be right, that the platform should be used as an auxiliary to the pulpit; well and good: let that fact be proclaimed; and many may demonstrate, that a speech at Exeter Hall is really not the most gigantic achievement of the human intellect. If it be right, that the Church should have a missionary character, *as within itself*, though the very notion, the very phrase, may seem to involve a contradiction and an absurdity, let that fact be proclaimed; and they may be prepared either to go as missionaries from parish to parish, or to receive others into their own parishes in that capacity, without annoyance and heart-burning. Only let them not suffer by their adherence to the old standards and landmarks, without being apprized that the time has come, when new must be erected. Only let them not be subjected to the misery, and, we had almost said, the shame, of standing by, as with their eyes open and their hands tied, to see others lauded and upheld in a course, for which they might be visited with rebuke.

We heartily trust, that an opportunity may be soon found, or made, for setting some of these matters at rest. They *could* be set at rest, almost in one moment, by those dignitaries of the Church, to whom the clergy would bow in the profoundest sincerity of professional and personal respect. In the mean time,

we can only recommend them to walk in the old paths, and not to be betrayed into unauthorized novelties by unaccredited individuals, however learned and respectable.

And thus we are brought to the proposed "*Jubilee of the Reformation.*" With whom the proposition actually originated, we cannot say. The public eye, however, has been directed to Mr. Hartwell Horne; a man, who needs not our commendation; whose works are their own panegyric, and to whom every clergyman of the Church of England owes a vast debt of gratitude. Nothing, too, can be more moderate than his views and his language; and if the jubilee were to be celebrated only by such men as himself, we should scarcely entertain an apprehension. He says in his Preface to his Protestant Memorial,

"From the gradual manner in which the Reformation was accomplished in Great Britain and Ireland, there has hitherto been no definite period or year that could be fixed upon for commemorating the religious and civil blessings, for which, under God, we are indebted to that great and ever-memorable event. Our Protestant brethren on the Continent are, in this respect, more highly favoured than we have been. Geneva celebrates her third centenary of the Reformation in the present year: France, (it is understood,) in 1836. The Lutheran churches in Germany have not fewer than three commemorations in each century,—viz. 1. In the year 17, on account of Dr. Martin Luther's publication of his theses against the profligate state of indulgences, which is regarded as the commencement of the Reformation. 2. In the year 30, on occasion of the publication of the *Confession of Augsburg*; and in the year 34, on account of the publication of the entire Bible, in the German language, by Luther. On the 21st of November, 1834, all the Lutheran churches in Germany, as well as the Moravians in this country, celebrated the last-mentioned centenary commemoration with great solemnity. As the printing of the first entire English Protestant version of the Bible, executed by Myles Coverdale, Bishop of Exeter, during the reign of King Edward VI., was finished on the 4th day of October, 1535, it has been proposed religiously to celebrate that event on Sunday, the 4th day of October, 1835.

"This proposal having been generally and favourably entertained, the author of the present manual, towards the close of July last, was requested from various quarters to prepare a little work, which should combine a brief Historical Sketch of the Reformation on the Continent as well as in this country, together with a concise vindication of the religion of all orthodox Protestant churches from the unfounded charge of novelty brought against it and them by Romanists, from the reign of Queen Elizabeth down to the present time, and which should also exhibit the peculiar tenets of Romanism in contrast with the pure Scriptures of Truth. These various objects he has endeavoured to comprise in the present publication. It is the produce of hours abstracted from the time ordinarily devoted to necessary repose; and it has been his object, with the Divine blessing, to offer to uninformed



Protestants a compendious historical and defensive manual, rather than a polemical treatise. The contradictions of the Word of God, by the avowed tenets of the church of Rome, are given in the very words of the decrees of the so-called council of Romish bishops and other clergy convened at Trent, of the creed that bears the name of Pope Pius IV., and of the *Tridentine Catechism*; all of which are the acknowledged and unrescinded formularies of that section of the Universal Christian Church."

Mr. Horne, we understand, was asked, first by letter from the country, and, secondly, by such of the clergy of the city of London as were convened at Sion College to petition against the spoliation of the Irish Church. The Preface states what was proposed, and what has been attempted. Each of the four sections is adapted to counteract the assertions or insinuations still actually made by the Romanists. Mr. Horne quotes *none* but the *acknowledged and unrescinded* formularies of the Romish Church, and to them he refers most minutely, that no Romanist may complain of misrepresentation. The testimony of *priest O'Croly*, in page 49, note, to the admirable morality of our Church Catechism, is very important: and above all, his attestation, which is given in pages 83, 84, to the standard authority of *Dens' Theology*.

Mr. Molesworth, however, we believe, considers himself the true parent and originator of the project. His sentiments appear in the subjoined extracts from "*The Penny Sunday Reader*."

"JUBILEE OF THE REFORMATION.

"*And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you.*"  
—Lev. xxv. 10.

"At the last meeting of the Canterbury Clerical Society, a resolution was adopted, to which we think it our duty to direct the special attention of our readers, as relating to a subject of the deepest interest to Protestants of all denominations. It was resolved, not only that the 22d of September, an earlier day than usual, should be appointed for the next quarterly meeting of the society, but also that on that day the invitation to assemble should not be confined to the members of the society, but extended to all the clergy of the neighbourhood who might feel disposed to attend. Our readers might be at a loss to guess how this can concern the whole Protestant community. We will not keep them in suspense. It is the first public step of the clergy towards that pious and grateful celebration of the Sixth Jubilee of the Reformation, which, we trust, will take place in every parish church, and every place of worship in the kingdom; and will display the holy energies of a nation sensible of that blessed and inestimable privilege won by the blood and piety of our forefathers—free access to the Word of God—the Bible in the English tongue. The object of the above resolution is to bring the clergy of the neighbourhood together, that they

may confer on this great event, and that on one specified day, the 4th day of October, their pulpits may resound with one accordant theme of praise and thankfulness; and that their churches may be crowned with Protestant worshippers, whose hearts may be lifted up with one accord in devout remembrance, that on the 4th day of October, 1535, exactly 300 years ago, was finished the first printed translation of the whole Bible into the English tongue.

“ Three centuries have successively presented the opportunity of celebrating this great day. The third time that the hundredth yearly opportunity of showing ourselves not unmindful of the Lord’s mercy has come round: it falls, by the blessing of God, (oh! let it not be the reproach of this nation,) on the Lord’s day. Shall this people be dull of hearing? Shall her pastors be dumb, and fail to lift up their voice on that day? Shall no token of national joy and thanksgiving arise on that great occasion? Have the flames of persecution consumed the remembrance, as well as the bodies, of our glorious liberators? Has the earth covered the services, as well as the blood, of our holy martyrs? Have we forgotten the affliction, the darkness, the superstition from which God, by these, his devoted servants, gave us light and freedom? When the Protestant Churches of Europe almost all gratefully commemorate, every fifty years, the Jubilee of their Reformation, shall England alone be silent, and, at the end of the third century of her freedom, have no national remembrance of this noble triumph, this grand mercy?

“ No, brethren, it must not, it cannot be. The only question is, why the 4th of October is the day to be chosen. We will state the reason.

“ The Protestant Churches on the Continent have, we believe, fixed their Jubilee days from some event in the Reformation in which they felt a special interest. Some have selected it with reference to Luther; others, to Calvin; others, to Zuinglius, or some other illustrious servant of God, instrumental in the Reformation, with whom, by country or religious opinion, they happen to have been connected. We take no man, no sect, no particular opinion. We will be, on the occasion, neither of Paul nor of Apollos, but only of Christ. Our day shall relate to an event in *which British Protestants, of whatsoever denomination, may join us as one man.* Our Jubilee day is thus fixed. Three hundred years ago, Myles Coverdale finished the first complete translation of the Bible in the English language.

“ OCTOBER THE FOURTH, 1835.

“ Here is the foundation of our Jubilee of the Reformation, given in the words of the Rev. Mr. Hartwell Horne, from whom, six months ago, we received the suggestion, and whom we then promised, that, please God, we would not lose sight of it. Of Coverdale’s Bible he says,

“ The last page has these words, ‘ Prynted in the yeare of our Lorde M.D.xxxv., and fynished the fourth day of October!’

“ The fourth of October, as we have stated, falls this year on a Sunday. Where, on that day, ought the sincere Protestant to be?

With what feelings ought he to meet his brethren? And what ought to be the topics of a Protestant minister's discourse?

"We shall take other opportunities of enlarging on this interesting subject, and doubt not that we shall have, from our correspondents, communications respecting it."

Correspondents enough to certain journals, if not to "The Penny Sunday Reader," there have certainly been. Unfortunately, the matter has not been suffered to remain in the hands of Mr. Horne and Mr. Molesworth. A swarm of volunteers and auxiliaries has succeeded. Printed papers, one of which is now before us, have been circulated with great activity in various parishes. It suggests, as a suitable course, sermons and contributions in all Protestant churches and chapels: the contributions to be remitted to certain bankers in London.

"They will account for the same to a united meeting of the Secretaries of the undermentioned societies, who will constitute the *Jubilee Fund Committee*, and will appropriate the amount among several societies in Great Britain and Ireland, for religious education and the spread of the Gospel, especially those most immediately in contact with Popery, as may be determined by that Committee. The *Secretaries to be summoned* are those of the Society for Promoting Christian Knowledge, the National Society, the Church Missionary Society, the *London Hibernian Society*, the *British Reformation Society*, and the *Irish Society of London*. All contributions to be paid before the 1st of November, 1835."

Others, we believe, have objected to this disposal of the funds to be collected: and as to the plan, if any, eventually settled as most eligible, we are quite in the dark. "The Jubilee," we are told, "is to be celebrated in the spirit of true charity, and in a specially religious manner, although it *happens that the day falls in somewhat excited political times*." The times, we fear, are too excited for such a temptation to farther excitement to be put forth with any prudence or safety. We have seen enough to know the probability, that all moderation will be scattered to atoms in the shock; and that, to borrow the words of Robert Hall, "the lovely fruits of peace and charity will perish beneath the storms of controversy."

We shall not scruple, then, to declare our opinion, that this scheme of a jubilee, when reviewed under all its aspects, and with reference to the times, is injudicious and of evil augury. It is so to add new fermentation to a fermenting body, that the result can only be an acid and unwholesome mass. It may be an attempt to sow good seed, but it is one in which men will of necessity plant more tares than wheat. The period is ill-chosen. For a religious commemoration, it is surely too late; for a political demonstration, it must always be too early. The origin is un-

fortunate. We do not allude to Mr. Horne or to Mr. Molesworth; for we imagine that one at least of these gentlemen must long ago have repented his suggestion. We allude again to certain officious individuals, who have been writing letters to the public journals, and circulating printed papers through various parishes, with hints about contributions to certain particular societies. Many of the attendant circumstances are questionable. It was, indeed, easy to foresee that such a plan could be seized and used as an instrument by the hot-headed and the fanatical. There are some, we apprehend, in whose eyes the celebration of a Protestant triumph would be far from sufficient, unless it could be made an engine of advancing their peculiar description of Protestantism. For ourselves, we would treat all without acrimony or rancour; but, if Churchmen are too eager to fraternize with Dissenters in order to put down Popery, they may soon find that their allies are their most dangerous enemies; and that a strange amalgam will be produced, very different from the old and moderate spirit of the Church of England.

The proposition, be it remembered, is, that all the Protestant Clergymen of the three denominations should preach upon the same topic on the same day. This topic is one which must inevitably touch upon the sorest points in those stirring controversies, which distract and almost dislocate the empire. Now, upon such a system, there may be some scores of admirably prudent and Christian discourses, but what will the rest be? What thoughts will such sermons call up in the House of Prayer? with what feelings will Christian men and Christian women be likely to depart from the Sanctuary of God? This is the true test; and we cannot escape it. God forbid, then, that the holy places, dedicated as it were to religious harmony, should become the arena of discussions, into which the keenness of political emotions will surely enter, even if it be not predominant. If our temples be not charmed from the intrusion of factious disputes, where shall we find an atmosphere of peace and holiness? If the vengeful fury of political rancour is to mount the steps of our pulpits, where in the wide world shall peace and charity find refuge? Or, if aught be *there*, to awaken the tempest, how shall the wild waves of our discords ever be stilled? There are some Ministers of the Gospel, both within and without the pale of the Establishment, whom we might safely trust; but there are some, too, whom we cannot trust at all: and, if he is to preach *extempore*, and give immediate vent and utterance to the vivid feelings of the moment, heaven help the man that ventures to trust himself!

We have some doubts and misgivings even about the object. For the effect, if not the aim, of these movements and demon-



strations is to throw a religious or theological character into our political disputes. Now, the question comes, is the attack upon us religious and theological? We think not. And certainly, although there must too often be some intermixture, we would keep our political and our religious disputations as far as possible apart. Theological and spiritual considerations are things too grave, too exalted, too sacred, to be brought as subsidiaries and make-weights in the strifes of party. The very suspicion ought to be avoided with the utmost care, that they can be put to any such use. If a religious conflict is to be fought, let it be fought on its proper grounds, and with its proper weapons. But oh, let not religion be brought into the field, as the engine of forwarding a political purpose. Let not the things that are God's be mixed up too much, either in fact, or in appearance, with the things that are Cæsar's. We would quote the old line with a more awful meaning,

“*Nec Deus intersit, nisi dignus vindice nodus.*”

In proof, that theology will be pressed into the service of a party,—that party, we may quite allow, having justice and righteousness upon its side—and that this religious, national, festival will be made, or considered, a political stalking-horse, we need only turn to the newspapers of the day, and to the tone and temper with which its celebration is advocated. The measure may be excellent in itself, if we could abstract it from all existing feelings, and circumstances, and events; but its character is impaired, and even its essence changed, by the ingredients, however extraneous and dissimilar, which will be inevitably infused.

We might advert to the particular epoch and to the particular event, so far as to say that the *former* is arbitrary, because there are many other occurrences connected with the Reformation as important as the *latter*. The Bible of Myles Coverdale neither was the first, nor is the standard translation. The name of Coverdale is not the highest in the list of our Reformers. But we object to the whole thing, *in the concrete*. And why? For the simple reason that it will be *made something more than it pretends to be*. The idea would not have found so many adopters and godfathers, or, at least, would not have been so warmly taken up and fostered by certain of the public journals, unless it could be rendered subservient to other objects besides our spiritual disenthralment from the yoke of Popery. The enemies, too, of the Church will cry out upon it as a manœuvre; and declare that, under the pretence of commemorating religious, the Clergy are only opposing political, reform. Wise, then, are the Wesleyans,—although they may have particular reasons for their course,—in inserting the following resolution amongst the Minutes of the

Conference:—"That, as the spirit of the times exposes us, in common with our people, to peculiar excitements and temptations, in reference to matters foreign to the exclusive calling of Methodist ministers, we resolve, in dependence upon the grace of God, to keep aloof from all mere party spirit, and to caution and warn our people against these evils."

As far as the question is a political question, the Clergy are the last persons who should contest it: where it is a religious question, we much doubt, whether they order their battle aright. We trace local anti-popery associations starting up around us with the committees more than half composed of Ministers of the Gospel. We read of meetings in various quarters of the country, where the same performers enact on different boards their same favourite parts. We hear incessant and loud complaints of the alarming spread of Popery, not merely in the sister island, but in England and Scotland. Now, we must confess to a long incredulity on this subject, seeing that certain Protestants either magnify and multiply objects in their fears, or may find their account in making such statements; while the Roman Catholics, on the other side, are far too wise to deny them. But the reiteration of the assertions at last almost compels us to suppose them true. But then, if this be the fact, what is its cause? What are the principles which have given rise to these strange phenomena? If—and here we are reasoning on the assumptions of other men—if Papists increase in the land more rapidly, and in a larger proportion than its general population, it is plain that there must be *converts* to Popery, and more converts than in former times. It is equally plain, that indifferent and irreligious persons are seldom among these converts. No: the converts are persons, who have been previously warped from the straight line of the established doctrines. We believe from our inmost hearts that the *main cause of conversion to Popery is departure from orthodox Protestantism*. When men flounder about from one extravagance to another, they are glad at last to take refuge in the bosom of an infallible Church. The whirl of religious excitement creates ultimately a need and a craving for religious repose. If we dread the inroads of another faith, let us look well to the character of our own.

Yet, as to our present discussion, the real question, we repeat, is this. Is the greatest danger to be apprehended from the assaults of Popery upon Protestantism? We think not. We believe that the main and most formidable conflict must be fought against Republican and Utilitarian principles, encroaching upon all the institutions and usages, civil and ecclesiastical, of our limited monarchy. The Roman Catholics may be now in league with the men who hold these principles; but the common element

which makes them coalesce is the political bias of Mr. O'Connell and his myrmidons towards organic changes, not the essential spirit of Popery, which is directly at variance with the spirit of modern revolutions. As long as the union between Great Britain and Ireland shall remain unrepealed, though unhappily the efforts of many zealous and conscientious persons—both clergymen and laymen—are not doing much to prevent the repeal, so long there is no fear of seeing the continuance, or even the erection, of a Papal establishment in Ireland. For the Utilitarians, the Republicans, and all the dissenting friends of the voluntary system, will prevent that consummation. But there is fear of seeing no establishment at all. For if the existing Church should be overthrown, then the conquerors will inevitably quarrel about the division of the spoil; and in England the religious Papists will be the weaker party, while even in Ireland they cannot attain their object without the utter dismemberment and dissolution of the British empire. Our business, as friends and members of the Church of England, is, of course, to resist assaults and aggressions, from whatever quarter they may come; but our efforts will be misdirected, if they are unilateral; there will be an excess of violence on one side, and on the other a grievous deficiency of caution and care. The question as yet, whatever it may hereafter be, is not half so much a religious and spiritual, as a political and economical question: Mr. O'Connell himself is not half so much to be dreaded in his character of Papist, as in his part of Anarchist; and we should indeed be sorry to see the depth and strength of Protestant religious feelings called forth, to be almost prostituted and desecrated, from being used as the main instruments of fighting a political battle. Oh! let those sacred fires be reserved for the fitting moment, lest they should be burnt out when it arrives.

Mr. O'Connell is the last man in the empire whom we would seek to propitiate. But we stand upon the position that it is no Christian part to preach against his religious belief, because we dislike his radical politics. We are also persuaded, that to treat the matter in dispute, as if it were a solemn religious contest between Papist and Protestant, such as it was in the days of Henry the Eighth or of Queen Mary, is to mistake the real bearings of the question altogether. Neither, we conceive, is a conscientious zeal for the creed of his forefathers the main-spring, or propelling power, by which Mr. O'Connell is actuated; nor will a fierce and uncharitable attack upon the faith which he professes prove the most effectual way to diminish his influence.

In a word, all history assures us that the most dreadful of all calamities is civil war; and yet that civil war itself becomes more

dreadful—assumes a more hideous and appalling countenance—when it is religious as well as civil. And who is there, that can discern the symptoms and tendencies of many passing transactions, but must see the possibility at least of so tremendous a consummation of our disputes. Oh! if we want such a war, then, let an eloquent fanaticism loose upon the land; then, carry into the pulpit the jars and feuds which shake the senate; then, make the house of God an amphitheatre for gladiatorial exhibitions; then set parson against priest, and priest against parson, and encourage the moving fire-brands of itinerant oratory. But, if we want it not, if we dread it and would deprecate it as the most frightful of misfortunes, then, in the name of Heaven, let us unite, as honest Protestants, to put our resistance to attacks, and usurpations, and encroachments, upon some better plan. For ourselves, we look with a sad and almost quailing eye upon the coming evils, which so much is done to accelerate. Our feelings are too deep for violence, too solemn for irritation. The shapes of anarchy pervading and ravaging a land,—of penury and destitution visiting the hearths and even wearing away the frames of pious and educated men,—of tumult and discord, perhaps, of massacre and carnage,—these are things at which the firmest nerves must tremble, and from which the stoutest hearts must recoil. Yet even these things we would brave, to avert the loss of our religion, and transmit the rich heritage of our spiritual and temporal blessings unimpaired to our posterity. But what then? We would abstain with the more anxious caution from *hastening* such a crisis, that, if we are plunged into the midst of it, we may have the holy courage of a satisfied conscience. Oh! let us beware in time; and guard against the intemperate ebullition of even our best emotions, lest every member of our social body should be racked with spasms and convulsion, and the blood should run like fire through the veins of a distempered and distracted realm.

But there is a parallel to be made out with the Reformed Churches on the Continent, which are gravely proposed as examples for our imitation. We mean no disrespect to those Churches, although there are very many points on which we should be sorry to draw precedents, either from Geneva or Germany; but we must say, that nothing can be more preposterous than the parallel attempted to be drawn. The points of difference happen to be far more numerous than the points of agreement.

*There*, the Jubilee is a national affair, not calculated to awaken angry feelings: here, it will call up the bitterest emotions, by appearing at least—and are we not to abstain from all appearance



of evil?—to array one portion of the empire against another. *There*, the embers of religious earnestness may require to be stirred: here, the spirit of moderation and mutual charity rather requires to be inculcated. *There*, the celebration is in the regular course of things: here, it is a departure from the regular course. *There*, it is a long-established custom, resting upon antiquity and precedent: here, it is an innovation introduced at a most unhappy time. *There*, it is enjoined by the constituted authorities of the state: here, it is suggested by unauthorized individuals. *There*, the clergy would act in precise conformity with order and discipline: here, they might rather infringe both, and become liable to the censure of their superiors.

The thing, pushed as it has now been, we can only regard as a kind of dictation and usurpation by a certain knot of busybodies, who have more zeal than discretion. It subjects the clergy to the painful dilemma of either preaching on a particular subject, in opposition to their own wishes and judgment, or preaching upon it in a manner quite unsatisfactory to the originators of the Jubilee; or, by explaining to their congregations why they abstain from preaching upon it, seeming to cast a slur upon their brethren who *do* preach; or, by their total silence, engendering suspicions, which they would be most sorry to excite, as to their political and religious sentiments, their repugnance to the aggressions of Popery, and their zealous regard for the Protestantism of the land. At the very time, too, there is a King's letter, upon which many of the clergy have not preached, in behalf of the religious instruction of the emancipated slaves in the West Indies; and now a rival claim for the liberality of Christians is to be set up against the requisition of his Majesty backed by the dignitaries of the Church.

Are we thankless, then, for God's boundless mercies to this country? Do we wish, then, by these remarks, to throw disparagement upon the translation of the word of God into that native language, which alone the mass of a community can speak or understand? Our thanks for such blessings cannot be too deep or too fervent. But there are some things never to be forgotten. One great distinction of Protestantism is freedom of thought, accompanying the free circulation of the Scriptures. This is the main circumstance which has ensured to Protestant states a vast superiority not only over unchristian, but over Roman Catholic nations; because elasticity and vigour are thus communicated to the general mind—a depressing weight is taken off—and a whole people, as it were, springs forward together. Be it ours to demonstrate to the world, that we do appreciate, as far as men can appreciate on earth, the indeed inestimable benefit of an open

perusal of the Bible, by never attempting to abridge the legitimate province, or lay fetters upon the true liberty, of the human reason.

Another cardinal distinction of Protestantism is its spirit of tolerance and moderation. For is not the intolerant and persecuting spirit of Popery one main thing against which our forefathers protested? Never let us imitate this part of a system, which *they* lived and died to overthrow; or even imitate *them* in any respect, where, through the infirmity of human nature, they were untrue to themselves and their own maxims.

Sure we are, that they who are now most truly Protestant in their abhorrence of intemperate fierceness and the moderation of their language and temper, will be most ready, whenever a real exigency shall arise, to do all, and suffer all, and sacrifice all, for God's sake and the Gospel's. But, in the mean time, we, as members of the Church of England, have, in many respects, a far stronger case against the genius of modern Dissent, than we can have against the Papists. As against the Political Dissenter we may well oppose the diversion of ecclesiastical property to secular purposes; but we cannot so well argue the inalienability of its revenues from the Protestant Church, against that party from which we, as Protestants, have taken them. There are indeed the strongest grounds, sacred and temporal, theological and political, why a Popish Establishment should never be restored in the British empire; but with regard to modern Dissent, we have many, if not all, of the same inducements: while we may also rest our case upon the rights of property, and the principles of universal justice. We say, then, again and again, let us not do ourselves the childish wrong, and put ourselves in the false position, of fraternizing with the Dissenters, that we may put down the Roman Catholics. Yet the men and the projects, to which we allude, *will* in the end assist the machinations of democrats and Dissenters. They already begin to constitute a democracy in religion. Other men would drive the bishops from the House of Lords; these would take off their hands their ecclesiastical jurisdiction. Other men would force them to abdicate their office as legislators of the state; these would show their inutility as overseers and directors of the Church.

It is to us a serious truth, that we write with extreme pain and unwillingness. We feel that we may be putting ourselves in a minority by the expression of these sentiments. We feel that we may be offending and estranging old and valued friends. Every word which we utter may be against our own interests. Every word, therefore, is extorted from us from a solemn, yet distressing, sense of duty to the Establishment. We speak not in anger, not

in contumely, but with a grave and prophetic regret. We adhere to our opinions, and we enter our protest. And although the faint accents of peace may be lost and smothered in the tumult, and drowned in the din and hurricane of our strifes, still we are not without hope, that this simple record of our sentiments, as members of the Church of England, however ineffectual now, may be of some use hereafter.

We beg, then, in the intensity of our solicitude, to recapitulate our argument, and gather it up into a few sentences.

It is proposed *now*, after the lapse of three centuries, to have a jubilee of the Reformation in this country. We think it a very salutary rule, to be observed with more especial care in matters and moments of excitement, "when a thing is doubtful, leave it alone!" And why have a commemoration of the *third* centenary, when the first and second have been passed over *sub silentio*? The jubilee, too, if it takes place, will have a political origin. In other times the cry would not have been made; or, if made, few would have responded to it. Now, in either event, there is some mischief to be feared. If, after such a celebration of our religious reform has been proposed, few attend to it, the inference may be, that the clergy of England are lukewarm in their Protestantism; if there be really a general advocacy of the principles of the Reformation on the same day, we are not ashamed to confess our dread as to the nature and effect of this simultaneous explosion. We would rather see political intemperance exhibited by any persons than by the clergy, and we would rather see it exhibited by the clergy anywhere than in the pulpit. On the whole, we more than question the propriety of preaching upon this particular topic on the 4th of October. The suggestion may proceed from a most respectable source; but, to have the force of a mandate, or even to carry with it any weight or authority, it ought to have issued from the recommendation of the bishops in their several dioceses. It would be an evil in itself that the clergy, instead of following their individual opinions, or acting upon the advice of their prelates, should appear swayed by a kind of dictation, coming from private quarters, and through the medium of pamphlets and newspapers. For, however useful the newspapers may be, and with whatever skill and talent they may be conducted, still it would be a thing pregnant with mischief, that the pulpit should take its tone from the daily press. There would be a savour about it of faction and partisanship. The water would receive a tinge from the soil through which it flowed, and the channel which conveyed it; and to Roman Catholics, at least, its appearance would be most suspicious. They will inevitably regard it as a manifesto of war; a kind of challenge or defiance

from the Protestant clergy of the empire. This, we verily believe, is not the way either to peace, or to victory. The ostensible motive would be declared to be a mere cloak, or introduction, to fulminations against Popery. The wisest course, therefore, for a parochial minister, is to go on, calmly and mildly, in the ordinary path of his ministrations. Or, if he should step beyond it, it will become him, surely, to take the most scrupulous and diligent care, lest his religious feelings should have less concern in the matter than his political; lest in his zeal to do God service, he should fan the kindled and spreading flames of human passion.

The best way to uphold the Church of England is to place it in its proper attitude of moderation and firmness—to exhibit it in its proper aspect of reasonableness and kindness—of adjustment to its high and sacred purposes—of friendly co-operation with the expansive knowledge and intelligence of the age. The best way to celebrate the jubilee of Protestantism, is to act upon its principles: the best way to show that the tenets of our creed are pure and reformed, is to show that the spirit of our creed is the genuine spirit of the Gospel of Christ. What, then, are we to do? We are to suit our efforts to our cause. We are to assert and vindicate the unadulterated doctrines of the Bible, and the free use of the Bible, most earnestly, but most charitably. We are to contend for the faith as becomes zealous and faithful soldiers of the great captain of our salvation; but we are to beware, lest we turn our Christian banners into ensigns of worldly contention; and think to defend the truth by those carnal weapons of intolerance and hatred, which are only fit for maintaining the despotism of error. We are to avoid even the semblance of stirring up strife, even the hazard of irritating the fellow-citizens, whom it must be our wish to convert. Thus we may solemnize this event, not once in a century, or once in fifty years, but uniformly and always; thus, instead of having a single commemoration, which may be the occasion of discord, make our land the happy theatre of a perpetual and peaceful jubilee. We have, entrusted to us by our pious forefathers, a religion of which the pervading element is brotherly kindness and love. And we do devoutly pray, that an all-gracious God may make us more and more competent to appreciate this blessing—less and less unworthy to enjoy it.

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## ECCLESIASTICAL RECORD.

### THEOLOGY, ECCLESIASTICAL POLITY, &c.

At the end of every number of our publication the most uncomfortable of our feelings is, that we have of necessity left undone even more than we have attempted to do. The theology—the education—the ecclesiastical polity of the country at home—the agency of governments—of societies—of individuals;—abroad, the work of missions—the propagation of the Gospel—the establishment of some ecclesiastical system in realms where even Christianity has long been unknown—these are questions which present themselves in a hundred involved and shifting forms, difficult to be settled even as separate inquiries; but, as being constituent parts of one complicated whole, they form a problem the most profound and comprehensive, the most multifarious and intricate, which has, perhaps, ever engaged the human understanding, and which requires for its solution almost a new moral calculus and analysis,—a far higher algebra than man has ever discovered. We can only say, “who is sufficient for these things?” and trust that the Divine mind, which sees at a glance all actual and possible combinations, will lead the issues of all conflicting elements unto good.

We are now conscious of perhaps an unusual number of omissions. The consideration of many works and many subjects of undeniable importance has been postponed, although we have felt desirous and almost pledged to undertake their discussion. Among these, we must reckon the new publication of the Bishop of Lincoln—the *Treatise on Baptism* by Mr. Ellison—the “*Discourses on the Communion Office of the Church of England*,” by the Rev. R. Anderson—the Inquiry into “*The Philosophy of Morals*,” by the Rev. Alexander Smith, M. A., and “*The Philosophy of Unbelief*,” by the Rev. J. Wills; the vast and very delicate topic of missions and missionaries, upon which abundant materials have been lately collected both at home and abroad, as in the accounts of Abeel, Gobat, and others; the admirable charges of the Bishop of Calcutta, and many single sermons, as, for instance, the very powerful one by Dr. Gardiner Spring, intituled “*The Extent of the Missionary Enterprize*.” Again, there is the state of religion in the United States of America, and its connexion with some political questions of prodigious magnitude, as, for example, the question of slavery and its immediate or gradual abolition:—yet again, the spiritual condition and prospects of our own colonies, some in their cradle—some increasing with a gigantic growth—at the mention of which the labours of Mr. Montgomery Martin rise almost to reproach us.

While, however, there are these omissions or delays, many may think that

we have devoted a space, very disproportionate and far more than sufficient, to controversial topics, which have a tendency to excite, or aggravate, irritation within the bosom of the Establishment. Yet we have never said one word in aggression; and gladly would we, now and henceforth, avoid all mention of every sore, every polemical matter, if others will but abstain from attacking us. They, too, who know the real state of the case, will believe us when we say, that it is not any view to profit, or to fame, or to personal comfort, that constitutes an inducement. But we reiterate our solemn and ever-strengthening conviction, that something must be done, unless we are prepared to see a mighty change take place in the doctrinal and the administrative system of the Church of England. We might argue, generally, that, if eruptive symptoms exist, it is better to draw out the irruption to the surface, than to drive it inward with the murderous practice of a quack-doctor. But we are content to urge, that, if one party is carrying on a perpetual assault, the other party must take some measures, if not in retaliation, at least in self-defence. If one side speaks loudly, continually, confidently, and the other side is for ever silent, an infant might tell which of the two must and will prevail. If we would blend all sections, we are not suffered to blend them: if we would forget all differences, we are not suffered to forget them. Every week, every day, enlists the press in the service of intemperate innovators; and the very last advertisement which we have seen in the public papers is as follows:—

FUNDAMENTAL REFORM OF THE CHURCH ESTABLISHMENT; in which it is shown that bishops should be *elected* by the Church; that *they should retire from Parliament*; that they should be assisted by diocesan councils and synods; that *there should be a popular veto on the appointment of parish ministers*; that *the pulpits of the Establishment should be opened to Dissenters*; and that cathedral property should be employed to endow Churches for a destitute part of the population in cities and large towns. BY A CLERGYMAN. Published by John F. Shaw, 27, Southampton Row; sold by Hatchard and Son; J. and T. Seeley; and T. Nisbet and Co.

As to ecclesiastical polity and legislation, amidst the agitation of a hundred measures, nothing has been completed;—nothing, which has not been canvassed again and again, is put before us in a tangible shape. No Bill has been passed on the subject of the Irish Church; but the warm water must boil over very soon. It cannot be, that the clergy of that unfortunate country should be long left in their miserable state at once of destitution and of suspense,—of penury and peril as to the present, of uncertainty and almost hopelessness as to the future. In England, the Municipal Corporations' Bill might have, in some places, made men, even acknowledged advocates of the dissenting and voluntary principle, the arbiters of Church patronage: but this evil is to be obviated by the provision that the corporations should, within a certain time, dispose of their ecclesiastical property: and so the patronage will pass into other hands.

In education, likewise, matters have been standing still. Lord Brougham, indeed, has proposed resolutions on one day, and brought in a bill on the next: but what then? We should have said much more, and done much more, if we

had not been convinced that his lordship's activity was mere moonshine. But what can we think of a statesman, who concocts laws, as he would write a letter : or who fancies that he can *improvise* judicious and salutary enactments on so vast a business as the education of an empire ? By the way, the state of popular education in *Ireland* must very soon demand serious and impartial investigation : —as also the Report with reference to Poor Laws in Ireland.

As to associations, we fear that we have not been so grateful as we ought for certain invitations, containing both “ gentlemen's tickets,” and “ ladies' tickets,” together with an intimation that the parties would be “ happy to supply us with an additional number for any of our friends that might desire to attend.”

The Anniversary Meeting of the Established Church Society, on the 15th of July, seems to have been a failure. We find that, during the first,—and why not the last ?—year of its operations, the amount received in subscriptions, donations, and *auxiliary aid*, was 365*l.* 19*s.* ; or at the rate of one pound *per diem*. We do trust that the members of this Association will disband themselves forthwith, and pursue their object through the medium of some other society with a less exceptionable name. We shall only add, that one at least of the speeches would have been more appropriate, and more in character, if the object had been to fling dishonour on the Church, and hold it up as a mark for popular obloquy.

#### NOTICES OF BOOKS.

THE lover wished to annihilate space and time. Would that we could enlarge the one and prolong the other ! So difficult it is to please every body. As matters are, we must defraud many excellent publications even of a notice. We had wished to say a few words on the Memoirs of the Rev. G. T. Bedell, D.D. of Philadelphia, together with the recommendatory Preface of the Rev. Thomas Snow ; and to praise, for the nature of the work defies any systematic criticism, the second volume of that most serviceable work, “ The Liturgy compared with the Bible.” Another useful, though brief, production, is entitled, “ Testimonies of Dissenters and Wesleyans in favour of the Church of England, with some remarks by the Rev. Robert Meek.” Productions, on the other hand, like “ The Names and Number of the Beast, 666,” by the Rev. Reginald Raggett ; and the Charge by the Rev. J. A. Browne, Archdeacon of Ely, called “ *The Time of the End*,” are, we confess, very little to our taste. We have no sympathy with such speculations ; and certainly are not among the persons who could “ desire” them to be published.

Of the volumes of Sermons which stand out by their merits from the rest, we have already just mentioned, *en attendant*, those by Mr. Harvey, of Falmouth. Nor can we help directing attention to the second volume of “ *A Course of Sermons for the Year*,” lately put forth by the Rev. Johnson Grant. There is a short preface, we perceive, which concerns ourselves and the few strictures which we passed on the former volume. Mr. Grant says, and, to a certain extent, truly, “ There are no general canons of criticism with respect to Discourses, which must be judged of according to the intentions of the writer,

and to his position with reference to his hearers." And he asks at the end, "Wherefore should orthodoxy be dull?" We can only answer, by repeating his question, wherefore indeed? We very frequently regret that orthodoxy is dull; and that heterodoxy too often clothes itself with a vast deal more of animation and attractiveness. Mr. Grant, therefore, altogether mistakes us, if he thinks that we would wish to strip his Discourses of their lively graces or their "*tasteful ornament*." Our only objection was, and is, that his ornaments are sometimes *poetical* rather than *oratorical*; and that he sometimes sacrifices strength to smoothness and prettiness. We never doubted, nor would we deprecate, the excellence of his matter and the elegance of his style; nor would we willingly even be supposed to differ, except on incidental and minor points, from a man to whom the sound religion and the general education of the country owe so much, and have owed it so long, as to Mr. Johnson Grant.

From a multitude of single Sermons, we can only select the very impressive and vigorous address—displaying in a small compass and unostentatious form, great scholarship and varied research—preached by the Rev. John Wood Warter, at the re-opening of Patetring Church, which we would strenuously advise every clergyman to buy and study, although there is one allusion in a note which, whether merited or unmerited, we rather regret to see introduced;—a discourse full of that Christian eloquence which springs from the heart, preached at Dunstable, by the Rev. Mr. Wheeldon, in behalf of the Societies for the Promotion of Christian Knowledge and the Propagation of the Gospel:—"The Substance of Two Sermons, containing the History and Practice of Psalmody," preached by the Rev. W. B. Clarke, Minister of Longfleet:—and the admirable and *really* evangelical Discourse of the Rev. Henry Raikes, preached at Liverpool, at the Triennial Visitation of the Bishop of Chester, and having for its text and designation, "*What do ye more than others?*"

The Sermon preached at the late Installation of the Marquis of Camden by the Bishop of Gloucester demands, on every account, a separate discussion; and most peculiarly on account of the suggestions which it contains with respect to theological instruction at Cambridge. We should rejoice to see a separate examination instituted, and separate honours assigned, for theology at the Universities;—because these things, while encouraging the examined, might help to fix, settle, and ascertain the divinity of the examiners and the place; *provided always*, there should not be introduced, amidst religious and spiritual inquiries, too much keenness of rivalry, too strong an itch for worldly distinctions.

The opinions of Dr. Monk may be seen from the following extracts:—

"Were it our duty to make a display of the present merits and glories of this University, an ample field of panegyric would readily suggest itself. The study of natural philosophy continues to be pursued with the spirit which has all along characterized the place hallowed by the name of Newton: and the University which was the nurse of his genius, and the scene of his discoveries, has produced philosophers able to maintain the fame, and propagate the doctrines of their great original, in unbroken succession from his time to the present day. Besides the sublime investigations of the Heavenly System, various other physical sciences,



some new to academical education, are here taught with such signal ability that the bounds of human knowledge are extended, the student finds the avenues to information and the gratification of liberal curiosity multiplied, and the dominion of frivolous amusement or listless inactivity is proportionably diminished. Nor should it be omitted that the testimonies of recent discoveries of science in favour of natural religion (both as respects the celestial and the earthly departments of creation,) have been displayed, to the admiration of the devout, and the conviction of all, by scientific sons of this University; who, having had their minds disciplined, and their talents cultivated, in the strictest course of academical study, exhibit the fruits of the system by close and argumentative reasoning, conveyed in eloquent language; thus combining the philosophy of the mind and the philosophy of nature with the graces of literature, and exerting their united powers in the developement of truth. How luminous an instance of the tendency of the severe studies of this place to improve the mental faculties, of memory, of reasoning, and of demonstration, does the intellectual profession of the law at present display; and above all, the fact that an extraordinary proportion of the judges of the land have derived their education, their earliest honours, from this University. In the mean time classical literature is placed on a level with the mathematical sciences in its claim to distinction. And this plan of encouraging learning and science by equal honours and equal rewards, which was long considered a *desideratum* in your academical system, and long urged by the most ardent friends of these institutions, has now been for some years in full operation, with all the success which was anticipated and predicted from its adoption."

"But if we indulge in such reflections as these, amid the burst of triumph and congratulation, a still small voice will be heard to demand—'Are these the main objects for which your Colleges were founded and endowed?' Truth must confess that the first and greatest object of their institution is the glory of God, and the promotion of the religion of our Redeemer. It will indeed be alleged in justification, that the various studies promoted by the favour and honours of this place do on the one hand exercise and strengthen the faculties of the mind, and on the other enlarge the knowledge, and form the taste of the student, by the constant contemplation of the noblest models of human genius. Nor will it be omitted that the physical sciences reveal the hand of an all-wise and benevolent Creator; while an accurate knowledge of the languages of Greece and Rome is necessary for a full understanding of the Gospel of Life, and of the writings which explain and illustrate the Holy Scriptures. Just and irrefragable as are such remarks upon the studies here encouraged, the question will still recur—whether Divinity occupies its proper rank, and is adequately upheld in your academical course; and, whether there is not a danger of that which you profess to be 'the end of all your studies,' being made to give place to such as are followed by prizes, distinction, and emolument. If it be rejoined that of late years an increased attention has been paid to the study of the Greek Scriptures and the evidences of revealed religion, that some knowledge of these subjects is the indispensable passport to a degree, that a small approach has been made to the principle of honouring excellence in this department by prizes of private founda-

tion, and that individual Colleges have considerably enlarged their sphere of instruction in elementary theology, I answer, that the Church acknowledges this improvement with gratitude, and that the enlarged range of acquirement visible among candidates for Holy Orders may in some degree be assigned to this cause. But so long as other pursuits are the main avenues to distinction and reward, Sacred Literature will not hold the station which its importance demands, and the real interests of the University recommend. Courses of Theological Lectures, however learned, judicious, and appropriate they may be, can never supply the deficiency, or furnish a satisfactory proof that those who attend them are engaged effectually in the pursuits recommended and illustrated by the lecturer. The only substantial test is examination: and until there be established a system of theological distinctions, similar to those which operate upon the classical and philosophical student with such eminent success, that knowledge which deserves the pre-eminence, and to which all other accomplishments are but the hand-maids, will experience comparative neglect. An open competition in theological knowledge, at a suitable period after all the other trials of juvenile proficiency, will be found at once the most effectual and the most practicable measure. This University possesses a peculiar and admirable mechanism for the conduct of its examinations, gradually improved and matured by practice, and applicable to every department of competition. In regard to the inclination of young men themselves, I shall merely appeal to the experience of all persons conversant with academical tuition, whether there be any branches of knowledge upon which the student shows more interest, or which he pursues with a keener relish, than those which illustrate the language, the allusions, and the history of the Sacred Volume. The precise and critical accuracy with which students are here taught to examine and dissect the language of the Greek classics will be found eminently useful in furthering the correct knowledge of the New Testament. There is no more fruitful source of error than the imperfect or mistaken acceptance of versions in living languages, where the variation of usage produced by the flux of time unavoidably gives to words and phrases a force and sense different from that in which they were designed by the translator. Nor is it possible that the doctrines of the Gospel can be safely expounded by those who are not able themselves to examine and comprehend in its full force the language of the original.

“ But here it will be objected, that an University is not designed solely for the education of the clerical order; that persons destined for all the liberal professions, and for various civil stations in society, are here united in their early years in such pursuits as best inform the mind, develop the intellectual energies, refine the taste, and exalt the character of the man in every walk of life, and in every stage of his existence. But is it not of the utmost concern both to the individuals and to society, to the nation and the age in which they live, that the legislators, the judges, and the magistrates should have their minds early imbued with the knowledge of God’s word, and their intellectual habits early associated with its contemplation? Such a portion of theological acquisitions as academical education can supply, will prove to the laity a treasure of high price;

a consolation, which amidst all the cares and occupations of life, will minister to their happiness in this world, and keep constantly before their eyes the prospect of a better state of existence.

“ It may excite surprise that one invited from a distance to take part in the celebration of such an occasion as the present, should venture to recommend, in terms so direct, a material extension of your academical system of education. Circumstances will explain and perhaps excuse such presumption. Thirteen years have passed since the same measure was suggested from the place where I now stand, and by the same voice which now addresses you.”

It would appear from these quotations, that the Bishop of Gloucester would extend the examination proposed to all students at the university, and not merely confine it to young men, who are about to enter the Church. The objection, therefore, will not stand good, that such an examination really takes place, when candidates come forward for ordination. We must now be content to leave the subject for consideration in the proper quarters; merely repeating our hope, that, at all events, the names of those, who obtain honours, will be placed, *alphabetically*, in classes, as at Oxford: and not in numerical order, as for the Wranglerships and other honours at Cambridge.

And here we would just introduce another topic, quite akin to the education of the higher ranks at home. We mean the *completion* of it, as so many suppose, by a tour on the Continent. For this purpose we would turn to an excellent volume of discourses lately published, and intitled “ Sermons, Doctrinal and Practical, preached Abroad. By the Rev. Richard William Jelf, B.D.; Canon of Christ Church, Domestic Chaplain to His Royal Highness the Duke of Cumberland, and Preceptor to His Royal Highness Prince George: late Fellow and Tutor of Oriel College. London: printed for J. G. & F. Rivington.” It is valuable on many accounts: and peculiarly valuable for the cautions and information which it contains respecting the temptations and dangers of the English abroad, the state of religion on the continent, the opportunities and facilities—or rather, alas, the difficulties—as to public worship placed in the way of the visitors in French, and German, and Italian cities, and the general mania for foreign travel. The admonitions are given by Mr. Jelf with the utmost moderation and good sense: and his experience and means of knowledge are altogether unquestionable, both from the office of preceptor which he has so ably fulfilled, and from the fact that, as Chaplain at Berlin, he “ has been permitted to render the ministrations of the Church of England accessible to a class of his countrymen, who stand most in need of spiritual assistance, and who usually enjoy it least.” His remarks, therefore, deserve, and demand, a very serious attention. We are ready, in many respects, to admit the truth of the old quotation, that

“ Home-keeping youths have ever homely wits:”

we quite agree, that Englishmen are not to envelope themselves in insular prejudices, like a snail in his shell;—that the mind should be expanded and enlightened by receiving an accession of new ideas, and by seeing the same objects in other points of view;—and that an acquaintance with some foreign languages



has become in our day not so much an accomplishment, as a necessity:—but *they* surely require some warning, who, otherwise, in expatriating themselves from home, may estrange themselves from every feeling of true patriotism; may be converted from native plants into sickly exotics; or bring back one or other of those extremes, which are so prevalent throughout Europe, and yet so fatal to all healthy morality and all sound religion—either continental superstition, or continental liberalism. We rejoice, therefore, that some at least of these matters will be brought more immediately under the eye of the Bishop of London by the journey which his Lordship is now taking for episcopal purposes: and we cordially recommend the following observations of Mr. Jelf, taken partly from his preface, and partly from his Sermons “On Public Worship in Foreign Lands; and on *the danger of conformity to foreign customs.*”

“The number of persons annually exposed to the immorality and unbelief of France, to the rationalism of Germany, to the *sensual* devotions of the Church of Rome, and to the religious neutrality engendered by a cursory view of many modes of worship in succession, cannot be contemplated without alarm by any one, who is aware how much the history of our Church has been modified by similar causes.

“It would be well, indeed, for ourselves and for our children, if general attention could be called to an evil, alluded to in these Sermons, which aggravates the dangers naturally arising from the contagion of foreign manners. There is not only an overpowering temptation to do wrong, but there is little opportunity of doing right. In very few of the large continental cities is it possible to make even temporary arrangements for Divine service according to the rites of the Church of England. The results may be foreseen: the pure standard of faith is forgotten, and error insinuates itself unreprieved; the very *fact* of the seventh day is disregarded, and insensibly such a forgetfulness of Divine things is produced, as amounts to practical Atheism. Impressed as he is with this conviction, can the writer do less than lift up his voice against the national supineness which is working so much mischief? In his own case, he cannot reflect without great pain upon the probability, that his present congregation will, at his departure, be left in a state of virtual exclusion from the privileges of Christianity; and he should rejoice in proportion, if a general system could be adopted, which should provide for the religious wants of our countrymen throughout Europe.

“As the first step to such a system, he would venture to suggest, that the technical distinction between embassies and legations should no longer be suffered to put them on a different footing in respect to Divine service, and that a Chaplain should be regularly stationed by public authority, wherever the King’s representative is accredited. ‘A wise and understanding people’ would not weigh a slight increase of expenditure in the balance against the object to be attained. But until the Government are disposed to make some such provision, might not an Association be formed (perhaps in connection with the Society for Propagating the Gospel in Foreign Parts) for the special objects here pointed out?

“As the matter now stands, the writer feels it his duty to put parents on their



guard against indiscriminately permitting their children to travel abroad. Where confidence can be placed in the stability of a young man's principles, the permission should be attended with the special condition, that all desecration of the Sabbath should be avoided as carefully as it would be under the parental roof, that a stated portion of that day should be invariably set apart for religious duties, and that the Bible and Common Prayer Book, and perhaps some volumes of Sermons, should not be forgotten in the preparations for departure.

"The writer cannot conclude without expressing his anxiety at the multitude of English families, who are *settling* abroad for the purpose of *educating* their children. It is, we know, the maxim of the day, that education and Religion are by no means necessarily connected together: but surely no expedient could be found more effectual than continental residence, for reducing this pernicious maxim into practice, and for banishing Religion from the eyes, and from the hearts of our children. Those, who thus disregard the plain voice of nature, may one day learn, that foreign accomplishments can be too dearly bought at the expense of those homebred qualities, which, with all the faults of our nation, do still distinguish the *genuine* English character."—*Preface*, p. viii—xii.

"No adequate provision has been made for the religious wants of that large British population resident in the great cities of Europe. Many of our people are, in the very midst of another Christian people, living in a state of actual heathenism, utterly forgetful even of the Lord's Day, adopting the vices, without sharing in the devotions, of the city where they dwell. Those, who have acquired such habits abroad, will not easily shake them off on their return; and the result will be, an increased growth in irreligion in our population at home."—p. 11.

"In conclusion, my beloved brethren, I entreat you to consider, that the conduct of each of us in this matter is not only an individual concern, but of the most vital importance to our nation and to our Church. It can hardly be doubted, that a great change has been for some years observable amongst our countrymen, in their social and their religious dispositions, and there is no assignable reason more likely to be the true one, than the indiscriminate intercourse between the continent and ourselves, which the happy cessation of war has permitted. If we find a larger proportion, than usual, of our people lax and neutral, if not perverted, in their principles, reckless and profligate in their practice, despisers and mockers of what is holy, true, and venerable; if we find, that disobedience to rulers, hatred of divine ordinances, dissipation and vice, infidelity and atheism, are on the increase amongst us, and that to an alarming degree, then *some part* of this unhealthy state may be attributed to the influence of such habits, as have been acquired in those countries, where vice is more accessible, where insubordination, perhaps, prevails, where Christianity is perverted or despised. Have we not, some of us, seen individual instances of the withering effect produced by continental corruption? Has our experience never shown us some young man, who left his home, the delight of his parents, the pride of his country, innocent and unsuspecting, loyal, honourable, and religious, the champion of truth, the obedient son of the Church, the willing servant of holiness?

A few short years passed away, and he returned, broken in health, more broken in mind, shipwrecked in faith, steeped in every vice, a gambler, a spendthrift, an adulterer, a Sabbath-breaker, and a blasphemer. He did not fall at once. He began by insensible deviations, but he ended in confirmed apostacy. And yet, wicked as he is, he stands not alone in his wickedness. He is one only of a multitude. But this is not all. Every individual convert to such opinions and to such practice, (particularly as most of our travellers belong to the influential classes,) spreads this moral contagion through the circle in which he moves; and God, alone, can estimate the aggregate of mischief, which is thus yearly produced. For the sake of yourselves, therefore, of your families, of your country, of your Church, in the name of the countless generations of those, 'for whom Christ died,' who may be influenced for good or for evil by your example, I once more warn you, 'be not conformed to this world.' Let your present state of sojourn remind you of your spiritual pilgrimage; in all your wanderings, remember that you are strangers and pilgrims upon the earth; and so regulate your conduct in every land, as those that seek a country eternal in the heavens."—p. 209—211.

We have no room for more extracts, or more remarks: but the whole subject requires a far deeper and wider consideration than it has lately received. Nor can we abstain from saying, that an Association, such as Mr. Jelf proposes, would be far more judicious and more profitable than some which have been lately formed; and that a large portion of our Aristocracy and Gentry *ought*, and might, perhaps, be *induced*, to contribute to it.

The Libraries and Illustrative Works, which we have so often mentioned, go on and, we believe, prosper. Nor can we neglect to recommend, once more, that beautiful and interesting work, "*The Oriental Annual*," of which the third volume has just appeared.

We are most thankful for manuscripts and books received at various times; and we shall be glad, if we may be allowed to retain them, in the hope of making use of them at Christmas.

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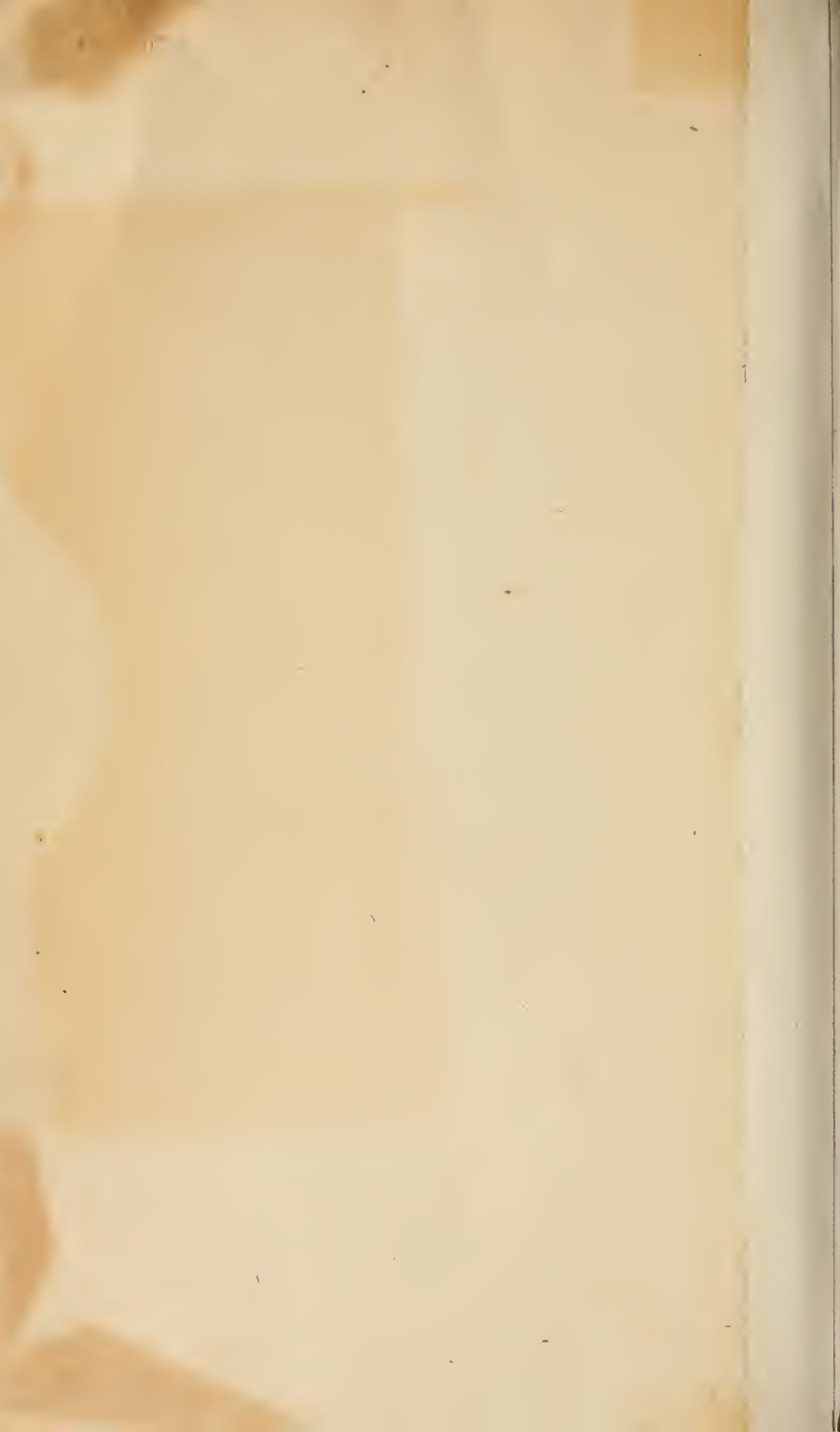
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